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IN AID OF
SOCIAL PROGRESS AND EDUCATION
IN INDIA.

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING
AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.

2. Lectures in connection with the Objects above stated.

3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.

4. Extending the employment of Medical Women in India.

5. Selecting English teachers for families and schools.

6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.

7. Affording needful information to Indians in England, supplying them with introductions, &c.

8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

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THE GOVERNMENT FEMALE NORMAL SCHOOL, MADRAS.

Among the most effective and essential means by which female education in India can be helped forward is the establishment of good Normal Colleges for the training of students in the art of teaching. The Government Female Normal School at Madras is doing excellent work in that direction, and we have much pleasure in giving the following account of its anniversary meeting, at which Mrs. Grant Duff lately distributed the prizes. This School has a special interest for the members of the National Indian Association, as it was founded at the suggestion of Miss Carpenter, when Lord Napier and Ettrick was Governor of Madras. The first Superintendent was Miss Bain (now Mrs. Brander, Inspectress of Girls' Schools, to whose valuable work we have often occasion to refer). Miss Spence next undertook the management; and on her resigning, Miss Rajahgopaul acted for a time as Superintendent. About two years ago the appointment of the present Superintendent, Miss Carr, was made from England, and her experience and energy have greatly promoted the success of the Institution. In the course of its existence various obstacles have been encountered. At first it was feared that but few students would present themselves; certain restrictions as to nationality were found

and had to be altered; the locality proved unsuitable for the growth of the Practising Schools; and other difficulties had to be overcome. But now this time of struggle seems to have ended, and the Normal School is fulfilling, under favorable circumstances, its original aim. The demand for teachers owing to the spread of education is increasing; twelve students have lately left the School to take up the work of this profession. We may add that two of the Assistant Mistresses—Miss A. Shunmugum and Miss Henrietta Bernard—received a year's training in England by the aid of the Carpenter Trustees, under the care of the Committee of this Association, and they are now acting as valuable helpers to Miss Carr in the Normal classes and in the Practising Schools. It is much to be desired that an equally efficient Training College were established in the other Presidency towns, and that the whole number in India were multiplied. Until girls' schools are placed under the management of female teachers, the present custom of withdrawing children from school at an early age will prevail; and until such teachers have been soundly and carefully trained in a knowledge of the nature of children, and in practice in teaching, the education that they impart will fail of the high results that it would otherwise secure.

On the occasion of the prize distribution, by Mrs. Grant Duff, which took place on Jan. 23rd, a large tent had been arranged for the occasion in the school compound; and the scene presented was very beautiful, owing to the decorations of the tent—flags, flowers, and plants—and the bright dresses of the girls and the teachers. On taking her seat, Mrs. Grant Duff was presented with a bouquet by one of the pupils. The proceedings began with the reading of the Report for the past year by Miss Bernard, from which we give the following extracts. The Normal School was removed to its present position in Egmore on February 1st, 1882. The number of Normal students was then 27, but it has increased to 36; and the Eurasian Practising School from 19 to 36. The Hindu Practising School, which opened on March 1st with 27 children, now contains 68. The Practising Schools were examined in November by Mrs. Brander, who reported as follows:—

“The order and discipline were, in the Tamil Department, very fair; in the Telugu, very good; and in the English, excellent. Physical education is well attended to, as will be seen by the Report; and the Normal pupils who conduct the drill are

well prepared to introduce it into the schools to which they go. In the Hindu Practising School, drilling has been introduced in consequence of a request from the parents of the children, and it is not unusual for some of the mothers to come to see the drilling. The numbers are steadily increasing, and there seems every prospect of the Normal School being furnished with two excellent Practising Schools for the first time since its establishment. As will be seen from the Report, the infant teaching is highly satisfactory; this is a kind of teaching that has hitherto scarcely existed in Indian schools. In his review the Director of Public Instruction remarks that he has read the above with pleasure, more especially the paragraphs relating to drill and infant teaching."

The following extracts are from Mrs. Brander's Report of the Normal Department:—

"The needlework is extremely good and the home exercises most useful for the Normal students. The physical education and training are very satisfactory. The students are drilled themselves and are taught to drill their pupils, and also to teach young children marching and games accompanied by songs. The large compound forms an excellent playground. Swings have been put up and are very popular. A good tennis ground has also been made and a tennis club formed, to which all the teachers and some of the Normal students belong. The club is open to all; and it is to be hoped that in time all the Normal students will join it. At the inspection twenty pupils gave lessons before me. None of them were below fair; many were very good, and several were excellent. Careful notes of these lessons had been prepared by each student. As a rule the lessons were excellently planned, well illustrated, and thoroughly aroused the interest of the children. It was satisfactory to learn that the English Normal students had continued their Tamil studies privately during the past year. They were examined by Miss Govindarajulu at the inspection, and acquitted themselves well, obtaining high marks. I examined the staff of assistant mistresses in teaching power, and I was much pleased with the result. The Director, in reviewing the Report, considers that the results reflect credit on the Superintendent and her assistants."

The students have, on the whole, done well in the Examinations. It is particularly satisfactory that ten out of the twelve who went up for the 1st Grade Method Examination passed, and in order of merit ranked among the first sixteen candidates in the Presidency, Miss Nixon

heading the general list, and Miss Morgan standing second. Twelve students have obtained work as teachers during the year.

After the reading of the Report, and some singing by the pupils, a lesson in arithmetic, and one in geography, were given by two Normal students, and some drilling exercises were gone through. Mrs. Grant Duff then distributed the prizes, and said as follows :

“Miss Carr, Ladies and Gentlemen, and Children of the Normal School : This is the first occasion on which I have given away prizes at the Normal School, and of the many schools I go to I have seldom seen one whose appearance impressed me more favourably. In one respect this school is one of the most important and interesting in Madras. Other schools train girls for the ordinary duties which fall to the lot of ordinary women ; this school trains them for the very honorable, but also very arduous duties of school mistresses and teachers. The report has interested me very much ; it reflects great credit on those engaged in the teaching of the school, and I am particularly pleased at the attention paid to gymnastics, as it supplies what, to English ideas, is a great want in Hindu training. To you who are leaving this place to go forth to the different schools to which you are appointed, I wish to say that you have my deepest and most earnest good wishes. There are two qualities you will need in a great degree in the calling you are about to pursue. The first of these is intense sympathy. It is impossible to do any great good to any of our fellow-creatures without love and sympathy, and none of them require more of that love and sympathy than children. To put yourselves in a child's place, to foresee its little difficulties, to understand how a subject presents itself to delicate and immature brains, to possess the patience and tenderness which will avoid overtaxing those brains, these are among the virtues which are necessary in a really good teacher. The other quality I would allude to is open-mindedness. Do not, when you leave this, consider that your learning is at an end. You have acquired an excellent system, but the best of systems is to a perfect education only what the bones are to the perfect form. A great artist, when he paints a figure, begins with the skeleton, then adds the muscles and the flesh, and then clothes all with graceful and appropriate drapery. This is what you must do, and in doing it you must remember that you can for ever be learning and improving. Every lesson you give ought to be a fresh experience, and a fresh means of instruction to yourselves ; a greater responsibility

perhaps rests upon you in this country than in any other. In the West we have long since made up our minds as to the desirability of education for women, and the only differences among us are those of form. Here, however, are many who still believe that such education is undesirable. Your own personal conduct and your own intelligent carrying out of the system you have been taught, will do much to conquer prejudice and to produce confidence. There is no greater incentive to a noble life than to feel we are fighting in a great cause. You, too, have a conquest to achieve. You, too, are fighting in a noble cause. When you feel that weariness and discouragement which occasionally oppress us all, remember that every step you gain is a step gained for India."

Mr. Grigg thanked Mrs. Grant Duff for having presided on the occasion, and in a few words commended Miss Carr, the Superintendent of the school. It was only one year since the school had been established in the present building, and Miss Carr had brought forward every branch in a manner that reflected great credit on her. Her labours were yielding much fruit, and the cause of female education that she had so heartily taken up was eliciting the sympathy of the workers. The number of girls now being educated was twice as large as it was three or four years ago. There were now 60,000 girls in the various schools, against 30,000 about four years ago. This showed that the education of women was exciting a most lively and national interest. There were three Normal Schools in the Presidency about three years ago, and by the end of this year there would be eleven at work. Miss Carr was leading a movement which would be advantageous to the country.

Mrs. Grant Duff and party then inspected some of the children's handiwork, and the meeting terminated with the singing of the National Anthem.

FEMALE EDUCATION.

THIS subject has of late been a good deal discussed in our country. All feel that, in order to raise India to her true level, it is indispensable to raise her daughters from their

degraded condition to their proper position in life; for as long as the pitiable cry of the poor Hindu woman remains unheard, as long as she is not emancipated from her life-long slavery, so long will there be something essentially wanting in the homes and in the lives of educated Hindus. There will be no real happiness for them; it will all be an unnatural sort of existence; a continual struggle between opposing elements—superior culture and abject ignorance. The ancient Hindus had far more liberal and generous ideas: they acknowledged the rights of women, to some extent, and gave them their true position in society. We have many distinct proofs that female education in early times was not neglected. Men prided themselves on, and took a delight in, the education of their wives and daughters. A woman with some learning was made much more of than an ignorant woman of an equally lovely appearance. We easily infer also from the writings of the ancient Hindus that women of that period had a great many privileges which are now denied them. Women chose their own husbands, or, at least, had a voice in the selection of them, entertained the friends of their family, and fulfilled every duty in society with remarkable dignity and grace. They appear to have been without the false shyness and artificiality of talk and manners, the mock modesty, which characterise the woman of the present day, and which are nothing but the signs of a perverted imagination and a stunted growth of mind. Real modesty does not prohibit a woman from conversing with the opposite sex, either on business matters or on terms of friendliness. Intelligent conversation on topics of general interest will enlarge the mind, and prove a pleasing variety in the midst of the petty concerns of the day.

But why was education neglected at all, when it so ennobled and dignified a woman? Customs, manners, and usages of society—how came they to be so degenerated and narrowed so as to shut out every generous impulse and every chivalric thought? These are questions that constantly arise, and are very difficult to answer. Several reasons can be given to explain the present degraded condition of women in India. If we look into the constitution of Hindu society, we cannot help being struck with the power and influence which the priest has over the Hindus. Nothing has been so much marked as the gradual ascendancy of priestly power over

Hindu society. The priests were in ancient days honest and self-denying men of great sanctity, but now they are ever ready to take advantage of the credulity of poor ignorant persons, and eager to devour the property of the unprotected. It served the priests' interest to keep the women as ignorant as possible. They soon saw that there was no taking in a clever woman; for when she became a widow, or was deprived of her lawful guardian, she managed her own affairs without the aid of the family priest, and did not do anything without properly weighing the consequences. The priests, therefore, took the earliest opportunity to cry down learning, by making out that learned women were the cause of all the misfortunes of the family. And we can easily imagine the influence they must have had in Hindu homes when they once made up their minds to discourage female education. Nor is this all. When once the privilege of giving the woman the freedom of choosing her own husband was taken away, ill-assorted matches became very common by the betrothal and marriages of children. Parents and grand-parents, wishing to have their dearest friends as their relatives, or thinking that the marriage would prove a financial success, or through some other motives, make up their minds to sacrifice the happiness of their children for the gratification of selfish ends. But when in such cases the girl turns out to be in any way clever and refined, with intellectual tastes, and the boy rich, but proud and stupid, the consequences are very grievous. The girl, happy in her father's home, who has perhaps taken an interest in her learning, now finds herself deprived of her favourite enjoyments and pursuits; misses, in her new home, the old delightful freedom. Her husband a petted, spoiled despot, or a mercantile ease-loving lord, whose money is his all, but lacking in the higher qualities—in intellectual refinement and culture, and in the fine discernment and appreciation of worth and merit; what is her feeling now? In these cases how hard it will be for her to love, honour, and obey such a husband! What sympathy will there be between such ill-mated couples? The fact of his wife being in any way above him, and not happy with him, will be gall and wormwood to his inflated, self-satisfied nature. His pride will be stung, and he will try his best to make her feel that, however much she may be educated, he is still her superior and her lord. Learning will be detested, and she will be deprived of

all her comforts. The girl, frightened and hating the man, seeks refuge in her father's house, and does not leave it on any account. The cause of all these domestic troubles is traced to education, and the effect will be that learned women would be regarded as unfit to be wives. Such instances were by no means rare.

We may even trace the prejudice against female education to the love of money, the stinting, hoarding process that is carried on in many a wealthy Hindu household. In such houses every available pie is treasured; the keeping of a servant, or any other mean comfort, is grudged, and household drudgery is assigned to the poor wife. Learning is thought to unfit her for home work, and is hence discarded by this class of people. The Hindu, as a rule, is selfish and ease-loving in the extreme. It may, perhaps, be due to the fact that he, being deprived of all independence, through centuries of thralldom, tries to make up for his loss of external power by being capricious and overbearing at home. His wife must be his attendant, his cook, his menial; for does he not feed and clothe her, and what does she not owe him? The honour of being his wife is a sufficient recompense for all the hardships she may have to undergo in her husband's home. Of course, there are brilliant exceptions, where the women are kindly treated, and are allowed a certain amount of freedom; but this is the line of conduct that is invariably adopted by the majority of the superstitious and bigoted. Let us hope that our educated men form an exception. With this little insight into Hindu life, we can now partially understand the spirit and feelings that prompt some of the most common oppositions of the present day to female education.

It is true that when girls are imperfectly educated they get false notions into their heads, and neglect their domestic duties; but thorough and liberal education has shown far different results. In a high-minded, self-possessed woman, neither daunted by poverty, nor elated by riches, doing her duty in every walk of life, we do not see any of the evils commonly prophesied. True education strengthens and forms the character, expands and cultivates the mind, gives a wide view of life and its duties, teaches the importance of all work, and tempers the bitterness of life. It must be admitted that with education there comes a certain independence of thought and action. The woman's spirit justly revolts against the

social tyranny that she is subject to. She has a certain ideal of greatness and goodness, and an insight into character; but all these qualities are necessary to make the women fit companions for enlightened men.

How few of our educated men ever trouble themselves about their women—how they spend the whole day, whether or not they find the hours hanging on their hands, whether the leading of an idle existence is hateful to them or not! They only look upon the women as mere appendices to their great selves. The majority of our women, when they have nothing to do, resort to the most pernicious habit of gossiping about their neighbours, and quarrelling among themselves. Poor souls! they are not to be blamed; they know no higher mode of existence: there is nothing to occupy their minds; no interest is taken in them: they are treated as toys and playthings, and are humoured and pleased with gilded trinkets or any such trifles. They live to be men's attendants, and their highest destiny is to die in the service; for woe to the woman who survives the man! Seeing that such is the sad condition of uneducated women, how necessary it is to do something immediately to better their lot by giving them liberal education, and to take every other step to enlighten their minds. In the possession of an intellectual taste a woman's monotony will be lightened, and the mind will have new resources to occupy itself if she has such accomplishments as music, painting, etc. We shall certainly have truer wives, truer mothers and daughters, carrying a heroic spirit in the worthy performance of the quietest and meanest of duties.

The education of our women ought to be comprehensive, embracing almost every subject that would strengthen the faculties and form the character. Of course, care should be taken not to overburden the mind. After a certain training of a general nature, the girl must be left to choose her own studies. It is almost impossible, at the present time, to give a sound education to our women in the vernaculars, owing to the scarcity of suitable books in the Indian languages. Hence they must be taught English early. Nothing does so much harm as some of the dangerous productions in the vernaculars which are sometimes put into the hands of our women. An immoral tone pervades the whole writings; and we cannot be too careful in the selection of really good books.

Many of the false notions that cling through life, and are so destructive to the peace of young minds, result from reading silly writings in early years. Light, foolish heads soon get filled with all sorts of flighty, romantic ideas. They begin to think that they are heroines, and that their daily duties are so many hardships. It is, therefore, very necessary to guard against such influences. But the reading of good works of fiction and poetry, where the great and the heroic are depicted in the best colours, serves to kindle the heart and to stir the spirit to the imitation of the really great and noble. It is not what we read merely, but what we digest and assimilate, that gives us true knowledge. "Reading," says Locke, "furnishes the mind only with material knowledge; it is thinking that makes reading ours." Our girls should early be taught to cultivate the habit of thinking as well as reading. Women ought to strive to attain that beauty of mind which far excels the beauty of person. The latter is frail and transitory, but the former is more permanent, and can always be acquired. They will find that life has a new and peculiar charm for them; all the trivialities of life will vanish; they will learn to feel and sympathise with the highest of men, and appreciate the noblest gifts of God. Quickened and exalted in spirit, they will walk through life with a new light shining round their path. It has always been thought that the lightest kind of study, the most elementary, is all that is necessary for women. Woman is thought unwomanly if she reads or studies a good deal. "It is the mind that makes the body rich" does not hold good with women. Both mentally and physically she is thought to be unfit for a reasonable amount of brain-work. It is true women are weaker than men, and cannot bear any hard strain; but then this does not prohibit them from the healthful exercise of their mental powers. Regular and wholesome study is as necessary for good health and spirits as exercise and fresh air; and women chiefly need mental training and self-control, for they are more emotional than men, and easily give in to their feelings. Many of the nervous disorders in women originate from the want of proper food and occupation for the brain. Our Indian sisters will be less given to vanity, gossipings, and have more of cheerfulness and solid enjoyments in their homes, if they are educated. No home can be happy and cheerful without the guidance of a truly enlightened woman. We cannot have a truer picture of a

perfect woman than the one which has been so beautifully drawn by Wordsworth :

“A being breathing thought and breath,
A traveller betwixt life and death ;
The reason firm, the temperate will,
Endurance, foresight, strength, and skill ;
A perfect woman, nobly planned,
To warn, to comfort, and command ;
And yet a spirit still, and bright
With something of an angel light.”

AN INDIAN LADY.

RECENT INDUSTRIAL APPLICATIONS OF ELECTRICITY.

By WM. LANT CARPENTER, B.A., B.Sc.

It is often asked by those who have little or no acquaintance with Science, why we hear so much more now about electricity, and whether electricity is not likely to supersede steam as a motive power in the hands of man, since railroads may be run, and machinery worked, “by electricity.” To such enquirers I would say emphatically that electricity is *not an addition* to the forces at man’s disposal in the world, but that it is only one of the many forms of that power of doing work to which the term *Energy* is now given, and it can only be obtained by the expenditure of some other form of energy, usually either chemical or mechanical. In the language of modern Physics, what used to be spoken of as the “Forces of Nature,” Light, Heat, Electricity, Mechanical power, Chemical Attraction, &c., are now regarded as different manifestations of one and the self-same thing, Energy. The great principle of the Conservation of Energy states, broadly, that Energy is as indestructible as Matter, that it is never lost, but that when it seems to disappear it only takes some other form. Thus it is well known that Mechanical Work and Heat are mutually convertible; one being given, the other can be produced from it. Similarly with Heat and Chemical Attraction (as in combustion), Chemical Attraction and Electricity (as in the production of an electric current by a galvanic battery), and so on. Hence, as Energy can neither be created anew

(by man) nor destroyed, it follows that the total amount of Energy in the universe is a constant quantity, and this is the idea implied in the phrase "Conservation of Energy."*

To produce Electricity, therefore, something must be spent, just as coal is spent in a steam boiler to give mechanical work in the steam-engine, or food is spent (*i.e.*, used up) in the body to give 'vital energy.' Until a few years ago, the only known mode of producing that form of Energy now known as the Electric Current was by Chemical means, *i.e.*, by the Chemical attraction between (for example) zinc and oxygen in the Voltaic battery. The electric light is no new thing, having first been produced three-quarters of a century ago; but the cost of the energy produced chemically was so great that it was very rarely used. The secret of the recent developments of electricity is, that of late years the means have been discovered of transforming that cheapest of all forms of energy, viz., mechanical, into electrical; or, in other words, electricity is now produced *mechanically*, not chemically.

The machine which effects this transformation is called a Dynamo machine (*δυναμις*—force), and it depends upon the principle discovered by that prince of experimental philosophers, Faraday, that when a wire is moved through a magnetic field, a current of electricity appears in the wire. Hence these machines consist essentially of coils of wire rotating between the poles of powerful magnets, and when driven at high speeds they produce very strong electric currents, converting 90 per cent. of the mechanical energy spent on them into electrical. In this respect they are much more perfect machines than steam engines, which (as is well known) give out only a very small fraction of the energy theoretically to be obtained from the combustion of a given weight of coal. Moreover, the dynamo is a reversible engine: if fed with mechanical energy it will give out electrical, but it effects the reverse change, and if fed with electrical energy it will give out mechanical; in other words, it will convert electricity into motive power. This is the secret of "working things by electricity."

Let us now consider a little more in detail some of these recent applications of the energy of the electric current, and first

* For the further development of this idea, consult such books as Balfour Stewart's *Conservation of Energy*, Sir W. Grove's *Correlation and Continuity*, or the present writer's *Energy in Nature*.

that of Electric Lighting. The whole question of the production of heat and light by electricity depends upon the fact that when resistance is offered to the passage of a current, a part of the energy of the current is transformed into heat and light, just as when resistance is offered to mechanical motion a great deal of heat is developed. It is in this way that fine wires, too small to carry a large current, may be heated at will, and used to explode torpedoes, submarine mines, &c. There are, broadly, two great methods of electric lighting, known respectively as Arc-lighting, and Incandescence or glow-lighting. The former is the older having been discovered by Sir H. Davy about 1813, and the resistance is offered by two pencils of carbon, and a thin stratum of air (whose thickness depends on the strength of the current employed) between them. This light is very intense, and resembles moonlight in its bluish whiteness; it is at times apt to flicker slightly, in consequence of the mechanical and electrical difficulties in maintaining a constant distance between the carbon points. It is suitable for the lighting of streets, and of large public halls, theatres, railway stations, &c. The incandescence, or glow-lamp, is the only one fit for domestic lighting, and consists of a glass globe, about $1\frac{1}{2}$ to 2 inches diameter, exhausted of air, and containing is a continuous filament, thread, or 'wire' of carbon, whose resistance to the current causes it to become nearly white hot, emitting a very pleasant steady yellowish white light. The great advantages of electric lighting are: freedom from all noxious products of combustion, such as those with which gas, oil, &c., taint the air, absence of heat, freedom from all risk of fire, and other collateral points, which the exigencies of space forbid allusion to.

There are many instances in England, and on the Continent, where gentlemen have put electric lighting into their houses, and worked it with unskilled attendance, in which the mechanical energy of a waterfall on their grounds is used to produce the necessary electrical energy, by the use of a water-wheel or turbine, and a dynamo machine. Such installations usually cost about 60 to 80 rupees per lamp as a first charge, while the cost of maintenance is very slight. The same plan might be adopted with advantage in many parts of India. Moreover, where the source of power is intermittent, as in the case of a stream which is occasionally dry, or the use of tidal power or wind, it is quite possible to store up the energy

electrically, and to use it when desired. This is effected by the use of secondary batteries, or accumulators, the explanation of whose action would require a technical description unsuited to these pages.

It should be borne in mind that the same electric current which is used for lighting may also be used for driving machinery. For this purpose it is led by wires to a smaller dynamo-machine (usually called a motor), which, when fed with electrical energy, gives out mechanical, or in other words, when sufficient current goes through it, the machine revolves with energy enough to drive any machinery which may be mechanically connected with it. Several small motors, each driving their own piece of machinery, may thus be used to distribute power over long distances, from one central source. This was first accomplished by the late Sir W. Siemens at his residence, Sherwood, Tunbridge Wells, where a central steam-engine and dynamo drove pumps a mile off in one direction, a saw-mill half-a-mile off in another, and so on. Under the supervision of the same gentleman also the Electric Tramway at Portrush in Ireland was constructed, where cars are rapidly moved along a tortuous road, with steep hills, by the mechanical power of a waterfall eight or nine miles away!

In the opinion of many well qualified to judge, the electrical transmission and distribution of power has a most important future before it. It is but a century since James Watt completed his improvements in the Steam-engine, and how momentous has that been in its effects upon human progress! The practical dynamo machine is but a very few years old, and what may not be expected from it in the next hundred years?

A recognition of the enormous advance in the art of electric communication, whether by telegraph or telephone, must not be omitted in even the briefest notice of the industrial applications of Electricity. Both depend upon the mutual action of electric currents upon magnets, and *vice versa*. There are now eleven cables across the Atlantic Ocean alone; and altogether there are about 90,000 miles of submarine cable at work, costing about 640 million rupees, and a fleet of 32 ships is constantly employed in laying, watching, and repairing them. Of the total length of land-lines it is impossible to form an estimate, but a little reflection will show their vast importance.

Quite as wonderful as the dynamo machine is the telephone, by which two persons can converse audibly with each other in such a way as to recognise each other's voices, even though they may be two or three hundred miles apart. This little instrument, again, is silently effecting a great revolution in the social life of our large cities, and its use is rapidly extending.

Many books have been published within the last few years upon Electricity and its practical applications, some of whose titles, &c., are appended to this article. It may also be useful to some of the readers of this *Journal* to know that there are places in London where a thorough practical and theoretical training may be obtained in all the branches of applied Electricity. The principles of the pure science are taught at the great Universities and Colleges; but instruction in the theory of the construction of, and in the practical use of, the various instruments and machines employed, can be obtained only by apprenticeship to an electrical engineer, or, still better, by entering for a course of study in such subjects at a place specially devoted to them. Probably the most complete of these special establishments is known as the School of Submarine Telegraphy and Electrical Engineering at 12 Prince's Street, Hanover Square, London, W., where large numbers of young men have for several years been annually trained, and fitted to take charge of electric light installations, submarine cable stations and repairing ships, telephone exchanges, &c., &c. Those who are desirous of obtaining further information as to the courses of study there, or who wish to secure the services of competent men for such posts, would do well to write to the Secretary of the School at that address.

HAMMOND'S ELECTRIC LIGHT IN OUR HOMES. F. Warne & Co.—2s.

THE MODERN APPLICATIONS OF ELECTRICITY, by E. Hospitalier.—Translated by J. Maier. Kegan, Paul, Trench & Co.—2 vols., 12s. 6d. each.

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REVIEWS.

LIFE AND WORK IN BENARES AND KUMAON, 1839—1857.

By JAMES KENNEDY, M.A., late Missionary of the London Missionary Society. London: T. Fisher Unwin.

A. FLY ON THE WHEEL; OR, HOW I HELPED TO GOVERN INDIA. By Lieut.-Col. THOMAS H. LEWIN. London: W. H. Allen & Co.

In these volumes we have the record of two very different lives, told by labourers in diverse fields, but both striving in their respective spheres to bring civilising influences to bear upon certain semi-barbarous tribes of our Indian Empire.

Mr. Kennedy's book is not merely a faithful picture of Missionary labour in the East, but possesses a rare interest for the general reader in the amount of information it contains respecting the peoples among whom his lot was cast, and on the social and political condition of the country generally. Mr. Kennedy first landed in India in 1839, and for nearly thirty years his sphere of labour was Benares, the sacred city of the Hindus, and its neighbourhood. But the last eight or nine years were spent in the sub-Himalayan region of Kumaon, a mountainous district about half the size of Scotland, possessing great varieties of climate, and capable of growing oranges, walnuts, apples, pears, and other fruits. Tea-planting has become the most valuable industry of the Province. Originally introduced at the instance of Government, more than forty years ago, it has been largely extended by the aid of English capital, and the cultivation is now entirely done by the hill-people under European superintendence.

The history of the Province is similar to that of many other districts in India. After the long and oppressive rule of a Native dynasty, it came into the possession of the British in 1816, since which time the country has made immense progress. "The people are now under a Government which aims at protecting life and property, and at treating all, high and low, with equal justice." Roads have been made and rivers bridged. In seven years the cultivation

had increased fully one-third, and since that time there has been a steady advance; the population has more than doubled; wealth has been brought into the country, as well as drawn out of it; a system of irrigating canals has been carried out, rendering land fit for agricultural purposes, which formerly was only used for cattle grazing, and that only at certain seasons. Much of this advance is due to Sir Henry Rainsay, the Chief Commissioner, who has devoted the best years of his life to the improvement of this district and its population.

The Natives of Kumaon are chiefly strict Hindus, with some superstitions especially characteristic of hill-people. They have a character for industry, and "have been described as untruthful, but honest. I must say (remarks Mr. Kennedy) our experience has verified the 'unfavourable part of this description more than the favourable.'" Finally, he says, cleanliness is notably wanting among them.

The Mission at Almora, the chief town of the Province, was commenced in 1850 by the Rev. J. H. Budden, and "has done a work which has told powerfully and happily on the entire country. From the beginning much attention has been paid to the education of the young. For a long time the school of the Mission was the only one in the Province where a superior education, at once Native and European, was imparted, and still, both in the number of its pupils, and in the extent of its course of study, it stands highest." . . . "In other departments (Mr. Kennedy continues) excellent work has been done. Female education has been zealously prosecuted. For many years there has been an orphanage, in which destitute children have been brought up and educated. The authorities made over to the Mission a Leper Asylum they had established, and for years it has been under its exclusive charge."

In 1869 Mr. Kennedy was transferred to Ranikhet, which at that time had not a single house. It has since become a flourishing station and a sanatorium for European troops. After seven years of earnest work, Mr. Kennedy's health gave way, and at the close of 1876 he left India "for good."

Mr. Kennedy devotes his concluding chapter to a review of our Government of India and its results; and the following paragraph conveys pretty clearly the views of a Christian man who has spent a large portion of his life among the people:

"I am far from agreeing with those who describe our rule in India as an unmixed blessing to its inhabitants. It is undeniable that our rule, because foreign, lies under great disadvantages. I am still farther removed from agreement with the extremely pessimist views which are sometimes advanced. The history of India rebuts the assertion that we have acquired our sovereignty mainly by fraud; and whatever may be said of other parts of India, no one acquainted with Bengal and the North-west Provinces can say that he has seen there the 'awful spectacle of a country inhabited only by officials and peasants.' When one thinks of the atrocious crimes, upheld by religious sanctions, which we have put down in the face of determined opposition and even threats of rebellion from the most honoured classes of the community, it is strange to be told that 'before we went the people were religious, chaste, sober, compassionate towards the helpless, and patient under suffering,' and that we have corrupted them. We are told that 'while we have conferred considerable advantages, the balance is woefully against us.' As the result of long residence in India, and of reading about India, I have come to the conclusion the balance is immensely in our favour."

Sir William Muir writes an interesting Prefatory Note, and the book is illustrated with several good engravings.

Colonel Lewin's Indian career commenced in 1857, the year of the Mutiny. On arriving in Calcutta he went to the Fort-Adjutant to report his arrival and to inquire to what regiment of the Bengal Army he was likely to be posted, and was met with the startling reply: "There is no Bengal Army; it is all in revolt. You will be sent off to the front at once, and perhaps attached to some Queen's regiment. Provide yourself with a camp-bedstead and a *chillumchee*, and wait for orders." Two days after, the young lad of eighteen was on his way to the North-west, to join the scattered forces who were to re-establish the British power in India. The incidents of the journey, and of the march to relieve the beleaguered garrison at Lucknow, are graphically described. During this time Lieutenant Lewin was attached to H.M.'s 34th Regiment; but on the restoration of order he joined his own regiment, the 31st B.N.I., "one of the two loyal regiments of the Bengal Army."

In the routine of regimental life the young officer settled

down to study Hindustani, with a view of qualifying himself for staff employ, and having passed his examination, took a year's leave to England.

On his return he sought and obtained employment as Adjutant and second in command of one of the newly-raised police battalions with which Government was supplementing the Native army. It was a much more exciting life than the dry details of regimental duty, diversified with tiger-shooting, pig-sticking, and the hospitalities for which the Indigo-planters of the district in which he was stationed were famous. A year later the force was disbanded, and Lieutenant Lewin was promoted to the position of District Superintendent of the new Bengal Police at Hazaribagh. Both in this district and at Noacolly Lieutenant Lewin's adventures with robbers and dacoits are sufficiently exciting, and are interspersed with many characteristic stories and scraps of folk-lore. But it was after his transfer to Chittagong that the real work of his life commenced, and that in his intercourse with the semi-savage hill tribes inhabiting the region to the east of English territory he, as he modestly puts it, "helped to govern India."

Chittagong was ceded to the British by Mir Kassim in A.D. 1761. It included a large tract of country to the east, called the Chittagong Hill Tracts, containing an area of nearly 7,000 square miles, and a population (in 1872) of 63,054 souls. "The eastern boundary was at that time undefined, but might be considered as extending *just so far as British influence could make itself felt.*"

An English officer was in charge of this undefined territory; "but he seemed strangely unaware of his opportunities, speaking of the hills as hateful, and seeming to know little and care less about their inhabitants." Lieutenant Lewin collected all the known information about the "wild tribes—the Kúkis, Shendús, Mrúngs, and others who dwelt on our borders, and traded in our frontier marts, and who occasionally made forays into British territory for the purpose of taking heads and obtaining slaves." The little reliable information he could obtain fed the desire to go and see for himself, and obtaining "demi-official" sanction for his expedition, he started for the hills with a small escort of Bengali constables, who were soon sent back, being found "quite useless for hill travelling.*" There remained with him only a staunch old

Punjabi sergéant, Fyzullah Khan ; a Mugh cook named Tobi, and two Mugh interpreters. His object was to reach, and, if possible, to establish friendly relations with, the Shendú tribe. Relying for food entirely on the country through which he passed, a strange *cuisine* often fell to his lot. On one occasion, the cook came saying :

“ Sahib ! am I expected to cook *this* animal for your dinner ? ”

“ He held in his hand a fine fat frog, which, together with some rice and vegetables, had been sent by the Roaja for our consumption. I ate this frog, along with some fern tops and some plantain shoots by way of vegetables, and found it by no means unpalatable. The Roaja promised me a gecko-steak the next day, a gecko being a large sort of lizard.”

In the next village, “ a rough but not unpalatable meal of burnt pig and rice had been prepared by the Roaja’s wife, which she and her daughter served to me upon small wooden platters, with plantain leaves by way of table cloth.”

Among another tribe the habit of eating dog was prevalent, which “ my host pronounced a most delicate dish.”

“ Yuong much desired to prepare for me a mess of dog after his fashion ; but although I affected omnivorousness, yet one must draw the line somewhere, and I drew it at dog.”

Lieutenant Lewin relates with much spirit and humour his progress until he reached the border village of the Kyaw chief Teynwey, in close proximity to the Shendú country, where he was introduced to a Shendú chief, and also to some women of the tribe, and having made a solemn oath of friendship and alliance with Teynwey, hoped that one object of his expedition would be attained ; but while he waited for the promised escort, a bullet from a gun fired by a treacherous guide struck him a little below the hip, passing down the whole length of the thigh, coming out just above the knee. This compelled his immediate return to Akyab, where his escape was pronounced by the doctor to be wonderful.

Three weeks later, when his wound was barely healed, Lieutenant Lewin made a fresh start with a companion, Major M——, for the Shendú country. This expedition had well-nigh ended disastrously. The party was only six in number, including “ the faithful Tobi, my cook, who valiantly carried in his hand a large toasting-fork.” Having reached the Shendú country they were betrayed by their guides, and met in an unknown forest by 400 armed natives.

Their escape was marvellous ; but the jungle was favourable to concealment, and they regained their boat on the river and reached in safety Teynwey's village, where food and friendly faces awaited them. •

On his return to his station Captain Lewin received the appointment of Superintendent of Hill Tribes in the Chittagong district, being vested with the full powers of a magistrate in criminal cases, and with authority to try civil and revenue cases.

“There seemed (writes Capt. Lewin) to be little vulgar crime in the hills, but I was much troubled by low Bengali attorneys, who were attracted to the district by the ignorance and simplicity of the hill people, and who set themselves to foment litigation and promote disputes. The hill folk proper I found did not have recourse to the English courts if they could possibly avoid it ; in the first place, because the majority of them did not understand Bengali, which had been fixed on as the court language, and, secondly, to avoid the expense of employing an attorney, and of paying the Government stamp fees, both of which were required in all cases. I resolved that before long, with the assistance of the Commissioner, things should be altered in regard to legal procedure.”

Troubles had often arisen with the independent tribes to the east known as the Lushais, of which the Shendús were a branch. “They continually raided into the Hill Tracts, attacking and plundering the inhabitants, burning the villages, slaying the men, and carrying off the women and children into slavery.” But just now a hollow peace prevailed, and Captain Lewin resolved upon paying a visit to the nearest chief (by name, Rutton Poia) in his own village, in the hope of gaining influence and establishing more friendly relations. Remembering a trick of Robert Houdin, the conjurer, in which he had permitted an Arab to fire a loaded gun, containing a marked bullet, at his breast, which bullet was immediately afterwards produced by Houdin from between his teeth, and being pretty quick with his fingers, Captain Lewin determined to produce this trick among the Lushais. After an exciting journey he reached Rutton Poia's village, and was received by the chief in solemn assembly, and after the usual palaver performed the Houdin trick successfully, amidst intense excitement, earning thereby the reputation of being invulnerable ; and having contracted a solemn alliance, offensive

and defensive, with Rutton Poia and his allied chiefs, returned to Chittagong.

Captain Lewin shared the usual fate of reformers, and as his proceedings were not always strictly according to official routine, and interfered with vested interests, was worried with complaints and departmental enquiries. His health suffered, but his enthusiasm for work among the hill folk enabled him to pull through.

“They were the simplest, the most kindly folk, these hill people; truthful, and capable of strong attachments; having also a great appreciation of even-handed justice . . . Many of them were Buddhists; but the rest had a sort of vague natural religion, a belief in spirits of air and water, of hostile demons warring in storm and sickness; but nothing to guide or help them in their daily lives. They needed schools; they needed religious teaching; they needed simple, upright dealing and protection for their lives and belongings. These needs I set myself to supply; but the obstacles first to be overcome were by no means insignificant.”

A graphic description of a three days' fair, an assemblage both religious and social in its character, thus concludes:

“It was a pleasant social gathering, and I reflected much, as I returned to my own quarters, on the loss or gain which civilisation brings. These people thought no shame of their human nature, with its loves and passions, and yet in all simplicity preserved their modesty and self-respect. I had often heard of the vicious excesses and drunken debauchery of savage races; but here in the Hill Tracts, throughout the three days' carnival, I had not seen one drunken man, nor witnessed any discourtesy to a woman. They seemed an honest, kindly people, and I doubted much if they had anything to gain from the introduction of European ideas.”

Captain Lewin again and again expresses his feelings with regard to the hill folk, and we can hardly be surprised that they are somewhat mixed.

“In Bengal the sensation most keenly felt by an Englishman is that he is an alien in a foreign land; but among the hill folk one is among fellow-creatures. Wherever I went among the people, I was hospitably entertained, fed and fêted; in return I kept open house for all who came to see me.”

“My great desire was to help the people to raise themselves

without introducing the evils of European civilisation among them. But it was a difficult task. Living, as they did, a hazardous, care-driven life; each chief set against his neighbour, each clan against the other, their arms of offence and defence alike inefficient, their habits of life, their ambition, but short-sighted self-interest, but little removed from the wild creatures in the woods surrounding their villages: how long would it take to bring them to a knowledge of better things?"

In the midst of his labours health failed, and Captain Lewin was compelled to take leave to England. On his return, after two years' absence, he found that a series of aggravated forays had been committed by the Lushais in the Cachar district, in which several Europeans had been killed, and the little daughter of a planter, with many of the British native subjects, carried into captivity. To punish this unruly tribe, and to rescue the captives, a military expedition was planned, to which Captain Lewin acted as political officer. The details of this expedition are written in history. It was eminently successful. The captives were all given up, and a solemn treaty of peace was entered into. The Lushais are thus described by General Brownlow, who commanded the expedition:

"The Lushais will bear comparison with most eastern races in physique, natural intelligence, and character; their thews and sinews and their well-turned limbs indicate health and freedom from want or excessive toil; their faces indicate a happy, genial disposition, without any expression of cruelty or want of courage."

In the course of the following year Captain Lewin took a party of Lushai Chiefs and their followers to Calcutta, to show them the wonders of that famed city, little thinking that he should never return to the scene of his labours; but the Home Government refused to sanction the proposals of the Government of India for the reconstitution of the Frontier administration, and seeing no chance of being able to carry out the work on which he had set his heart, and being out of health, and disappointed at the lack of recognition of his services, he threw up his appointment, returned to England, and, a few years later, left the service.

This record of Captain Lewin's services amongst the hill tribes is lively and interesting:

"But, after all (he says), I was only 'a fly on the wheel.'

They were not my people. I did but represent and make known to them the impartial justice, the perfect tolerance, and the respect for personal freedom which characterise the British rule in India, gaining for it the respect of all creeds and classes, and making it, in spite of many blunders, misunderstandings, and mistakes, the strongest Government since the old Roman Empire that the world has known."

J. B. KNIGHT.

RELIGIOUS THOUGHT AND LIFE IN INDIA. By Professor Monier Williams, Boden Professor of Sanskrit, Oxford. John Murray.

II.

The importance of the study of the religious life and ideas of the Aryans of India cannot be doubted. "Although there is hardly any department of learning," says Professor Max Müller, "which has not received new light and new life from the ancient literature of India, yet nowhere is the light that comes to us from India so important, so novel, and so rich as in the study of religion and mythology." People there are whom it is difficult to persuade to believe that there is a great deal of importance and of service to the cause of truth which a study of the literatures of India reveals to the inquiring student. What can India possibly teach us? is the great exclamation with which most men in England dismiss the thought of reading Indian literature. There are many—and this class of men includes even a great many of the Anglo-Indians who, by their long stay in India, ought to know better—who cannot bear all that "learned talk," by which they mean wild talk, about India. But they forget or are altogether ignorant of what India was when England was nowhere. Prof. Monier Williams in his *Indian Wisdom* sets forth this in clear terms:

"It will not be supposed that in our vast Eastern Empire we have to deal with a single race, or even with many merely ordinary races. We are not there brought in contact with savage tribes who melt away before the superior force and intelligence of Europeans. Rather are we placed in the midst of great and ancient peoples, who, some of them tracing back their origin to the same stock as ourselves, attained a high degree of civilisation when our forefathers were barbarians, and

had a polished language, a cultivated literature, and abstruse systems of philosophy, centuries before English existed even in name."

Another prejudice to the study of Indian religious thought and of the system of Indian philosophy is that derived from the Christian's love of Christianity, the notion that no other religion can approach Christianity in its moral worth, and that, this being so, no other system of religion is worth a moment's study. I think that there is much unfairness in this. Students of the history of Christian thought must know to what large extent the philosophy of Christ, the theology that he preached, and the morality that he practised, were indebted to the philosophical ideas of the people that had lived before his appearance on earth. Philosophy or religion is not local. It is possible to imagine that men with the highest conceptions of morality and the sublimest ideas of religion might exist in the tropic of Capricorn as in that of Cancer, in the countries of the frigid zone as in those of the torrid zone. Christ appeared in Palestine, Buddha appeared in India, Shankarāchārya also in India, and Mahomet in the deserts of Arabia. These exponents of religious thought were not independent of the philosophical thought which immediately preceded them. "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him," so said one of the Apostles.

The history of the Hindoo religion is a history of the Hindoos on a very complicated and extensive scale. The Hindoos of the present day are as far removed in their ways and modes of thought from the Aryans when they settled in the land of the seven rivers, the Sapt-sindhu (the Panjaub of our times), as the Italians of modern Italy are from the Etruscans of Romulus' time. They have passed through countless revolutions, political, social, intellectual, and physical. To me the wonder is that they still exhibit their strong consanguinity with the original Aryans. As they increased in population, and spread in course of time over the face of India, the Aryans were necessarily brought in contact with the aboriginal tribes, who, though reduced to the condition of serfs, naturally affected not a little the life and thought of their conquerors; for it is almost impossible for two peoples to live together without mutually borrowing and lending,

however unconsciously, ways of life and thought. Then the several incursions of tribes from the North and the influence of their ideas, whether of political power or social superiority; the rise of philosophy, and its attitude toward religious beliefs; the influence of the domination of Islam for a number of years; and, latterly, the dissolving forces set to work by the teachings of European science: all these have woven a web too intricate for any but special study. But it is interesting to find that, in spite of all the rude shocks both of internal and external revolutions, the edifice of Aryan thought has stood out. A thread of continuity binds the ancient Aryan with the modern Hindoo which it is wonderful to behold. It is otherwise with the history of European religious thought. There is here a blending and a fusion of several distinct religious beliefs and philosophies so complete that, while the whole is a magnificent work to look at, the component parts have lost identity. The remarks of Prof. Seeley may, I think, be fitly quoted here:

"We are to remember that, as Islam is the crudest expression of Semitic religion, Brahminism, on the other hand, is an expression of Aryan thought. Now among the religions of the world Christianity stands out as a product of the fusion of Semitic and Aryan ideas. It may be said that India and Europe in respect of religion have both the same elements, but that in India the elements have not blended, while in Europe they have united in Christianity. Judaism and classical paganism were in Europe at the beginning of our era what Mohammedanism and Brahminism are now in India; but in India the elements have remained separate, and have only made occasional efforts to unite, as in the Sikh religion and in the religion of Akbar. I may add that the movement known as the Brahmo Samaj is in the same direction also. In Europe a great fusion took place by means of the Christian Church, which fusion has throughout modern history been growing more and more complete."

Such, then, is the subject which Prof. Monier Williams has endeavoured, with a very fair amount of success, to explain to his English readers.

The three principal "stages" or "phases" in which for convenience' sake Prof. Williams divides the discussion of the subject are: I., Vedism; II., Brahminism; and III., Hinduism. Vedism was the earliest form of the religion of the Indian Aryans. Brahminism grew out of Vedism, and Hinduism grew out of Brahminism. But it would not be correct to

suppose that the second phase as soon as it appeared destroyed the first, or that the third destroyed the second. They indicate a kind of growth, and only as much of destruction as is implied in that process, or, to use the words of the Professor himself, "these three principal phases really run into each other."

Vedism.

The four books of the Veds represent the earliest Aryan thought extant. They present to us the ideas of the early Aryans in India without an admixture of foreign elements—pure, simple, unadulterated, almost child-like. "I may say," remarks Prof. Max Müller, "that there really is no trace whatever of any foreign influence in the language, the religion, or the ceremonial of the ancient Vedic literature of India." The Veds represent a period of nearly ten centuries of early Aryan thought, from about 1,500 B.C., when the Aryans are supposed to have descended into the plains of India, to nearly 500 B.C. They are mostly hymns or songs composed by men of learning, such as it was then, among the Indo-Aryans, and embodying their first impressions of the vastness of Nature, of her gigantic phenomena, and of the wonders of the land. The hymns are not arranged in anything like a chronological order, nor, in most cases, is their authorship known. But they help us to judge of the feelings of the writers of the hymns, and the development of civilisation among the people whom these writers represented, whom they supplied with light and leading. The four books of the *Veda* are known as the Rig-veda, the Yajur-veda, the Sāma-veda, and the Atharva-veda. The first book relates to the earliest period of the Aryans in India; the second belongs to a later period, and is a liturgical arrangement of a portion of the collection of hymns of the first, with some additions; the third again is a liturgical arrangement of some of the same hymns which were used at sacrifices, where the juice of the Soma plant formed the principal offering; the fourth book belongs to a much later period.

Some of the hymns of the *Vedas* are addressed to rivers or water, fire, sky, and such like phenomena or forces of the physical nature. It requires no strain of imagination to conceive that the budding faculties of man are sensibly impressed with the wonders of the Creation, its beauty and its grandeur.

The star-bedecked heavens, the earth with its vast oceans, huge mountains and ever rolling rivers; the sun, whose rise gladdened the heart, and night, which suggests all sorts of horrors; the moon, which sheds sweet light to mitigate these horrors; thunder, lightning, rain, hail, and innumerable other things which spring every day out of the womb of Nature, are too powerful not to affect the character and thought of man. And almost the first question that one puts oneself after one has recovered from the amazement and stupefaction of the first shock is, What is all this that I am beholding? Whence is its rise and where its end? What is the meaning of all these phenomena that I observe? To these questions man has tried to reply in a variety of ways. Faith, philosophy, science, have no other origin. The experience of the early Aryans of India was not different from this. They came face to face with some of the grandest works of Nature. They felt in a way overpowered with the bounties of Nature as well as with her dreadful appearance. They had to subdue as well as to be subdued. All this did take place. Unfortunately, however, the hymns of the Rig-veda, the oldest of the four books of the *Vedas*, have not come down to us arranged in the order of the dates of their composition. This would have enabled us to judge better as to progress towards civilisation of the early fathers of India. But there is evidence enough, I think, to show that the progress was not slow; and who could say that, if it had not been interrupted by the calamities of external incursions which befell them in later ages, the world would not have seen one of the most unique and original kinds of civilisation? I bewail these calamities as a patriot; I bewail them as an educated cosmopolitan; and it is a consolation to meet with a sympathiser. I quote the following extract from Prof. Max Müller's *India: what can it teach us!*

"It (*i.e.*, Vedic literature) presents us with a home-grown poetry and a home-grown religion; and history has preserved to us at least this one relic, in order to teach us what the human mind can achieve *if left to itself*, surrounded by a scenery and by conditions of life that might have made man's life on earth a paradise, if man did not possess the strange art of turning even a paradise into a place of misery." (The Italics are mine.)

What, then, is the religion of the *Vedas*? is a question not so easy to answer as it is to ask. I will quote a passage

here from Prof. M. Williams, another very useful book, the *Indian Wisdom* :

“To our Aryan forefathers in their Asiatic home God’s power was exhibited in the forces of Nature even more evidently than to ourselves. Lands, houses, flocks, herds, men, and animals were more frequently than in Western climates at the mercy of winds, fire and water, and the sun’s rays appeared to be endowed with a potency quite beyond the experience of any European country. We cannot be surprised, then, that these forces were regarded by our Eastern progenitors as actual manifestations, either of one deity in different moods, or of separate rival deities contending for supremacy. Nor is it wonderful that these mighty agencies should have been at first poetically personified, and afterwards, when invested with forms, attributes, and individuality, worshipped as distinct gods. It was only natural, too, that a varying supremacy and varying honours should have been accorded to each deified force—to the air, the rain, the storm, the sun, or fire—according to the special atmospheric influences to which particular localities were exposed, or according to the seasons of the year when the dominance of each was to be prayed for or deprecated.”

I think this conveys a pretty clear idea of the religion of the *Vedas*. But people are not generally satisfied unless some popular and received terms are used in connection with certain creeds or faiths. Is it deism or theism ? or is it merely nature worship ? Is the religion of the *Vedas* polytheistic or monotheistic ? In these set terms it is not possible to describe the religion of the *Vedas*. The terms have become too much crystallised and are altogether wanting in elasticity to be used with any degree of accuracy to describe the Vedic doctrine. I will not be positive about it, but I imagine our Aryan forefathers took some time before they attempted to formulate their ideas about the great Unknown and Unknowable with which they were surrounded, and as soon as any attempt was made, their faith probably assumed what may be called the pantheistic form. I also think that further attempts in this direction were rewarded with a nearer approach to the ideal of the highest truth. I may describe the creed of the *Vedas* as “God in everything and everything in God.” From this point of view the *Vedas* occupy a very important place in the religious fabric of modern Indian-Aryans. Changes have since taken place in the conception of the highest truth ; time has wrought them, but they are all grafted on the original plant ; so that

to this day the religious philosophy of the *Vedas*—or rather, to which the *Vedas* gave rise—has maintained an elevated position unshaken, through all the vicissitudes of ages. “To the present day,” says Prof. Max Muller, “India acknowledges no higher authority in matters of religion, ceremonial, customs, and law than the *Veda*, and so long as India is India, nothing will extinguish that ancient spirit of Vedantism which is breathed by every Hindu from his earliest youth, and pervades in various forms the prayers even of the idolater, the speculations of the philosopher, and the proverbs of the beggar.”

But let me not be understood to convey an exaggerated idea of the merits of the *Veda*. I feel no hesitation to endorse the following view of it as stated by Prof. Williams :

“Although the majority of the Hindus believe that the four *Vedas* contain all that is good, great, and divine, yet these compositions will be found, when taken as a whole, to abound more in puerile ideas than in lofty conceptions. At the same time it is clear that they give no support to any of the present objectionable usages and customs for which they were once, through ignorance of their contents, supposed to be an authority. The doctrine of metempsychosis or transmigration of souls, which became an essential characteristic of Brahminism and Hinduism in later times, has no place in the religion of the *Veda*. Nor do the hymns give any sanction to the prohibition of widow-marriages, the general prevalence of child-marriages, the tyrannical sway of caste, the interdiction of foreign travel, and the practice of idolatry.”

The following, according to the Professor, was the condition of society of the Vedic period :

“The social condition of the people was by no means low. They had attained to considerable civilisation. They were rich in flocks and herds ; they well understood the principles of agriculture ; they were able to build towns and fortified places ; they had some knowledge of various arts and of working in metals ; they engaged in philosophical speculations ; they had rulers, and a political system ; they were separated into classes, though they were not yet divided off by iron barriers of caste ; polygamy existed, though monogamy was the rule ; they killed animals for sacrifice ; they were in the habit of eating animal food, and did not even object to the flesh of cows ; they were fond of gambling, and indulged in intoxicating beverages.”

V. M. SAMARTI, B.A., M.R.A.S.

Messrs. W. H. Allen will publish shortly a "History of Hindustan," by Mr. H. G. Keene, C.I.E., late of the Bengal Civil Service, and author of several well-known books on India. The term "Hindustan" is taken in its strict sense as limited to northern India—the country, in short, where Hindi is the vernacular language. The work begins with the conquest by the Mahomedans in the 10th century, and will form a sort of introductory supplement to the author's book on "The Fall of the Mughal Empire."—*Literary World*:

CONFERENCE OF GRADUATES AT MADRAS ON SOCIAL REFORMS IN INDIA.

Among the numerous meetings which have taken place in India in reference to the social questions lately raised by Mr. Malabari, one of the most important was the Meeting consisting of graduates of the Madras University, held at the Presidency College on December 31st. It was called by the invitation of Mr. Gopala Row, B.A., and Mr. P. Ranganunda Moodeliar, whose address on Social Reform among the Hindus we published last month. The object of the Meeting was stated to be, to consider what steps should be taken to promote the re-marriage of Hindu widows, and other social reforms. The attendance was large, and among those present were the Hon. T. Rama Row, the Hon. S. Subramaniam Iyer, Messrs. V. Bashyam Iyengar, R. Raghunadha Row, V. S. Subramaniam Iyer, P. Ranganadha Mudelliar, M.A., P. Anunda Charlu, P. Cheutsal Row, A. Ramachendra Iyer, C. Nagojee Row, M. Jagga Row Pillay, R. Balajee Row, C. V. Sundrani Shastri, Sreenivasa Raghava Iyengar, Gopala Charry, Pandit Shivanadha Sastri, S. Seshayya, K. Veerasalingum, Jaghannadha Row, G. Subramaniam Iyer, M. Veeraghava Chariar, and Parthasaradhy Iyengar.

We give the following Report from the *Hindu* :—

Rai Bahadur T. Gopala Row, B.A., was asked to take the Chair. He said, in opening the Conference, that he was sure the need of Social Reform was strongly felt. There were three subjects that required their best immediate attention, viz. :—

(1) Female Education; (2) Abolition of early marriages; (3) Abolition of enforced widowhood; and (4) Abolition of those distinctions which, without the slightest warrant of the Shastras, keep asunder members of the same caste.—As to female education, the speaker remarked that there could not be two opinions on its manifold advantages. It was obvious that their girls would be the better for education—would become fitting companions to their husbands, and better mothers, and would manage their households better. The greatest advantage of female education was, that it could smooth the way for all other reforms.—He spoke next of early marriage, and said that it was the bane and curse of society. Especially it was a bane to the Brahmins. This practice was one great reason why the Brahmins of the present day were such weak specimens of humanity. He believed that Manu enjoined that a man of thirty should marry a girl of sixteen, or a youth of eighteen, a girl of eight. There was a prophecy in the Sanskrit books that at the end of Kali Yuga (the present, the black age) the human race would dwindle to the size of a thumb. He might say—and say with truth—that early marriage was the Kali in question.—The Chairman then referred to enforced widowhood, and said that it was unquestionably productive of much misery. Early widowhood was the result of early marriages, for which the contracting parties were by no means responsible.—He next spoke of inter-marriages. He pointed out the disadvantages of the practice, by which members of one and the same caste were debarred from freely mixing with one another. This practice was bad, inasmuch as it weakened them through lack of union and sympathy; and also by limiting the matrimonial choice within a very narrow circle of relatives. He appealed to the graduates to sincerely work for the cause of social reform. Hitherto they had done little. There were no doubt a few solitary reformers—rather lovers of reform—who were really earnest; but no appreciable benefit accrued to society. He sincerely hoped and prayed that that day would mark an important era in the history of social reform. He entreated his hearers once more to push on the work of social reform, and to co-operate for the attainment of permanent public good in that direction.

Mr. P. Ranganadha, M.A., then proposed: "That in the opinion of this meeting it is necessary and desirable that each graduate should promote female education to the utmost of his ability, among the members of his own family and of the community in general." In doing so, he said that though they might acquire wealth, political power, fame, and though they might go on multiplying their schools and colleges,—they might

do all this and more, but he would assure them that they would fail to make their lives happy if the women of their country were not educated, to sympathise with them, and to share their joys and woes in life. He would ask the graduates to work unitedly and systematically.

Mr. V. Bashyam Iyengar seconded the proposition, which was carried unanimously.

The Hon. S. Subramaniam Iyer then moved: "That in the opinion of this meeting it is necessary and desirable that each graduate should do his best to prevent the marriage of boys under sixteen and of girls under ten, both in his family and the community in general." He hoped that that meeting would result in the formation of an association earnestly bent on doing good work in the matter of social reform. They did not meet there to bring about any political reforms, and he thought there was something very befitting in graduates being called upon to club together for bringing about social reforms. It was his own impression, after inquiry, that the custom of early marriage had been more prevalent for the last thirty or forty years, and that they would not be hurting any religious feelings in trying to bring about a better state of things. There was nothing in the Shastras which encouraged the gift of a girl not over ten; and hence he was sure that the graduates had their ground quite clear. He was strongly of opinion that they should not go against their national customs and the teachings of their national literature, in attempting any social reform, for any reform undertaken in that spirit would be unsuccessful. In support of his remarks, he read an extract from Professor Max Müller's writings. The time to put themselves forward as educators of society had come, and they must rise equal to the occasion. He thought it was a duty of the graduates to find out what the Shastras were at one time, and how were they modified; such knowledge would enable them to grapple with the evil better.

Mr. C. S. Gopala Chari seconded the resolution, and read an interesting paper on "Early marriage and enforced widowhood."

Mr. Ramayya contended in a long speech that girls at ten were not able to understand the proper duties of their household, and that that limit of age was not very useful in remedying the evil. He proposed that the limit of age be at least fifteen.

Mr. Bashyam Iyengar said that what the mover meant by the original proposition was that the betrothal of the marriage, not the consummation, should not take place earlier than ten. It was most deplorable at present that young girls of five and six years old should marry and become widows at ten. The limit of age was reasonably fixed. They must be content with

humble reforms. For his own part he was dead against legislation in the matter of social reform. According to rational principles such reforms should not be introduced by the intervention of Government. When once they asked for legislation, there was no saying where the line would be drawn or where the legislation would end. He fully sympathised with the previous speaker, and hoped that effect would be given, ere long, to what he had said. In conclusion he expressed a hope that the Conference would be held at the same place every year.—Mr. Nagojee Row spoke against the amendment and promised to the meeting the support of the Rajahmundry graduates. After a short discussion, the amendment was put to the vote and lost against a large majority. Mr. C. V. Sundram Sastry pointed out the ambiguity in the words “do his best” in the original proposition, and proposed to substitute the words “that each graduate should pledge himself to carry out the same.”

Mr. A. Ramachendra Iyer said that Mr. Sundram Sastry's amendment implied that the graduates were a set of insincere persons. He had much confidence in the good sense of his fellow-graduates, and was sure that they would earnestly push on those reforms. They were not a body of legislators to force laws on their fellow-graduates; and the speaker hoped that they would honestly endeavour to discourage early marriages. The graduates were not all free-agents in social matters; and Mr. Sundram Sastry's amendment would only mean that they (the graduates) should cut themselves off from the circle of those that were near and dear to them.

Messrs. Nagojee Row, Bashyam Iyengar, Balajee Row and G. Subramanian Iyer spoke against the amendment, and it was lost.

The original proposition was put to the vote and carried amidst applause. The meeting was then adjourned to 5 p.m. on January 1.

The attendance on the next day was as large as on the previous occasion. Mr. S. Seshayya proposed: “That all graduates should do their utmost to reduce expenditure on marriages and other ceremonies in their own family, and induce others to do the same.”

Mr. Nagojee Row seconded, and Mr. Narasinga Row (who read a paper on “Marriage expenses”) supported Mr. Seshayya, the proposition being carried *nem. con.*

After some discussion a Resolution was passed as follows:—

“That in the opinion of this meeting it is necessary and desirable that the movement for the marriage of child widows should be supported and encouraged, and that graduates should

signify in writing their approval of it and their willingness to give support to it as far as circumstances will permit, with a view to the same being published."

This was succeeded by the following Resolutions:—

"That each graduate should communicate to the chairman the extent of his support."

"That all graduates be invited to express their views in regard to Mr. Malabari's document on infant marriage and enforced widowhood."

"That an Association be formed of graduates and other well-wishers for the promotion of these objects."

"That the following gentlemen do form themselves into a working Committee, with power to add to their number, to carry out the foregoing resolutions: Messrs. T. Gopal Rao, P. Ranganadham Mudeliar and G. Subramaniam Iyer, S. Ramasawmy Mudeliar, M.A., B.L., B. Hanumanta Rao, R. Ragunatha Rao, P. Chentsal Rao, K. Verasalingam Puntulu, A. Ramachandra Iyer, S. Seshayya and the Hon. S. Subramaniam Iyer."

The proceedings closed with votes of thanks to the Chairman, and to Dr. Duncan for the use of the Hall. We hope to be informed of the proceedings of this practical Association, which may prove very useful in regard to the improvement of social customs.

SOCIAL REFORM IN INDIA: A SUGGESTION.

I think that every Indian, who loves his country and feels for its present condition, will be rejoiced to see that Mr. Malabari is in right earnest about his work, and that the Notes he wrote some time ago on "Infant Marriage and Forced Widowhood" are not simply the outcome of an empty zeal, such as often manifests itself in our countrymen. He really feels for the sufferings of those whose miserable condition he has most graphically and pathetically depicted in his Notes; and in the *Journal* of the last month his prospectus has appeared of "An Association for Practical Reform," subject to the suggestions and considerations of Indians who take any interest in social matters. While I differ from Mr. Malabari in certain points—and this difference I have expressed in a recent number of this *Journal*—I desire to express my heartfelt grati-

tude and admiration for the impulse he has once more given to our social movement—awakening many a thinking Indian in regard to questions pressing for solution. Much ingenuity has not unfrequently been brought into play respecting questions of marriage and other social customs; many a barren speculation has been ventured, but always without much result. Mr. Malabari is a practical man, and, being discontented with mere talk, proposes some measures of practical Reform.

He suggests that Committees be formed in different parts of India, having both deliberative and executive functions, "working on principles of self-help," and including among many other items of their work: (1) a system of home education for native children; (2) improvement in the marriage customs; (3) encouragement of remarriage and inter-marriage; (4) discouragement of polygamy and ill-treatment of widows; (5) curtailment of expenses on foolish customs. The plan of work that he suggests is divided under two heads: (1) the forming of central and local Committees for discussing and deciding social questions; (2) the collecting of funds for publishing cheap tracts and books in the Vernaculars, interpreting scriptural authorities, sending out preachers, &c. He goes on further as to the rules of membership, &c.: but the most important part of his scheme is what I have just given.

Now, anyone conversant with the periodic discharges of Indian energy, will assuredly find no novelty in this scheme. A similar scheme, in a greatly modified form, which I shall presently commend to Mr. Malabari's consideration, was proposed in the beginning of the last year by Pandit Pran Nath, President of the Kashmeeri National Club, Lucknow. The credit which Mr. Malabari deserves, and justly deserves, is not, in my opinion, so much for the originality of the scheme, as for the moral courage and zeal with which he has grasped an old scheme and recast it for the fresh consideration of his countrymen. But the very fact that the scheme is an old one, raises in our minds a suspicion that if as an old scheme it has often been tried and failed, what warrant there is this time of its success?

It would, doubtless, be a happy day for India if central Committees were formed in different centres, and local Committees all over the country, discussing and deciding social questions, representing the nervous centres of our social organism, and sustaining, controlling, regulating all the activities of our social life. But the state of things, alas! is quite different. One of the greatest misfortunes of my country compels me to differ from Mr. Malabari on one of his most important suggestions, *i.e.*, the formation of Central Committees for carrying on the business of Social Reform. That misfortune

is the conflict of castes. There are, as everyone knows, so many castes and sub-castes in India, with so many prejudices clinging to each of them, that the scheme of organizing an International Committee of Social Reform in Indian society may find a suitable place in a Platonic reverie, but is certainly an illusion which comes in the way of a practical reformer. With this suggestion several other of Mr. Malabari's suggestions must stand or fall. On what principle these Reform Committees will be able to work efficaciously, I fail to see. In the first place, the difference of religion and nationality will prevent the diverse sections of Indian society from coming together for the formation of such Committees. In the second place, the reform which suits one class will not suit another. Considering, then, the extreme difficulty of organizing Central Committees, or, rather, International Associations for Social Reform, it is an utter impossibility that such Committees should discharge the functions assigned to them by Mr. Malabari, as the improvement of marriage customs, encouragement of widow remarriage and international marriage, discouragement of polygamy, &c.

But one suggestion of Mr. Malabari's, I think, is most fertile, and most worthy of the consideration of thoughtful Indians; and that suggestion alone, if properly developed and worked out, is, in my opinion, quite capable of doing all what he so earnestly desires. Mr. Malabari feels the necessity of "a system of home education for children, supplementing the instruction given at school, and bearing specially on domestic and kindred subjects." In this suggestion Mr. Malabari has, doubtless, struck the right chord of most of our difficulties and misfortunes. Nothing can be more alarming and more pitiable than the state of the early education of Indian boys and girls. Public schools cannot meet that difficulty. In some parts of India children are altogether left to the mercy of professional tutors, not unfrequently of loose character. They remain under such tutors till the age of 13 or 14. The subject of the tutorial system is of a very painful interest; but this is not the place to dwell upon the vices of that system. The one thing which makes it a matter of pressing necessity to do something respecting the early education of Native children, is the dreariness which the school instruction presents to, and the aversion that it produces in, young minds. It is a law of our nature, that the recollection of a thing or place which has given us pain at any time, always produces painful feelings in us; while the recollection of a thing or place associated with some happy incident of our life produces the opposite effect. Applying this principle to the education of our children, we can well anticipate the result in their after lives, of an education which has been

always associated with pain. When a boy is prevented from indulging in any play whatever, when all his energies are crushed and he is commanded to be always at his books, when in the school he is taught books which can never be congenial to a young mind, and has to cram up dead and dry formulas without at all understanding what they mean, then does it need any prophet's eye to foresee the disastrous consequences of such an education? Can one, to whom the acquisition of knowledge in early years has been the one source of unending misery, be expected to continue studies after the school-life has come to a close? Besides producing aversion towards knowledge, the early education of our children produces another effect of a far more disastrous kind. It tells upon their health. Many an Indian parent is haunted by the superstition that the best behaved and best disciplined child is one who always reads and never plays. Hence, in India, we have no healthy games and sports, such as English children have. Every kind of physical exercise is discouraged. Sedentary habits, on the other hand, are encouraged by parents and by society. This is one of the chief causes of the weakness and the unhealthiness of many of our educated youths. The prevailing short-sightedness among our school-taught young men may be traced to this cause. The three great Indians of this century have died, within a short period, in the full vigour of their lives; and the likelihood is that their constitutions could not bear the excessive mental strains to which they had been subjected. Then, again, the moral and religious education of children is as indispensable as anything else. But the principle of religious neutrality in public schools is founded on good reasons. The diversity of castes and religions in India makes the introduction of religious teaching in schools impossible. Much more could be said about the faulty early education of our children, but this is quite enough for the present purpose.

Now how is the difficulty to be met? Mr. Malabari has most wisely made us alive to this great defect in our social system, and he suggests "a system of home education for Native children, bearing specially on domestic and kindred subjects." Such a system involves a good many things. I think it includes the founding of such primary schools as may be able to meet all the defects of the early education of Native children. It ought to be the earnest endeavour of every Indian to put his shoulder to the wheel in carrying out this scheme, and preserving the soft and plastic faculties of children from being twisted, stunted and withered. Mr. Malabari thinks of this work being carried on by the Committees organized for Social Reform. To me his suggestion seems most reasonable.

No better and more hopeful work can fall to the lot of these Committees than that of Education. And here I shall venture a very modest suggestion with regard to Mr. Malabari's scheme.

We know how deep-rooted are the social prejudices of our countrymen; how hard and painful has been the struggle of our Reformers against the vices and the vanities of their age. But we also know how gradually and imperceptibly have melted away many of our prejudices beneath the dissolving agencies of thought and change; how silently but surely many old, antiquated notions of our countrymen have disappeared in the blaze of day; how English education has stirred Indian society to its very depths; how it has revolutionized Indian thought. Indifference is now sometimes shown to the most deeply cherished superstitions of caste—the effect of English education. That this change, which under the influence of Western education has gone so far, will go no farther, may be the opinion of some desponding pessimist, but can find no countenance from the hopeful worker who believes in the beneficence of the mysterious “Divinity that shapes our ends, rough-hew them how we will.” But it may be asked, “Will education succeed in working all reform in India, and, slow as the work of education is sure to be, should the educated Indians let social customs alone, to be reformed by this slow process?” Yes, in my opinion. I may be mistaken, but it seems to me that if the educational system of Native children be only set on a better footing, every kind of reform will be brought about insensibly. Men everywhere are guided by opinion, and education is the great moulder of opinion. By changing opinion we can succeed in striking at the very root of our social customs; but by removing the customs only, we remove the external shell, though the evil remains. Can it ever be expected that a generation of young men, bred and brought up in the principles of liberal education, will still cling to notions from which all life has fled, and follow customs which do not at all harmonise with its mode of feeling and thought? Assuredly not. Well, if the Committees of which Mr. Malabari speaks devote themselves altogether to the work of diffusing the light of knowledge, by founding schools and promoting home-teaching on principles which may suit the wants of our national mind, and leave marriage and inter-marriage to their own fate, then can the real reform be wrought in the country. By making these Committees only Educational Committees another facility will be offered in the execution of the real work. None but a handful of English educated men—Anglicised renegades, one of the old school would say—will sympathise with Mr. Malabari's plans of Social Reform. But the circle of his sympathisers is sure to be infinitely enlarged if, instead of Social Reform, he

only undertakes to form Committees of Educational Reform. No doubt both mean really the same thing—the one reform is sure to lead to the other. But, however, they are not the same to the ignorant masses of our country. If the help of the people is wanted—and I think that in a gigantic scheme such as this it is indispensable for the successful carrying out of this scheme—then to me it seems most expedient to let our social customs alone for the time being, and devote all our energies to regenerating the Educational system of our country. And with regard to this point, Mr. Malabari has suggested a very practical plan of collecting funds for the publication of cheap tracts and books, &c., for the use of young boys and girls. There is a great want at present of good and useful books, in the Vernaculars, for the use of our children and our zenanas. No doubt, if Mr. Malabari's scheme succeeds in setting the education of young boys and girls on a better footing, and in purifying and enriching our Vernacular literature by the publication of such moral books and tracts as may be suited to the tastes of ladies and children, Indian society will be immensely benefited.

In conclusion, I express my heartiest thanks to Mr. Malabari for his disinterested labours, and my warmest sympathy with him in the noble cause he is so energetically and so devotedly urging. I wish him all success in his earnest endeavours, and hope that every Indian, who at all cares for his country, will, “while it is day,” lend his assistance to Mr. Malabari in carrying out at any rate the educational portion of his patriotic scheme.

P. BISHAN NARAYAN DAB.

London.

EDUCATIONAL AND SOCIAL INSTITUTIONS • IN THE WEST.

III.—GUY'S HOSPITAL.

On 8th January I went from Notting Hill Gate by the underground railway to the Monument Station, on a visit to Guy's Hospital. I crossed the well-known London Bridge, upon which vast traffic was passing, causing fearful noise, and close by the Bridge I found St. Thomas Street, where the Hospital is situated. Doctor Hale White, a friend of mine, who is connected with the Hospital, kindly showed me over it. First of all we passed through some wards which were full of men patients, suffering from many kinds of illness; they looked cheerful and in good spirits; some of them were reading

newspapers or books. The female wards are of the same kind; I was amused very much to see a little girl who was combing the hair of a doll in her bed. It shows that children are very well provided with things which are dear to them. Some of the wards were decorated with flowers. The sisters (ladies who act as nurses) were busy in their solemn duties of taking care of their helpless patients. My countrymen of India will be surprised to hear that in England ladies often go to visit hospitals and such other places, and take with them flowers and other things for the sick, and have pleasant conversations with them. In India neither women nor men go to such places. They would be afraid of bringing back some disease with them. In former times we used not to have regular hospitals in our country, and the science of surgery was not known then. The dissection of the body was never dreamed of. Mr. Meadows Taylor furnishes us with an interesting account in his *History*, of a Medical College which was created in 1835 in Calcutta by Lord William Bentinck, then the Governor-General of India; and since that time many regular institutions for medical purposes have been established, which is indeed a great boon for us, under the English Government. Mr. Taylor says, "Except the ancient Hindu, Grecian, and Arabian systems, no means of medical instruction existed in India. Of surgery, as based on anatomy, there was profound ignorance, and the village barber was the usual operator as surgeon, in case of wounds or hurts; while those who had traditional knowledge of simples were the physicians. Now, however, the whole range of European medical science, surgery, and anatomy was opened to the pupils, who became at once very numerous; and the blessings of true medical instruction have since been widely extended."

The following few lines will give the history of Thomas Guy, the founder of the Hospital:

He was born in the year 1645, and his father died when he was a child. In the year 1660 Guy was apprenticed to Mr. John Clarke, a bookseller; and eight years after he became a freeman of London. The largest capital Guy had in the world was £200 (Rs. 2,000), with which he started business as a bookseller. His wealth increased every day, and in course of time he acquired a considerable amount. This immense fortune raised Guy to the highest reputation, rank, and popularity. He was offered the office of Sheriff of London, but he paid the fine and declined to serve. In 1695 he enjoyed the highest dignity: entered Parliament as a member for Tamworth; and he sat in Parliament till the first year of Queen Anne.

Thomas Guy died, after a long life of 80 years, in 1725.

The Hospital was founded after his name in 1722; with a sum given, secured by his will, amounting to £250,000 (Rupees 250,000,0), and it was opened a few days before his death.

Guy made many gifts for charitable purposes, which rendered him ever memorable in the history of this country. His statue was put up by his admirers in the front square of the Hospital building, and there it still stands.

The Hospital has 695 beds, and contains many wards, operating theatres, &c.; the school connected with the Hospital consists of museum, lecture theatres, class-rooms, and library. A prospectus for particulars can be obtained from the Secretary of Guy's Hospital. It is one of the best known medical schools in Europe, and students from all parts of the world attend it.

London.

VERITAS.

THE BOMBAY HOSPITAL FOR ANIMALS.

AN interesting ceremony took place at Parel, Bombay, on December 10th, in connection with the opening, by Lord Dufferin, of the Bai Sakarbai Dinshaw Petit Hospital, a Hospital for Animals. A large number of distinguished visitors were present on the occasion.

The proceedings began by the reading of a statement by Mr. K. M. Shroff, Secretary of the Bombay Society for the Prevention of Cruelty to Animals, giving an account of the origin of the institution. Its object is to give curative treatment gratis mainly to the suffering bullocks belonging to poor cartmen, levying on them a small fee for the feeding during treatment. The chief promoter of the Hospital is Mr. Dinshaw Manekjee Petit, who lately purchased, for the sum of Rs. 45,000, the large estate and the spacious bungalow in which the work has been started. In consideration of this, gentleman's liberality, the Hospital has been named after his wife. A Veterinary College has been established on the same estate by the co-operation of the Government, and excellent arrangements for stabling the sick horses and cattle have been made. Mr. Justice Bayly addressed Lord and Lady Dufferin on behalf of the Committee; and he referred to the efforts of Mr. K. Kabrajee, who was formerly Hon. Sec. of the Society (which was originated chiefly by Mr. Lee-Warner), and also to the very zealous exertions of the present Hon. Sec., Mr. K. M. Shroff, in collecting funds for the Hospital.

Lord Dufferin, declaring the Hospital open, expressed his pleasure in being present on the occasion, and his interest in the history of the rise and progress of the institution. His Excellency added : "The object is a most noble one, and I am certain that from day to day, as the progress of civilization advances, mankind at large will be more and more inclined to follow that noble example which was first set to them in the Peninsula of India, of regarding with mercy and compassion all those domestic animals which minister to their wants." The Viceroy and Lady Dufferin, and the Governor of Bombay, with members of the Committee, then inspected the Hospital buildings; after which Mr. Dinshaw Manekjee Petit thanked His Excellency for performing the opening ceremony. A Hindu custom was observed, as an augury of success and prosperity to the institution, which struck the Vice-regal party by its quaintness. The posts on both sides of the entrance were masked with gungoo and turmeric, the deep red and yellow scoring the timber in alternate lines. On the ground, round the base of the pillars, new-laid eggs were broken; and to conclude the rite, cocoa-nuts were cracked against the wood, and their milk was sprinkled on the floor, amidst the shells in the husk. The same ceremony was gone through in the bullock-sheds. Before their Excellencies left, trays of flowers were brought forward, and the whole party were decorated by rich, sweet-scented garlands. Amid loud cheers, and the performance of the National Anthem, the visit closed.

MAHARANI'S GIRLS' SCHOOL, MYSORE.

We have pleasure in calling attention again to the excellent School for Girls founded in 1881 at Mysore by H.H. the Maharaja, by the advice and co-operation of the late Dewan, M. Rangacharlu. Its object is to provide sound education for Brahmin and other high caste girls, and it seems to be well appreciated. The Principal of the School is a graduate of the Madras University, who is assisted by

several capable teachers. Two Brahmin women are on the teaching staff, and music and needlework are undertaken by some Convent sisters; but it is to be wished that female teachers only could be employed for the higher classes, so as to enable the girls to remain longer at school. The teaching appears to be thorough, and the good discipline renders the pupils obedient and cheerful. The subjects of instruction are Canarese and English Reading, Writing, and Dictation; Sanskrit, Arithmetic, Geography, Hygiene, Drawing, English and Carnatic Music, and Needlework. The School is located in a magnificent building, which forms part of the Jaggum Mohan Palace of the Maharaja, in the middle of the town, but airy and healthy. There are over 300 on the rolls. It is an important point that a plan of Home Teaching has been established in connection with the School, to continue education at home after the school course has been closed.

We have lately received from Mr. Narasim Aiengar, who takes a zealous interest in the progress of the School, the following extract from the Visitor's Book, written by M. P. Arunachalam (M.A. Cantab.), of Ceylon. Other visitors have from time to time expressed themselves very favourably as to the efficiency of the Institution :

“ 25th December, 1884.

“ It has given Mrs. Arunachalam and myself great pleasure to visit the Maharani's Girls' School, which has interested us far more than anything we have seen in the Province. Our visit to the school was unfortunately very hurried; but we saw enough to be impressed with the excellence of the work done, and with the rich promise of the Institution for future good. It was a novelty to us to see so many hundreds of girls of good family assembled at school. We have seen only one other institution in India which reaches girls of this class—the College recently established at Poona by the public-spirited and enlightened citizens of that town. But that is in its infancy, and not to be compared either in size, efficiency, or achievements with the Maharani's school. The success of this school seems partly due to the cautious conservative spirit in which it is managed. I trust that, proceeding on the same lines, it will in time train up girls to the B.A. standard, as attained by the Bethune School at Calcutta, but preserving more successfully than that school all that is precious in our national life. To keep girls here until they near that standard—I trust serious

efforts will be made, by giving special inducements (if necessary, in the way of scholarships) and other facilities to girls to continue their education, now unfortunately cut short before they reach their teens—female teachers for the higher classes will, I think, become necessary. They might be obtained either from England, or from the Bethune School at Calcutta, or the Normal School at Poona.*

"Two points in the curriculum of the school struck us in our hurried visit as almost unique in India. The musical education of the girls was excellent even in the lower classes. It was quite a pleasant surprise to us to see the girls of good family sing and play well. Such accomplishments have hitherto in the greater part of India been confined to Nautch girls, and have acquired a bad name. This school deserves credit if only for overcoming that foolish prejudice, and introducing into Hindu homes the pure pleasures of music. Hygiene, too, appeared to be carefully taught: a most valuable but much neglected part of education. I have known men who have taken distinguished degrees at Cambridge and Oxford so ignorant of the elementary laws of health that they have irreparably injured their constitutions and ruined their prospects in life while reading for their triposes. Such ignorance is even more common and disastrous among our educated classes; a fact brought home to us constantly by the premature deaths of our ablest men throughout India in what should be the prime of life. The teaching of Hygiene in this school is a very healthy sign of the times, and shows that the managers will not allow the ornamental to override the useful (as has been the case with most systems of education that the world has known), and that they realise the vast importance of such knowledge to the mothers of India. I trust that the girls, while learning here to appreciate the value of many of our customs, which, based on reason, received from our ancestors a religious sanction in order that they might be more binding on the masses, will also learn to see the harmfulness of many other customs that have slowly but surely sapped our national life and degraded us in the scale of nations. Our downfall seems a sort of Nemesis to us men for neglecting our women. If we are to rise we must raise them first. What educated Hindu has not felt himself almost powerless for good in the presence of a dead wall of ignorance and prejudice among the women of his family? The education of boys is hardly of such consequence to the State as the education of girls; for while the former means the education of an individual, the latter means the education of a whole family. The Maharani will earn a distinguished place in the roll of India's benefactors

* Or the Government Female Normal School, Madras.—Ed.

by the great work which she has inaugurated here, and which is being carried out zealously and vigorously by her officers.

"I have been asked for suggestions, but feel incompetent to offer any as I have seen little of the work of the school. I would venture, however, to suggest (in addition to what I have already said about the advisability of providing for the elder girls continuing their education) that the *Kindergarten* system be introduced into the lower classes of the school. I have seen it work admirably in Europe and even in India, e.g. at the Normal School at Poona. It would train the girls from their earliest years to order, tidiness, and harmonious co-operation (qualities painfully deficient in our women, not to speak of our men), while giving the children that amusement and recreation which they require. I would suggest also that attention be paid to physical exercise. It is possible to adapt our gymnastic exercises to the capacities of our girls. The exercises that are in use in English Girls' Schools might be adopted, or, better still, games such as lawn tennis should be encouraged and prizes given for proficiency. Physical education should be as important a part of the curriculum as mental. I have always felt that the superiority of Englishmen to most modern nations is due in a great measure to the important place assigned to physical education in their schools and colleges. It would be advantageous too if some practical instruction were given in household duties to the girls. There is a tendency in mere book-learning, especially when it is of limited extent as in this school, to develop a contempt for manual work. If such a tendency be not checked I fear these girls will make poor wives and mothers, and become plagues rather than the blessings we wish them to be, and female education will thus be discredited among the conservative sections of the community, who are only too ready to find fault.

"Mrs. Arunachalam and myself are very much indebted to Mr. Narasim Aiyengar, Mr. Chidambara Iyer, and the teachers of the school, for the opportunity we have had of inspecting it, and we shall carry away most pleasant recollections of the bright little faces we have seen, and of the zeal of all connected with the education of these girls, in whom, as mothers of the next generation, the destinies of the kingdom of Mysore, and perhaps other parts of India, are centred.

"(Signed) P. ARUNACHALAM,

"Ceylon, C.S.,

"*M.A. Cantab. ; Barrister-at-law, Lincoln's Inn.*"

TRAVANCORE

The following address was made by His Highness the Maharaja of Travancore at the opening of the first cotton mill erected in his territory :

"The occasion which has brought us here to-day will mark an era in the industrial history of Travancore. Where a few months back, the wind rustled through the feathery foliage of cocoanut palms, and cattle browsed in the scrubby underwood, is now heard the throb and thumping of a 200 horse-power steam-engine, and seen the restless activity of 11,000 spindles and their connecting machinery, and the bustle of 400 workmen. Once within the precincts of this factory, one feels as if no longer in Travancore, but suddenly transported to the busiest part of Bombay or Calcutta, excepting in the cheering fact of so many Malayali faces around him. Industry is as essential to the health of the body politic as exercise is to the physical body; and just as the standard of exercise suited to childhood is insufficient during manhood, the industrial status of a primitive Society becomes out of date in a developed stage of growth. In natural intelligence, in keenness of discrimination, in patience and hardihood, in the facility to learn anything new, and in orderly behaviour, I can safely say that my countrymen are behind none in the world. The backwardness of industry among them is, I think, traceable mainly, to their over-contentedness, and to the limitedness of their aspirations. But these are wearing away, as they inevitably must, under surrounding and ever-growing influences. It is incumbent on the State and on the leaders of the community to help the healthy growth of these awakenings, and to guide them into right paths. Bearing this in view, I foreshadowed the steady aim of my Government in this direction in the few words I had occasion to speak, while on a visit to the Alliance Mill at Bombay about three years ago. It is very gratifying to me, and to all concerned, that we have been able to carry out our intentions to an appreciable extent." His Highness concluded by expressing a hope that the mill will "live long and prosperously, and be the precursor of many such useful institutions in this most interesting land."

The latest Report on the administration of Travancore

shows that various reforms are being carried out in that State. The Police are more efficient, justice is more speedily administered, irrigation and other public works are developing, and education is being steadily encouraged. The English Girls' School at Trevandrum, under Miss Blandford, is a very useful institution. It is encouraging to find that in the pass lists of the last Special Upper Primary School Test, the name appears of a Nair girl, aged 14, a pupil of that School, the first girl who has presented herself for that Examination in Travancore. The Report for 1882-83 closes with an account of the ceremonies connected with the presentation, in 1883, of the Insignia of the "Star of India" to the Maharaja at Madras by His Excellency the Governor, His Highness having been previously nominated to this honour by Her Majesty the Queen-Empress.

MEDICAL, WOMEN FOR INDIA.

We have received the First Annual Report of the Medical Women for India Fund, with Statement of Accounts, to December 31st, 1884. It begins by rehearsing the following objects of the institution, as settled at the Meeting held at Bombay, March 29th, 1883: 1. Bringing out women doctors from England. 2. Medical education of female students through the Grant Medical College. 3. A Hospital for women and children under women doctors. 4. A Dispensary *ditto*. The Report shows that "fair beginnings" have been made in the attainment of all these objects. Miss Pechey, M.D., arrived in Bombay in December, 1883, as senior medical officer of the Association, and Miss Ellaby, M.D., as her junior, in November, 1884. These ladies carry on private medical practice in Bombay, and besides, attend the Jaffir Suliman Dispensary, which was opened in a temporary structure, through the liberality of Mrs. Hadjee Cureem Mahomed Suliman, on July 7th, 1884. On November 22nd, 1883, H.R.H. the Duke of Connaught laid the corner-stone of a Hospital for Women and Children, named after its

benevolent founder, Mr. Pestonjee Hormisjee Cama, upon ground which was the gift of Government. As it will take two years to complete the building, the Committee have engaged two bungalows for a temporary Hospital, which will shortly be opened. The Report also mentions that twelve female students have taken advantage of the opening of the Grant Medical College to women, and have completed their first year in a satisfactory manner.

The Medical Report of the Dispensary, signed by Dr. Edith Pechey, M.D., states that on July 7th, the day of its opening, nine patients presented themselves, and by the end of the week the numbers had increased to such an extent that it was computed that the crowd asking for admission must have numbered over 300. It was therefore necessary, to avoid clamour and confusion, to restrict the number each morning to 100. The admission was arranged by tickets given out each day. During the five months that the Dispensary has been open 1,961 women and 857 children—in all 2,818 patients—have been under treatment for a longer or shorter period. As Miss Ellaby, M.D., now assists Miss Pechey, there has been no restriction since the new year on the number of patients to be admitted. The nationality of the patients is given as follows: Jews, 81; Mussulmans, 1,246; Hindoos, 767; Goanese, 225; Parsees, 453; Europeans, 37. The catalogue of diseases includes a very large variety of medical and surgical cases. It is evident that the Dispensary answers to a real want. The new building, opened by Lord Dufferin, is much more adapted than the temporary one for the work of the institution; but until Hospital accommodation is provided, it will not be possible that all possible good can be done, as many cases that are treated at the Dispensary demand the constant attendance which only a Hospital can afford. The current expenses of the Dispensary, other than the salaries of the lady doctors, are paid out of a monthly grant of Rs. 500, generously promised for three years by the Bombay Municipal Corporation.

The Committee are to be congratulated on the remarkable success which, through their unremitting exertions and the very liberal co-operation of wealthy residents of Bombay, has been attained in less than two years in regard to their important aims.

INDIAN INTELLIGENCE.

The Bombay Factory Commission has issued its Report, which deals fully with the matters submitted for its consideration. The Commissioners recommend that whatever changes are made the law should be similar throughout India, instead of being confined to the Bombay Presidency. They insist on the need of improved sanitary arrangements, and give their opinion that plans for mills to be erected should be prepared by a Committee appointed for that purpose. With regard to hours of work, they consider that no interference is needed for adult males. The Commissioners fix upon nine years as the age below which children should not be admitted to work in factories, and they suggest that the limit should be gradually raised to ten. The limit of the age of children is raised from twelve to thirteen, after which the child is to be looked upon as an adult. The hours of work for children are to be from 7 a.m. to 5 p.m., with an hour for rest and meals. With respect to women, it is proposed that they should not work before 6 a.m. or after 6 p.m., and that they should also have one hour for rest and meals. One day's rest in the week is urged to be necessary.

A Meeting has been held at Calcutta, under the presidency of the Lieut.-Governor, to consider the question of a memorial to the late Kristodas Pal. Over 2,000 persons, representing all sections of the community, attended. His portrait had been placed at the back of the platform. The speeches made on the occasion were earnest and stirring, and the characteristics of Kristodas Pal's public life were vividly brought forward. The memorial resolved on was an Eye Infirmary, which was felt to be a fitting memento of one who had laboured unremittingly for the relief of suffering.

Nawab Abdul Luteef, Khan Bahadur, Suburban Police Magistrate, has retired from the service of Government after a course of nearly thirty-six years. He has at different times been a Justice of the Peace, a Municipal Commissioner, and a Member of the Legislative Council, and is a prominent member of the Mahomedan community.

Among the gentlemen who have lately received the honour of being made Companions of the Order of the Indian Empire, we are glad to observe the names of Rev. K. M. Banerji, a

Senior Fellow and an Hon. Doctor of Laws of the Calcutta University, and a Municipal Commissioner of the Town of Calcutta; and Rao Sahib Mahipatram Rupram Nilkanth, Principal of the Ahmedabad Training College.

The Hon. W. W. Hunter presided at the Anniversary Meeting of the Sobha Bazaar Debating Club at Calcutta, at which Mr. N. Ghose read a Paper on Social and Domestic Reforms. Dr. Hunter said that the discussion which followed the paper had shown practical unanimity on two points: first, that a reform in the position of Hindu women had become an urgent necessity; secondly, that that reform cannot be effected by legislative intervention, or by official interference from without. "Get public opinion," he said, "on your side, and custom will soon grow out of public opinion." He dwelt on the necessity of education for women, and of providing a suitable literature for them. He also urged that the Society should translate standard Indian books for the benefit of English people.

We have much pleasure in stating that Mr. Jagadish Chunder Bose, B.A. Cantab., has been appointed Professor of Physical Science in the Presidency College, Calcutta.

We have received a Gujarati song, called *GARBI*, composed by Mr. K. N. Kabraji (the harmony arranged by Mr. P. de Silva), which was sung by a choir of 100 young native ladies on the day of Lord Ripon's departure from India. The girls were mostly from among the pupils of the Sir Jamssetjee's School, and those of the Parsee Girls' School Association. They were assisted by about 20 well-known young ladies from Parsee families. Khan Bahadur M. C. Murzban had specially erected a small pavilion on the Esplanade main road opposite the Queen's statue. The carriage containing the Marquis of Ripon and the Governor, and that with the Marchioness of Ripon and Miss Fergusson, pulled up, by previous arrangement, in front of the pavilion. The choir of young ladies then sang standing, to a harmonium accompaniment. During the singing of the *Garbi* they beat time with their hands in native fashion, with regularity and precision. The performance occupied seven minutes, and it concluded with a verse from the Gujarati translation of the National Anthem, translated by Mr. K. N. Kabraji, who was specially introduced by the Governor to the Marquis of Ripon. Some bouquets and garlands were presented to all the party by the superintendent of the Parsee Girls' Schools, and by the head mistress of the Fort School; and

as the procession left, the girls strewed the ground with flowers from their platform.

An Urdu newspaper, the *Jalwai-i-toor*, published at Meerut, contains an account of a meeting held on January 4th, by the arrangement of Pundit Ram Pershad, pleader, at Boodhana, which was attended by all the gentlemen of the town and the officers of the *Tehsil*. After the recitation of some hymns in Sanskrit, the object of the meeting was explained; namely, to form a *Dharam Updesh Sabha* (a religious instruction Society), to meet once or twice a month, and to start a monthly Journal for the benefit of the members. Two Pundits were appointed Patrons of the Society, and some of the members were requested to agree to deliver lectures on religious and moral subjects.

PERSONAL INTELLIGENCE.

The Examiners for the Boden Sanskrit Scholarship have provisionally elected (subject to receiving satisfactory proof of age) L. G. Bhadbhade, commoner of Balliol College, Oxford.

The following gentlemen were called to the Bar on January 27th: Kumar Shri Harbhamji Ravaji of Morvi, B.A. Cambridge (Lincoln's Inn); Khirode Behary Dutt, Calcutta University (Lincoln's Inn); Jijibhai Edalji Modi, B.A. Bombay University (Lincoln's Inn); Mohammed Rafique, B.A. Cambridge (Middle Temple); Jitendra Nath Palit, Campbell Foster prizeman, Common Law prizeman and scholar (Middle Temple); Mohamed Abdul Majid (Middle Temple).

Mr. Ardasir C. Homji, of Bombay, who is studying Engineering at the Hendon Institute, Sunderland, has been elected a Member of the Institution of Engineers and Shipbuilders.

Mr. Abu Reza has joined the Inner Temple.

Mr. P. V. Ramasawmi Raju, B.A., Tamil and Telugu Lecturer at University College, London, has been appointed lecturer at Oxford during this term to the Classes in connection with the Indian Civil Service.

Departure.—Mr. Mohamed Abdul Majid, for Allahabad.

JOURNAL
OF
THE NATIONAL
INDIAN ASSOCIATION

IN AID OF
SOCIAL PROGRESS AND EDUCATION
IN INDIA.

No. 172.—APRIL, 1885.

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING
AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.

2. Lectures in connection with the Objects above stated.

3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.

4. Extending the employment of Medical Women in India.

5. Selecting English teachers for families and schools.

6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.

7. Affording needful information to Indians in England, supplying them with introductions, &c.

8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W. ; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall ; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free; by notice to the Publishers (London, KEGAN PAUL & Co. ; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

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ANNUAL MEETING OF THE NATIONAL INDIAN ASSOCIATION.

The Annual Meeting of the National Indian Association was held on Saturday afternoon, February 28th, at the Society of Arts, and was numerous and influentially attended. The Chair was taken by the Marquis of Ripon, K.G., G.C.S.I., and among those present were Lady Hobhouse, Sir Barrow Ellis, K.C.S.I., Mrs. Carmichael, Sir John Clark, Bart., General and Mrs. Keatinge, General Macdonald, Mr. and Mrs. Schanghier Readymoney, Arthur Brandreth, Esq., Mrs. Monier Williams, Dr. K. P. Gupta, J. B. Knight, Esq., C.I.E., Miss S. D. Collet, Mr. and Mrs. Fitch, W. Martin Wood, Esq., Rev. J. E. Carpenter, W. Lant Carpenter, Esq., Mrs. D. P. Cama, Mr. and Mrs. M. D. Cama, Dr. D. N. Roy, William Taylor, Esq., James Cropper, Esq., M.P., C. R. Lindsay, Esq., U. K. Dutt, Esq., Pundit B. N. Dar, Rev. James Long, John Troup, Esq., and many others interested in India.

Mr. THOMAS H. THORNTON, C.S.I., moved the first Resolution, "That the Annual Report of the National Indian Association for 1884 be adopted and circulated." He said it would be a relief and a pleasure to some of those present to turn for a time from the strife of parties to the consideration of a policy on which all parties were agreed, the policy of promoting to the utmost the development of friendly relations and goodwill between the people of India and the people of England. The Report was a

record of sincere efforts to bring about this object. * It did not recount any startling achievement, but it recorded, what perhaps from some points of view might be better, a slow and steady advance towards a great end, and an advance made under circumstances of great difficulty and with very inadequate means. The first thought suggested by a perusal of the Report was that it was desirable to extend if possible the operations and influence of the Association to other provinces than those in which it already had branches. Those were Madras, Calcutta, and Bombay. The Branch at Madras was in a flourishing condition. That at Calcutta, after a period of quiescence, was enjoying renewed vigour, which he hoped would continue. There were no Branch Associations in either the North-West Provinces, with its 43 millions, or the Punjab, with its 19 millions, or in the Central Province, or in Oude, or in Scinde. In a country like India it was only in the Presidency towns that there was an intelligent class with leisure; and although officials were willing to assist in the work of the Association, yet they were an overworked and a transitory class, and in consequence it was exceedingly difficult to form and maintain with anything like vigour any philanthropic Associations, and especially Branch Associations of a parent Society 3,000 miles away. But although there might be difficulties in the way of establishing Branch Associations in these remote parts of India, some attempt should be made to establish agencies or representatives, honorary if possible, or perhaps paid, in order that they might aid in the circulation of the *Journal*, and also, be furnished with and prepared to give information to any parents who were thinking of sending their sons to England for study and education.—A second thought suggested by the Report was that it was desirable that an effort should be made to extend the circulation of the *Journal* both in England and in India. In England perhaps it might be exposed for sale, and in India it might be circulated by means of agencies, and, if funds permitted, it might be translated into the vernacular, and circulated in that form.—The next subject of reflection suggested by the Report was the work of the Association in England—the work it did and the work it might do in offering advice and aid to natives of India, who were coming over every year in increasing numbers for education in England. How great and how important this work had become and was becoming might be seen by a reference to the very interesting statement contained in the January number of the *Journal*. From that statement it appeared that during the last 15 years as many as 700 native gentlemen had come from India to England for the purposes of study. The number coming was yearly increasing, and he was informed recently that not only did

adults come to England with this object, but that a good many youths and even boys were being sent to England to be trained for the Indian Civil Service. Further, it appeared that even native ladies were being tempted to cross the sea for the benefit of education and of travel in Europe. The gentlemen who came to England came from all parts of India, and belonged to all creeds and all castes; they included Mahomedans, Hindoos, Parsees, Sikhs, and Buddhists. It was believed that there were at present no fewer than 150 native gentlemen engaged in study in England at the present time. Of these, the majority, he believed about 100, made London their head-quarters, many of them being engaged in the study of Law or of Medicine. Some were at the Universities, and some, though not very many, were studying Science and Engineering. It was obviously important that there should be in England, and especially in London, a Society or Societies prepared to offer friendly advice and assistance to young men on their arrival, to aid them, for instance, in obtaining suitable homes in London, and to facilitate their application to the branches of study for which they come to this country. It was also important that the parents of these young men should know, when they thought of sending their sons from India to England, that there were friends in England ready to assist them in cases of need, and who could be referred to when matters of doubt or anxiety arose. There were at present two Societies which included in their work this object of helping young men who came from India, this Association and the Northbrook Indian Society. The latter had done good work in this respect, and he believed there were native gentlemen present who could testify to the great assistance they had derived from the good offices of Captain McNeile, the Secretary. The Society provided for those who could afford to subscribe to it a comfortable club, carried on at a moderate cost. This Association had also done a vast amount of good in this respect. But neither the Society nor this Association was as much enquired after, nor rendered the amount of assistance that each would wish to give, and the reason was that their existence and their objects were not so generally known as they might be either in England or in India.—The last point to be noticed was the financial position of the Association. A small addition to the present limited income would enable the Association to extend the circulation of the *Journal* and to increase the number of those pleasant social gatherings, which had been conducted with such complete success.

Sir GEORGE CAMPBELL, M.P., K.C.S.I., said he had been somewhat shy of taking part in the proceedings of the various Indian Societies established in London, because he had noticed

that political and class questions had cropped up, and had sometimes attained a prominence which he thought was scarcely right or desirable. But he had always thought that this Association, which was established for purely philanthropic and benevolent purposes, which owed its origin to the exertions of his late lamented friend, Miss Carpenter, fully justified the encomiums of Mr. Thornton. The questions taken up by this Association were questions of social reform, as distinct from what might be called personal or class questions; and in the promotion of social reform in India itself, and in facilitating the education of young men and women who came from India to this country, there was almost an illimitable field of doing good. Some cynical people had said that the only results of higher education had been that the Hindoos disbelieved in their own Gods and took to the consumption of alcoholic liquors. It must be admitted that there was some slight detraction from the advantages of education in the circumstances of India; but on the other hand he was quite sure we more than counteracted the evils which might creep in by work such as had been done by this Association, and by the promotion of those social reforms for which there was such an enormous field in India.—The objects of this Association were most excellent; and important as it was that assistance should be rendered to natives of India in England, it was an even more important result that the relations between England and India should be improved by extending the knowledge of India in England. We should never do justice to the people of India until the leaders of opinion in England thoroughly understand what India is, what its people are, what they are capable of, and what are the great problems which lie before them.—The Association had an immense field of usefulness before it in co-operating with all efforts made for advancing education and social reform in India. The promotion of friendly intercourse between the peoples of the two countries was a matter that had not been sufficiently attended to; and such intercourse had sometimes not been put upon a satisfactory footing. In times gone by there had been on the one hand an arrogation of superiority, and on the other an admission of inferiority which was hardly consistent with the dignity of educated and independent men; and sometimes the intercourse had been marred because natives of India who had received an English education conceived too high an opinion of the intellectual level which they had reached by means of that education. Amongst the methods by which the Association sought to attain its objects, he always thought highly of the provision of medical women for India. He was not in favour of what were called woman's rights, but he was

in favour of woman's education and influence. "By means of education and usefulness women had a strong position in society, and could immensely benefit their own sex. He had always thought there was great scope for educated women, particularly as medical practitioners, both in this country and in India, while in India this was especially the case owing to the social peculiarities of the people, which we had not yet modified. Medical men could not gain free access to families at times of illness, as in this country, and therefore medical women could render immense service in India. He heartily seconded the motion, and expressed his best wishes for the future success of the Association.

Mr. MANCHERJEE M. BHOWNAGG-REE said he had great pleasure in giving his hearty support to the Resolution, and in testifying his high appreciation of the beneficent work done by the Association, silently and steadily, during the last twelve months. As one belonging to India, he could not but express the continued obligation under which the people of India were placed by this Association. He quite agreed with Mr. Thornton, that there was too great a contrast between the supporters and the resources of the Association, but all the more laudable, therefore, were the efforts made by the Committee. The Branches in India did their work in a fairly satisfactory manner. In England, but for the Association, many of the young students who came from India would find themselves almost friendless strangers; as on their arrival they were taken in hand, through its good offices, by friends who made their residence here enjoyable. Some of the best introductions they obtained were due to the pleasant parties of the Association, and from the connections there formed they derived an amount of benefit and pleasure for which they must be sincerely grateful. What he regarded as the most important work undertaken by the Association was that of helping to introduce medical women into India. His esteemed friend, Mr. Sorabjee Bengalee, the honorary Secretary of that movement in Bombay, had just issued a report in which he spoke confidently of the success of the movement. The senior medical officer reported that nine patients attended on the day the dispensary opened, and in a week the crowd outside seeking medical aid was computed at 300. These facts showed that the people of India had not paused before taking advantage of the movement. He congratulated the Association upon being almost the first to move in this matter, and being thus identified with such a benevolent work, the Association would commend itself to the people of India. The movement was flourishing in Bombay, but it was to be remembered that that was the least caste and zenana-bound place in India; so that when it had

taken such root in Bombay, it might be expected to accomplish still greater results in other parts of India. The work was of a noble character, and the Association had done well to encourage it. It would be well if the Reports of the Association could be circulated more and more in India. That was almost of more importance than their circulation in this country.

Mr. SYED M. NABI ULLAH, B.A. Cambridge, said it was with feelings of satisfaction that he rose to support the motion, because the Association did not confine itself to words and phrases, but was attaining its objects by practical work in England and in India. The progress made was slow but sure, and some advance was made every day. Mr. Thornton appeared to speak in a tone of regret of the non-existence of branches of the Association in the North-West and other parts of India. But, coming as he himself did from the North-West of India, he felt it might be an advantage that efforts had not been made earlier to establish branches there, and the reason was this, that four years ago, when he left home, there were only one or two Mahomedan gentlemen who had been educated in England, and no Hindoos, from Peshawur down to the frontiers of Bengal. But he was glad to say that the case was altered since, and four years had worked a very considerable change. To-day there were in England 18 or 20 Hindoos and Mahomedans, from the Punjab, the North-West Provinces, Oude, and several of them were present at this Meeting. Now when these gentlemen returned home they were sure to do what they could to promote the objects of the Association, and to do it with more hope of success than could previously have been looked for. He was one of those who had come over to England for the sake of education, and some of his friends had been curious to learn what had impressed him most in England. They thought it might have been the Houses of Parliament, St. Paul's Cathedral, or some other great public building; but instead of that he had to tell them it was the English home, English home life, the influence of home life on the children of the family, and all that had to do with social influence. Compared with England, what were home life and education in India? There was no comparison between the two in this respect. It was in the nursery in England that the foundation of future character was laid, and it was a strong and solid foundation for future knowledge and wisdom. It was on this account that nothing could be of greater importance to India than female education, because it was women who moulded the character of children and laid the foundation on which everything had to be built. When the natives from the North-West Provinces returned to their homes from England they would not fail to co-operate in efforts to extend the work of this Associa-

tion, and at an early annual meeting in the future he hoped it would be announced that the branch association of the North-West Provinces was not behind that of any other branch in India. He regretted that most of the natives who came to England for legal or for general education spent their time in London. He would say that they ought to go to one of the Universities, because there they would derive great benefit from contact with educated Englishmen, and gain an invaluable knowledge of men which could not be otherwise acquired. To mix in such society was of itself an important means of education, and no one should lose the inestimable advantage of associating with men from all parts of the world, some of whom must be the distinguished men in the future.

The Resolution was then put to the meeting by the CHAIRMAN, and passed unanimously.

Mr. CARMICHAEL :—My Lord, ladies and gentlemen : I have been asked to propose a resolution for your acceptance : "That the action of the National Indian Association in India and in England deserves the cordial support of all who desire the educational and social progress of India." Having passed the last years of my life in the Presidency of Madras, I purpose to speak only of the Society's work *there*, in which and in other cognate work I have taken my humble part. But this need not prevent me from bearing testimony to the unvarying sympathy and kindness exhibited by the Home Council to the Committees in India, or from acknowledging the support which the members of those Committees, European and Native members alike, derive from its being known that they are associated with the illustrious personages—many of them bearing names very dear to India—who are our Patrons and Patronesses, or hold other high office on the rolls of the Association. Now the *objects* of this Association in India are : 1st, to co-operate with all efforts made for advancing education and social reform in India ; 2ndly, to promote friendly intercourse between English people and the people of India. I shall tell you how we endeavour to fulfil these duties at Madras ; but before doing so let me remind you, as I reminded a meeting not long since at Madras, how slowly the students of British India were emancipated from a false system of education, which could only result in moral apathy and a stagnant civilisation.

It is now a little more than seventy years ago that Parliament directed the E.I. Company to set apart a lac of rupees a year, "for the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction of knowledge of the sciences amongst the inhabitants of the British territories." Such was the general apathy on the subject

amongst Indian administrations, that nothing was done, nothing attempted, till ten years had expired. At the end of that time a General Committee of Public Instruction was formed in Calcutta, whose first step in the direction of progress—as they supposed it to be!—was the establishment of a Sanskrit College in that city, in addition to the Sanskrit College established at Benares. That enlightened Brahman, Rammohan Roy, vigorously protested, pointing out that it was “English Literature and Science” that the people, when left to themselves, desired for their sons, as was manifested in the foundation, by the Zamindars and merchants of Bengal, of the Hindu College of Calcutta for such pursuits in 1816. To Sanskrit literature, and its more diligent cultivation, Rammohan Roy, himself an eminent scholar and the translator into English of the *Upanishads*, or speculative portion of the *Vedas*, was willing to give every reasonable encouragement; but if the material improvement of the native population was their object, let the Government, he entreated, promote a more liberal and enlightened system of education. Still the old system went on, and what an Indian Government College was in those days the Journal of Bishop Heber at Benares describes to us: if some of you have forgotten this description, let me advise you to read it once more. The Bishop visits the Astronomy class, where the professor—who, by-the-bye, lectured in Astrology also—gravely showed him how the sun went round the earth once every day, and how, by a different but equally continuous motion, it visited the signs of the Zodiac.

This foolish method of leaving the students of India in the hands of the Pandit and the Maulavi continued till the arrival in Calcutta of Thomas Babington Macaulay as the legal member of the Governor-General's Council. He had already embellished the literature of England, and now came to its aid, when doubting Orientalists weighed its claims with the literature of the Arabs and the Brahmans. His famous Minute on the question is, perhaps, not very familiar to the English public, and I shall venture to read to you his glowing eulogy on the claims of our own language:

“It stands pre-eminent even among the languages of the West. It abounds with works of imagination not inferior to the noblest which Greece has bequeathed to us; with models of every species of eloquence; with historical compositions, which, considered merely as narratives, have seldom been surpassed, and which, considered as vehicles of ethical and political instruction, have never been equalled; with just and lively representations of human life and human nature; with the most profound speculations on Metaphysics, Morals, Government, Jurisprudence

and Trade ; with full and correct information respecting every experimental science which tends to preserve the health, to increase the comfort or to expand the intellect of man. Whoever knows that language has ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations.”

From this time we went on in the right path, step by step, culminating, in 1857, in the creation of Universities. This was the year of the great Rebellion. *Silent leges inter arma* was not the motto of Lord Canning: he pressed forward his beneficent schemes, and I like to recollect that his assent to the Act establishing the University in my own Presidency was given on the 5th Sept., 1857, a time when the siege of Delhi still proceeded under the most disadvantageous conditions. From this University alone more than 1,200 graduates have gone forth, Indian in blood and colour, but English in taste, in opinions, in morals and in intellect.

Ladies, we have as yet no girl graduates in Madras ; but I believe we shall see them there before long, for already some few girls have matriculated at the University, and amongst the upper classes parents are showing a great desire to secure education for their daughters no less than for their sons. Amongst the lower classes, Christian missionaries have been instructing thousands of little women for many years past. The first return I have is one for 1854, in which 7,500 girls are shown as attending missionary schools. The Church Missionary Society leads the list ; but the Christian Knowledge Society, the Scotch churches, the Roman Catholic clergy, the Wesleyans, the London Missionaries, follow close behind. A second return, taken at the first regular Census of India, 1870-71, shows 10,185 girls under instruction, nearly one-fourth of them learning English too. Mahometan girls were few in number. Amongst native Christian girls of a school-going age the proportion under instruction was 1 to 10 ; amongst Hindu girls of the same age the proportion was 1 to 510. At the following Census of 1881, the girls under instruction number 36,724, including the little children found in *mixed* schools (boys and girls together) ; while 23,680 is the total found in girls' schools proper. Of this 23,680 I can give you the classification :

Europeans and Eurasians	...	2,914
Native Christians	...	6,873
Hindus	...	13,035
Mahometans	...	428
Others	...	430

The girls' schools numbered 644, viz. : Government schools, 55 ; schools aided by Government grants, 355 ; unaided schools,

244. Four of these schools were Normal schools, 1 Government, 3 aided, containing 157 pupils. The curriculum of the great majority of these girls' schools was, their own Vernacular language, the Geography of India and Asia, the History of India, Arithmetic, Hygiene, Needlework, and Singing. 767 children went beyond this, some of them passing Examinations equal to that required of candidates for the University Matriculation.

At the present time—so rapid is the progress maintained—there are upwards of 60,000 girls attending schools within the Presidency of Madras. The progress of female education has been rather greater proportionately than in male education, and the extension of the field is practically unlimited. Working side by side for this extension with the Government, the Missionary bodies, the Local Boards and Municipalities, we find, besides the independent princes of Travancore and Mysore, the Maharajah of Vizianagram, the Rajah of Pittapur, the wealthy Goday family of Vizagapatam, and other native noblemen; nor let me forget to mention Lord Napier's school for Hindu girls, and Lady Hobart's for Mahometan girls, at Madras. This last school is managed by a committee of English ladies, most of whom are members of this Association. It numbers 160 pupils, 15 of whom are in training as teachers; a fact of the brightest augury for the progress of Mahometan women. No schools have been founded by this Association, which, as regards *education* in India, limits itself to granting scholarships to deserving Indian girls, gifts of books, the formation of reading-rooms and libraries, the organisation of lectures, exhibitions of artistic needlework, and, above all, the formation of Home education classes, so essential in a country where girls are often taken from school to be married at twelve years of age. As an instance of the confidence of the leading natives in the good faith, tact, and ability of the local Committee at Madras, I may mention that the Maharajah of Vizianagram has recently placed all his female schools in that city, which are attended by 600 children of the upper classes, under its superintendence. The first act of the Committee was to get out an experienced English lady, Miss Eddes, from the Queen's College, Harley Street, as manager. Under her guidance the schools are now placed on a sound footing, are daily increasing the number of their pupils, and will shortly become models for the whole Presidency. For the girls' schools established by the same Maharajah, and by the Goday family, in Vizianagram, the services of the Catholic nuns in that district were long ago similarly secured. The second, and certainly the more important, matter with which the local Committee concerns itself, is the promotion of friendly intercourse between Englishmen and Natives, and encouraging

social gatherings of European and Native ladies. Some of the restrictions on female liberty are still very austere, but at all events they do not proscribe a cordial social intercourse between the women of the East and the women of the West; and what is still unwise in the existing customs may be expected to gradually disappear under the influence of the high-class culture which the princes, the nobles, the educated men of all classes are now almost unanimous in seeking to provide for the women of their families. English ladies who left India thirty years ago, will remember that it was then considered that Hindu women were good enough as they were for all purposes of life, and that it was wise to let well alone. That education is a means of culture, and that culture is likely to do as much good to women as to men, are arguments that would then have been listened to with displeasure and impatience. Now, however, there is no room to doubt that our best Indian friends, the natural leaders of the people, are deeply grateful for the sympathy of the many European ladies who have laboured, and are still labouring, to raise the women of Hindustan; working, as they do, from motives of sisterly charity, undaunted by social difficulties, or caste prejudices, or the unappreciating apathy (due to ignorance) which occasionally meets them. Let them take courage! The good ship in which they are embarked is nearing the haven of their hopes; even now it is amongst the seaweed, and the birds are hovering round the masts!

Professor MONIER WILLIAMS, D.C.L., C.I.E., said he was glad to find himself speaking again at a public meeting under the presidency of Lord Ripon, in support of the promotion of educational and social progress in India. The last time he was privileged to say something on this subject was a year ago, in the Great Hall of the University of Calcutta. He was then aided and encouraged by Lord Ripon in the work he had in hand with that courteous kindness and that high-minded generosity with which his lordship delighted to assist all those who were labouring for the good of India. The work in which he had been engaged for many years had much in common with the work of this Association; so much so that when he was in India, at the time of the visit of the Prince of Wales, he constantly found himself travelling with Miss Carpenter, and going to the same places to speak on almost identically the same topics; and ever since then he had cherished the warmest sympathy with this Association in its educational efforts. As these had been already touched upon he would confine himself to one of the many useful aims of the Association, viz., the guiding and advising of those natives of India who came to this country to complete their education. As many

present were aware, this was a favourite idea of his own, and had always been an object of his keenest solicitude. Speaking many years ago at Bombay, he predicted that there would be a great increase of the coming and going of the natives of India between India and England, and he called this coming and going by the Sanskrit word which many Indian friends knew, *gamanâgamana*. There were some carping critics present, who afterwards characterised *gamanâgamana* as mere "gammon." Others, who were more courteous, said that he had visionary ideas on the subject; they said that caste feeling was too strong, that we should never induce the best men to come to England; that we should only be able to induce adventurers to come; and that even if the best men did come, they would return inflated by self-conceit, with their faith in their own religion gone and with no faith in any other religion substituted for it. It was said they would return wholly deteriorated in their characters, and that they would have dropped the best side of their own natures and adopted the worst side of our nature.

Time had shown that he was correct in his anticipation of a large increase in the coming and going between England and India; but he was inclined to agree with the wise words of warning often uttered in his presence by the best friends of India, that no good would result from this coming and going unless more was done in guiding the careers of those young men who come to this country for the completion of their education, and in the way of shielding them from the temptations and the snares and pitfalls which surrounded them in this great metropolis. In his opinion no young Indian should come to this country to complete his education unless certain conditions were fulfilled. The first and most obvious was, that he should have sufficient pecuniary resources; he should have relations or friends in India willing to supply him with the necessary income. Secondly, he should be physically fitted to stand against the damp and cold of the English winter. Thirdly, he should be morally fitted to withstand the temptations by which he would be beset. Fourthly, he should be intellectually fitted to profit by the opportunities of culture which would most surely be offered to him. Fifthly, he should, while in England, be subject to some discipline, guidance, and guardianship. With regard to the money question, it was surprising to him how many letters he got on the subject from natives of India who expected that pecuniary help was to be given to them in this country, instead of by their own relations and friends in India.

With regard to the guidance and supervision of those youthful students who came to this country, many present would agree with him in thinking that it was very desirable that they should,

if possible, be under the discipline of a College or University. The excellent *Journal* of the Association gave much information in regard to the expenses and rules of Oxford and Cambridge, and he was able to assure them that the information which had been so given was trustworthy. Unfortunately, the discipline at Oxford ceased during the six months' vacation; and it was during this period that the Association might be chiefly useful in helping to befriend and advise those youths who came to London to study Law and Medicine. When all the conditions he had named were fulfilled, then real good must come from sending young men from India for the perfecting of their education. In India the mind might be informed almost as well as in England. But education did not consist in merely informing the mind; it consisted in forming and strengthening the character, and for the character to gain bone and muscle and fibre there must be contact and collision with others better than one's self. This contact, this collision was found at our Universities. Then there was the broadening of the mind for the reception of large ideas; there was the getting rid of onesidedness, the acquisition of much valuable collateral culture, and the dissipating of the notion that Arabic and Sanskrit were the repositories of all truth. All this might be gained at our Universities. Finally, there was the reception of higher ideas, as a previous speaker had said, in regard to home life and the position of women. This Association had done much to impart a higher estimate of family life. Keshab Chander Sen, who was one of the greatest men India had produced, in one of his speeches in England, said: "I have seen, in travelling through England, many things I disapprove; but there is one thing in which I take the greatest delight, and that is the happy English home." Yes, the social progress, the regeneration of India depended upon the education of women and the elevation of family life. There were doubtless present many natives of India who had had some experience of our English family life, and he would say to them: "I beseech you, go back and tell your English experiences in your own homes in India; go back and be the pioneers of social and educational progress in your own country." He had much pleasure in seconding the Resolution.

Mr. A. CHAUDHURI, B.A., supported the Resolution, which was then put to the Meeting by the Chairman, and passed unanimously.

The MARQUIS OF RIPON said it afforded him great pleasure to be present, for he felt a very deep and sincere sympathy with the objects of the Association. Those objects were of very great importance to the interests of both India and this

country. The connection between India and England was so close and intimate that it went without saying that everything which could tend to promote a better understanding of each other on the part of their people must be a great advantage to both countries. For the advancement of education a Government can do much, and especially such a Government as that of India; and from the time of Lord Macaulay to the time of the dispatch of Lord Halifax, which had been called the Charter of native education, and down to the present day, the efforts of the Government of India had been steadily directed to the promotion of education in that country. He had always felt that that great work was one of the most important and valuable works the English Government had done in India. But though education was an excellent thing, there were pretty strict limits to the finances of India, upon which very large demands were made, and it was therefore impossible that the work of education in India should proceed otherwise than at a very slow rate, at a very much slower rate than that at which it ought to proceed, if it is left altogether to the Government to carry it on. He felt strongly that it was absolutely necessary that gentlemen in India—rich men, chiefs and princes, and the great land-owners of that country should come forward and give aid—as many of them, he was glad to say, were doing magnificently, and that Associations like this should be formed in England to help in carrying on the same work. What had been accomplished up to the present time in India concerned higher education, and a very great and valuable work it was. When he was at the head of the Government of India it seemed to him and his colleagues that, the work having been carried on upon the principles of the dispatch of Lord Halifax of thirty years ago, the time had come when it was desirable to take a general survey of what had been accomplished. They accordingly appointed a numerous and representative Commission, under the presidency of his friend, Dr. Hunter, to examine carefully into the whole question. The Commission made a very full and valuable Report, the study of which he earnestly recommended to those who were interested in the subject. It resulted from the enquiries of the Commission that, while we had been doing much for higher education, and while it was our obvious duty to continue that work, primary education had to a great extent fallen out of

sight; and therefore now the efforts of the Government might be mainly directed to the extension of elementary education, so far as the means at their disposal would permit.—The Meeting had heard chiefly of female education, and no one could be more convinced than he was of the great importance of that question in India. As those who were acquainted with India knew, there were not a few difficulties which beset the spread of female education there. Mr. Carmichael had given some important information as to the progress which had been made in this matter in the Presidency of Madras. That progress in itself had really been very considerable; but even when you talked of twenty, thirty, fifty, or sixty thousand girls going to schools in India, it was but a very small percentage indeed of the whole population of girls, and it left an enormous amount of work to be done. The Government could not prosecute it without very careful attention not only to the feelings but even to the prejudices which still lived among the people of India, and it was consequently a work in which private individuals and Associations independent of the Government had a very great part to play; because what they had to do was to lead the way, to test public opinion, to see what could be done wisely and judiciously, and to find out what was the best way of overcoming the prejudices which still existed. When they had by their experiments shown how these prejudices might be best encountered; when by their teaching and their labours they had done much to get rid of them, then it would be within the power of the Government, without the difficulties which now beset it, to come forward and aid still more largely than it did now in this great and important work. He was happy to say that much was being done in this matter in many parts of India. One of the last things done had been in connection with the efforts of that true friend of the natives of India, Sir William Wedderburn. A school for girls had been established in Poonah, from which, if it received the support it ought to receive, he anticipated very important and valuable results. This Association, with its branches in India, could do a very great deal in a quiet way to overcome the prejudices which existed, and to induce the people of India, and especially the women of India, to take an interest in this subject, and to understand the value of education. It was quite true that the women of India for the most part were shut up and were out of sight,

and that Europeans saw but very little of them. Still, he thought he was not wrong in saying that female influence in India was very strong, and that the influence of the mother especially was very potent in Indian families. It ought to be so; and it was a very good trait in the character of the inhabitants of India that they should have so much respect for their parents. But it was one with which those who were not admitted to the intimacy of families were little acquainted. Through the labours of ladies connected with Associations of this kind this valuable, important, and moralising influence might be made to have the effect it ought to have, so that, instead of being, as he was afraid it too often was, a check upon the progress of men and women in India, it might be used for their advancement. In this way we should best promote that home life which had been so touchingly spoken of. Surely it was very striking that a young man of ability from India should stand up at such a meeting and say that that which he most admired among us, and which he most desired for his own land, was home life. If this Association could in any degree by its efforts carry this English blessing to the homes of India, it would have done a noble work indeed.—The Report spoke of the efforts of the Association to promote social progress generally in India; and here again allusion was made to the condition of women. There was no doubt that the greatest of all social problems in India was the condition of the ladies and of the women of the land. Reference was made to the efforts of some gentlemen, and especially of his friend Mr. Malabari, of Bombay, upon the subject of early marriages and the remarriage of widows. He had had some conversation with Mr. Malabari upon these subjects, and had told him that he felt the greatest interest in them, and that he believed great and signal evils did result from the present state of things in India with respect to them. The main point of difference between them had always been as to the extent to which it was advisable for the Government, as a Government, to move at the present time in this matter. He felt very strongly that in a social question of this kind, which involved not only social but also religious feeling, the Government could not and ought not to outrun public opinion. It might do something to guide and direct that opinion; but it was for individual reformers like Mr. Malabari, or writers in the Press, or Associations like

this, to commence the work and to find out the real state of feeling among the leaders of native opinion in regard to it. When they had worked to a sufficient extent in the character of missionaries upon the public mind, then perhaps it might be possible for the Government to do something to help on the work, if it did not become, as he believed it would, unnecessary to use the agencies of the Government at all. The two Notes of Mr. Malabari, to which allusion was made, were, by direction of the Government while he was at its head, sent to all the local Governments of the country, with the request that they would obtain observations upon them from their officers and from leading natives. That, he thought, the Government could fairly do; it could bring these views before the people of India; but he did not think it was possible that the Government could at present do more. He hoped when the replies had been received that the Government would make them public, so that persons in England and in India might have the question brought fully and fairly before them.—The employment of medical women in India was a matter of great importance, and he had watched with interest and attention what was being done, especially in Bombay under the auspices of Miss Pechey and Miss Ellaby. A few days ago Lady Ripon had received an interesting letter from Miss Pechey in relation to her work; and that it was a very valuable work was shown by the fact that no fewer than 3,000 patients were relieved during the first five months the dispensary had been opened. That institution was not only doing a good medical work, but it was doing an important social work also. Miss Pechey spoke of the courteous way in which she was received in native families, and of the kindness and the confidence that was shown to her. We might rely upon it that this sort of intercourse between educated and intellectual Englishwomen and the native women of India, must be a very great social lever.—It was an object of this Association to extend the knowledge of India in this country; and no one could be more convinced than he was that in this respect there was a very important work to be done in making the people of England really acquainted with the thoughts, feelings, aspirations, habits, and present position of the people of India.—Far more valuable even than that was the work of promoting social intercourse in this country, and also in India, between natives and Europeans. That was a work of the

greatest possible value, and all that could be done with that view, by friendly meetings, by Soirées, and by any other agencies, was of the utmost importance in binding more closely the people of this country to the natives of that wondrous dominion which God had given us in the East. It would not be denied by those who knew the inhabitants of India that they appreciated sympathy very highly, and we could not do better than make every effort in our power to prove to them by our acts as well as our words that sympathy was felt for them by the English people.—He expected that the year 1886 would afford unusual opportunities for the operations of this Association, because there was to be held a Colonial and Indian Exhibition. It was his belief and hope that many native gentlemen and chiefs of influence would come from India upon that occasion. He trusted, therefore, that this Association, the Northbrook Indian Society, and other bodies, would begin in good time to turn their attention to the forthcoming event, in order that they might be prepared to extend their operations to the large number of Indians whom we might expect to see amongst us.—Nothing could be of greater importance than the efforts which this Association was making for the purpose of affording guidance and counsel to students who came to this country. He hoped they would come in increasing numbers; but he quite agreed with Professor Monier Williams, that it was essential, that it was a capital necessity that we should provide for them, if they did come, counsel and advice, and some protection against the dangers which beset young men in these days, and which more especially beset young men coming from a distant country and thrown for the first time, apart from relations and friends, into the midst of the turmoil and the temptations of great European cities. We should remember who those young students are. We should recollect, and they should bear in mind, that the future of India is to a great extent in their hands and in the hands of those like them in their own country. They are the inheritors of an ancient civilisation and an ancient literature, and it behoves them to do all they can to redeem and to restore the fame of their country; not by casting away their hereditary possessions, but by adding to them all the stores of Western knowledge; not for the purposes of display, not to exhibit a vain pride in superficial learning, but in the spirit which

so markedly distinguished the Eastern sages of the past, who were inspired by a true love of knowledge, and who wooed her for herself and not for those material advantages which she could bestow. And if to this ancient spirit they should add that which is the noblest feature of Western culture, a determination to use all the gifts that God has given them, and the learning they have laboriously acquired, for the benefit of others rather than for their own, they will be doing a great work for India and for England. "I would earnestly exhort them," concluded the speaker, "and there are some of them here to-day—I would earnestly exhort you, my young friends, to set no lower aim before you, but to labour to do what you can to strengthen the foundations of the prosperity of your country by your devotion to the studies you are pursuing, and thus to raise up your peoples among the nations of the world. It is because I believe that this Association will give you help in that great work that I am glad to have been here to-day."

The Right Hon. Sir A. HOBHOUSE, K.C.S.I., moved a vote of thanks to the Marquis of Ripon for presiding, and congratulated him upon receiving hearty English welcomes on his return from the exile and labours of the Indian Viceroyalty, the responsibilities, duties, and fatigues of which were so little appreciated by Englishmen. He hoped that what the noble lord had heard of the work of the Association would induce him to give it help in time to come. There was no more noble aim than to stand as intermediaries between two peoples, far apart in distance and characteristics, who had been joined in close political bonds by the force of circumstances. There could be no nobler aim than to endeavour to increase their knowledge one of another, and so to remove, by a gentle hand, by gradual steps, and by moral influence, the barriers which stood between them, and to replace prejudice by knowledge and distrust by confidence, antipathy by sympathy and fear by love. These were the aims of the Association, and in helping it Lord Ripon was promoting objects which they knew to be dear to him by methods to which nobody could object.

The motion was seconded by General Sir RICHARD MEADE, K.C.S.I., and carried by acclamation.

The Marquis of Ripon, in responding, said he had already expressed the pleasure it gave him to be present. He did not grudge in the slightest degree the labour he had given to the

people of India for between four and five years. The work was to him intensely interesting, and he had brought away with him from India a deep regard and affection for the people of that country. He had also brought away with him an intense disinclination to increase the enormous responsibilities which already weighed upon this country in the government of those vast dominions. He felt a great interest in the work this Association was doing, and he should be glad to join it, as his wife had already done, and to give it any assistance in his power.

REVIEW.

HISTORY OF THE PARSIS: THEIR MANNERS, CUSTOMS, RELIGION, AND PRESENT POSITION. By DOSABHAI FRAMJI KARAKA, C.S.I. With coloured and other Illustrations. 2 vols. 8vo. Macmillan & Co.

As one of the many Nationalities, which go to compose our Indian Empire, the history of the Parsis cannot fail to be interesting. But the interest is enhanced when we remember that the Parsis are the sole relics of the once mighty Persian Empire—the Empire founded by Cyrus (B.C. 558), whose grandeur, magnificence, and glory, we are told, were unsurpassed by any other nation of ancient times; whose kings were at once the most powerful of monarchs, and the wisest and most beneficent of rulers; whose armies were renowned for courage and military prowess; whose people were well trained in all the arts of civilised life; whose women were as brave as they were fair, and as famed for the freedom allowed them as for their modesty. In the course of centuries, peace and luxury exercised their enervating influence on a once hardy and warlike people, and the country fell an easy prey to hordes of Arabians. The battle of Nahavand (A.D. 641) completed the overthrow of the Persian Monarchy, and Mahomedan supremacy was established. The few followers of Zoroaster who refused to accept the religion of the *Koran* fled to the mountains, where they remained for about a hundred years unmolested. But persecution at last reached them, and, rather than deny their faith and fall into the hands of their cruel persecutors, a number of them determined to relinquish for ever the land of their forefathers, and to seek

an asylum in the country of the Hindus. Of the exact date of this and subsequent migrations, and of the numbers who went thus into exile for honour and conscience' sake, there is no reliable historical record; but it appears that after sojourning for a while in Diu, a small Portuguese island in the Gulf of Cambay, they reached Sanjan, in Gujarat, about the year A.D. 716, the Hindu ruler of which conceded to them the rights of shelter and settlement, on the condition that they adopted the language of the country, dressed their females in the Indian fashion, and conformed to some other minor usages. The distinctive feature of their creed (in however imperfect a form) they seem to have retained. They declared: "We are worshippers of the Supreme Being, the sun and the five elements," and in this faith they continued. In a few years a fire temple was erected, and the sacred fire was kindled on its altar in accordance with the tenets of the Zoroastrian religion.

For about three hundred years after landing at Sanjan the Parsis are said to have lived in peace and without molestation. By that time their numbers had greatly increased, and many of them had moved into other parts of India, with their families, a large number to Broach and Surat, and some even so far as the Punjab, where, in A.D. 1079, they appear to have again suffered Mahomedan persecution, and in after years were among those who offered a fierce resistance to Timur, the invader; but were ultimately compelled to fly to Gujarat. In the fourteenth century we read of a Parsi settlement at Thana, the members of which narrowly "escaped wholesale conversion from the religion of their forefathers to Christianity." The authorities having issued an order to that effect, the Parsis expressed their willingness to be baptised, but begged for two or three days' grace, which being granted, they invited the officials to a sumptuous feast in honour of the event, at which wine flowed freely; and when the guests had "well drunk," the Parsis took the opportunity of leaving the city, and escaped to Kalyan, twenty miles distant, where they settled, and did not return to Thana till 1774, when the English took possession of it. About the year 1305, the Parsis of Sanjan made common cause with the Hindus in resisting the aggression of the Mahomedans, under Muhamed Shah. A force of 1,400 Parsis, under their leader Ardeshir, joined the Hindu army, and when the Hindus were overpowered and fled, the Parsis succeeded

in defeating the Mahomedan troops. In a subsequent battle they were overpowered by numbers, and the greater part of them fled to the mountains. After various vicissitudes, the Parsis came to Surat, probably about 1478, when they first came into contact with Europeans, by whom probably they were first induced to settle in Bombay, for the purposes of trade, about A.D. 1688.

In the foregoing brief outline of the origin and history of the Parsis no mention has been made of the remnant that remain in Persia, now almost exclusively confined to Yezd and the twenty-four surrounding villages, and numbering, in the year 1854, a population of something less than 8,000 souls, to which number they have been reduced by long-continued Mahomedan persecution. Still, a strong, hardy, and industrious race, steadfast in their adherence to the Zoroastrian faith, noted for their truthfulness and morality, and the women for their chastity, they have survived centuries of oppression; and it is only within the last two years, through the persistent mediation of their co-religionists in India, that the rights of justice have been secured to them, in common with all the other subjects of the Persian Monarchy.

The small band of exiles from their native land who, more than 1,200 years ago, sought and found shelter and kindly recognition of rights from the Hindu ruler of Gujarat, spite of occasional backslidings and compromises, have, up to the present day, maintained their distinctive manners, customs, dress, and religion. They have increased and multiplied, but their number at the last census was only 85,397—a mere handful in the vast population of India; and of these some 48,000 were in the city of Bombay, about 20,000 in Surat, Broach, Thana, and other towns in the Bombay Presidency, and the remainder spread over other parts of India, there being scarcely a station in India without its Parsi merchant or shop-keeper. About 3,000 Parsis have settled in China, and other remote places out of India, for purposes of trade. The Parsi population of Bombay increased about 10 per cent. between 1872 and 1881. "The low average mortality for some years of the Parsi population, indicates the material prosperity of their condition, and the attention paid to the comfort and cleanliness of their homes."

The Parsis have long been noted as shipbuilders. In the East India Company's dockyard at Surat, and subsequently,

and up to the present date, in Bombay, the master builders have always been Parsis. The reputation of Bombay-built ships even attracted the attention of the Lords of the Admiralty, and in the early part of the present century sixteen men-of-war and forty large ships were constructed under the supervision of Jamshedji Bamanji, a descendant of Lavji Nasarvanji, the founder of the Wadia family. At the present time the greater number of Zoroastrians in Bombay are engaged in mercantile, industrial, professional, and mechanical pursuits.

A curious fact is mentioned by Mr. Karaka in his third chapter, which shows that human nature is the same in all nations. He says :

“The Parsis of India are divided into two sects, the Shehen-shais and the Kadmis. They do not differ on any point of faith, as the Protestants do from the Romanists; nor does the distinction between them at all resemble that which divides the different castes of the Hindus, or the Shias and Sunnis among the Mahomedans. Their forms of worship and religious ceremony, as well as the tenets of their religion, are the same in every respect. The cause of division between the two sects is merely a difference as to the correct chronological date for the computation of the era of Yazdezard, the last king of the ancient Persian Monarchy.”

The controversy has given rise to much bitterness from time to time, and so recently as 1870 a learned Parsi has proved that both parties are in the wrong. Still, the division continues, although it seems that both sects now agree to differ, and mark their differences in the following manner :

“A Parsi, when he prays, has to recite the names of the month and day on which he offers his petition. The mention of the date, therefore, is the principal distinction between the prayers of a Kadmi and those of a Shehenshai.”

Mr. Karaka describes in detail the habits, manners, and customs of the Parsis. They are temperate in their habits, and “do not smoke either tobacco or opium, their religious instinct forbidding them to bring fire, which is pure, into contact with anything which is deemed impure.” Of the women he writes :

“The Parsi women occupy in their society a much more honourable and independent position than either their Hindu or

Mahomedan sisters. According to Dr. Haug, a high authority on Zoroastrian Scriptures, 'the position of a female was, in ancient times, much higher than it is nowadays. They are always mentioned as a necessary part of the religious community. They have the same religious rights as men; the spirits of deceased women are invoked as well as those of men.' "

Until recent years, the prejudices common to Hindu and Mahomedan society against women appearing in public prevailed. But those prejudices appear to have almost entirely given way; and Parsi ladies "freely accompany their husbands and other male relatives, and walk and drive with them without exciting any objection or remark."

Amongst the many curious features of Parsi religious teaching, we are told that each day of the Zoroastrian month of thirty days has its name, and "great stress is laid upon the importance of each day in its bearing upon certain relations and transactions of life." The author of this scheme, a "dastur," or chief priest, named Adarbad, flourished in the fourth century of the Christian era; and the description given of each day's significance is highly interesting, as showing what an important part his teaching must have played in the regulation of a Zoroastrian's life and conduct at that period. Mr. Karaka shrewdly remarks:

"It is hardly necessary to say that these precepts, so laboriously framed, no longer form a guide to the actions in the daily life of the Parsis. They are not even known to most; and this ignorance may rather be looked upon as a matter of congratulation than otherwise, for indeed, in these times of keen contest and feverish activity, there would be more disappointments than fulfilment of wishes in store for a faithful follower of Adarbad."

The remainder of chap. iii. is devoted to a description of the chief Parsi festivals.

In chap. iv., Mr. Karaka gives a full and interesting account of Parsi domestic life, from the cradle to the grave. "According to the law of Zoroaster, a boy or girl ought not to be married before the age of fifteen; but among a number of customs which the Parsis in India adopted from the Hindus must unfortunately be included that of early marriages." Happily, a great change has taken place within the last thirty or forty years, and the records of Parsi marriages show that the majority of them were between the ages of fifteen and

twenty years. Parsi widows seldom marry again, but there is no prohibition against their doing so.

Chap. v. is occupied with an account of the internal government and laws, past and present, of the community. The records of the past are very obscure, and it is not till the commencement of the eighteenth century that mention is made of any regular organisation, and then it was in the Hindu form of a *Panchayet*, literally an assembly of five, but actually composed of an undefined number of leading men. As the community grew in importance under British rule, a recognised code of laws for governing their social relations became necessary, especially as regard inheritance and succession, marriage and divorce; and after some years of agitation a Parsi Law Commission was appointed, which resulted in the passing, in 1865, of the Succession and Marriage Acts now in force.

Chap. vi. describes the growth, development, and present condition of education among the Parsis. It is satisfactory to know that the Parsis are availing themselves, more largely than any other class of the community, of the benefits of English education. They believe that without it no Parsi can hold his own, whatever his position by reason of birth or wealth. The establishment of Parsi girls' schools dates from the year 1849. Before that, Parsi ladies of the upper classes knew how to read and write a little Gujarati, which was the extreme limit to which, in those days, it was thought that female education should extend. Unlike the Bethune Society, established in Calcutta in the same year, the Bombay movement originated with and was carried on by the people themselves, and, probably on that account, had greater stability and strength. One obstacle to the spread of higher education among pupils after the age of eleven or twelve has been removed by the establishment of schools under the exclusive management of Parsi lady teachers. It need hardly be added that all the Parsi schools are liberally supported and endowed.

The 1st and 2nd chapters of vol. ii. contain a record of which any nation might be justly proud—a notice of prominent incidents in the career of distinguished Parsis of Gujarat and Bombay. Few people can boast a nobler roll of fame for industry, enterprise, energy, perseverance, ability, philanthropy, and liberality. The origin and history of many well-known families are given, and will be read with great interest both in India and in England.

Chapters iii, iv. and v. are devoted to an able account of Zoroaster and his faith. Of the twenty-one volumes of the *Zend-Avesta*, only one remains intact, so that our knowledge of it is to a great extent traditional; but one fact appears certain, that the Zoroasters are and have always been theists, and that they tolerate no other worship than that of one Supreme Being. They repudiate the commonly-received idea that they are "fire-worshippers." They worship one God, the Creator of the world, under the symbol of fire.

"God, according to Parsi faith, is the emblem of glory, refulgence, and light; and, in this view, a Parsi, while engaged in prayer, is directed to stand before the fire, or to turn his face towards the sun, because they appear to be the most perfect symbols of the Almighty."

Chap. vi. describes the progress and present position of the Parsis. To all who are interested in the subject this chapter will be at once the most striking and the most familiar. For the details we must refer our readers to the book itself.

We have endeavoured to afford an insight into the nature of a very able and exhaustive attempt, by a gentleman of high position, character, and ability, to place before the English public so much as is known of the history of his people. The work is conceived in a spirit of true patriotism, and carried out without undue boastfulness or self-glorification. It is well written, and free alike from bombast and affectation, and is a worthy addition to the historical literature of the day. It only remains to be added that the volumes are handsomely got up, and adorned with several very beautiful coloured pictures illustrative of Parsi life and character.

J. B. KNIGHT.

MEDICAL WOMEN FOR INDIA.

An interesting Paper was read by Mrs. Egan, M.D., on March 7th, at Bristol, in connection with the Loan Exhibition of Women's Industries lately opened in that city, on Medical Work for Women in India. Dr. Beddoe was to have presided

on the occasion, but, to his regret, an urgent professional engagement prevented his doing so, and the chair was taken by Mr. Blackburn. The meeting was well attended, and the subject excited much attention. Mrs. Hoggan dwelt in the early part of her Lecture on the great need that exists in India for skilled female medical aid, quoting in proof the testimony of Pundita Rama Bai, Dr. Francis, and others. She then gave a sketch of the present movement, which may be said to have begun at Madras in 1874, when Surgeon-General Balfour made some recommendations to the Government in favour of the admission of women to the course of training at the Madras Medical College, which resulted later in their admission to the University degrees. His recommendations having been adopted, some ladies at once entered on medical study. Mrs. Hoggan then described the action taken at Bombay, initiated by Mr. Kittredge, which resulted in munificent contributions to a guarantee fund, and the establishment of a Dispensary, in charge of Dr. Edith Pechey and Dr. Charlotte Ellaby, whom the Bombay Committee had engaged from England on fixed salaries. At Bombay, as well as at Calcutta, the Medical Colleges have now been opened to women students, and lately the liberal Maharani Surnomoye has given a lac and a half of rupees, which will be applied for establishing a Hostel for those at Calcutta. The latest news from Madras reports that the scheme for a Women's Hospital is taking form. Mrs. Hoggan referred to the appointment of Mrs. Scharlieb, M.B., to a Lectureship at Madras, to the position and work of Miss Dora White at Hyderabad, and to the classes for women now arranged in many Indian Medical Schools. Altogether important and unexpected progress had been made in the last two years.

Mrs. Hoggan concluded with the following remarks and suggestions :

From the letters I have at various times received within the last three years and a half, it would appear that many people think that a less amount of knowledge and skill than are necessary for medical women in this country will suffice for India ; indeed, some seem to think that some experience in nursing, common sense, and a little smattering of medical knowledge, are enough to furnish forth medical women for India. There never was a greater mistake. The best skill, the most

thorough knowledge of her profession, as much practical experience as possible—in short, a complete and thorough medical training—nothing short of this is needed in the women doctors who elect to make India their field of work. To send out second-rate medical women would be to discredit from the beginning a noble and most useful work. Some allusion has already been made to the clinging of the natives of India to their old system of treatment. There is still a strong feeling against European methods in the most conservative native families. When anyone falls ill, the first thought is to obtain, if possible, the services of some native practitioner. In the great majority of cases the patient either recovers or dies in that practitioner's hands. In a number of cases European treatment is eventually resorted to. But the result of this habit of first calling in native aid is, that the general run of cases European doctors in India are called upon to treat are much more severe, and test the skill and resources more, than in this country. Surgery is comparatively little practised by the various classes of native practitioners; indeed, by many it is looked down upon as beneath their dignity, quite as much as, in the olden days in this country, the surgeon-barber, who preceded the modern surgeon, would have been looked down upon by the physician. The skill of the surgeon is generally patent enough even to the prejudiced eye; but we are told in one of the Madras yearly Administration Reports that the value of our treatment of internal disease is often questioned. "To this day physicians have to compete with old women and exorcists, and have not yet so demonstrated to the native mind the superiority of their practice that they can command implicit faith in it. In Surgery, however, the native population do admit the superiority of European methods." This circumstance, coupled with the terrible need of help in the complications of childbirth, points to Surgery and operative Midwifery as the special field of practice for medical women in India. It is fortunate for the future of Englishwomen practising in India that Ireland has now formally opened its College of Surgeons to women, and that thus their surgical knowledge will be more easily certified. Had the short-sighted policy of exclusion, especially from surgical corporations, which so long prevailed in this country, continued much longer, Englishwomen would have had but little chance, ere a few years were past, of competing with the deft-handed Indian women now being fully trained in Medicine and Surgery in the Indian Colleges and Medical Schools. As it is, there is a distinct career for them as pioneers. But to be pioneers they must be better skilled, more energetic, more thorough, more deeply in earnest, not less so, than the general run of medical women in

England. Side by side, however, with the obstetric doctor and the one specially skilled in the diseases of women, there is room for other specialists, such as oculists (much needed in India, where eye diseases are so common and so severe), and also for general practitioners; while for the hygienist the field is practically boundless, but unremunerative.

In addition to the professional qualifications, which it cannot be too strongly insisted on should be of a very high order, there are qualifications of another kind which are equally indispensable for medical women going out to India. The mere scientific, well-trained doctor might be a professional, but she would never be in India a social and moral success. Beyond and in addition to professional ability and skill, those qualities are pre-eminently needed which are said to have made Russian women doctors of inestimable value in the out-lying districts of Russia; namely, tact, ready sympathy, and self-sacrificing love of the poor, the helpless and the suffering. "The Indian race is far more sensitive than the English," said my friend, Mrs. Heckford, at one of our meetings, speaking from personal medical experience in India; "and many things which would not hurt an English woman would be felt very acutely by an Indian." This sensitiveness, their keen susceptibilities, must be taken into account, not only in dealing with patients, but in dealing with the native medical colleagues who are now preparing themselves for medical work amongst their sick sisters. The attitude of the English women doctors who go out to India towards Indian women doctors is of great importance for the working out of the whole question, for it is Indian women who must be the principal workers in the vast field of practice. A sprinkling of English medical women may act as a leaven, and may do valuable work here and there; but they can never accomplish one tithe, nay, one millionth part of the work that is waiting to be done among the suffering millions of India. This work will, necessarily, be much confined to the larger towns, and they will have difficulty in practising in the Mofussil or country districts. They will have against them climate, language, the fact that they are foreign to the country, their habits of comparative luxury, and the expense of living. Some of them will succumb to tropical diseases, and find in India a too early grave; others will come home with impaired health, or will fail to accommodate themselves to the conditions of Indian life. The most successful will come in time to be considered, like most importations, very expensive compared with the natural productions of the country, and eventually the exotic must yield its place to the native growth. The women of India must take this matter in hand themselves, and not be content to see it taken in hand for them. They are

taking it up; not only by giving liberally of their substance, as the Maharani Surnomoye has done, but by taking up earnestly and systematically the study of Medicine at all the Medical Schools. The intelligence of Indian women is beyond all doubt. Those who know them intimately all bear testimony to it, and the older traditions of India tell us that in former times women enjoyed a position of much greater independence and dignity than is accorded to them now. Therefore, in claiming the right of medical practice amongst their own sex, they will not be departing from their earlier and best traditions, but rather perpetuating and continuing them. Not to speak of the unmarried, there are twenty millions of widows in India, many of them burdens to their relations and to themselves. What more fitting than that some of these, helped by the stipends that are now offered to the Medical Schools by Government and from private funds, should come forward, encouraged by the more liberal of their male relations, to offer themselves for this new life of usefulness, and enter into regular training as medical students? Many widows have been trained as teachers, and they have proved a decided success, for in some parts of India there is a steadily increasing demand in the villages for their services. This seems to point to the conclusion that as doctors they would, when thoroughly and efficiently trained, be also welcomed.

The position from which I started in 1881, and to which it is necessary always to return, is this: There is need in India of a special service of medical women; co-ordinate with the existing Civil Medical Service, not subordinate to it. By offering stipends to female students; by accepting gifts destined for the purpose of providing a Hall of residence for women students, as at Calcutta, and for the treatment of women patients by medical women, as at Bombay; and by the appointment of a medical woman to the post of Hospital Lecturer, as at Madras, Government is steadily progressing in the desired direction; and the time will certainly come when medical women will be recognised as eligible for serving under Government in all suitable posts. Such a Service of Medical Women as I have ventured to predict,* will, I feel sure, yet be established, when women doctors shall have proved incontestably their value and efficiency in dealing with the native female population, and their power of doing work in India, which, without them, must be left undone.

* See *Contemporary Review*, August, 1882.

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

IV.—ASSOCIATION FOR THE ORAL INSTRUCTION OF THE DEAF AND DUMB.

It has often been a matter of discussion whether the Blind or the Deaf are more hindered from enjoying and utilising life. Probably this question depends on various circumstances, such as whether the affliction be congenital or not, &c. When either affliction is encountered in manhood, there can be little doubt that blindness is the worse of the two, involving, as it does, the inability to pursue usual occupations, and the endurance of a state of trying dependance. Deafness beginning at an adult age, also sets limits to the sphere of activity; but within those limits it spoils and alters less the conditions of existence. When, however, we consider cases where the infirmity shows itself in infancy, deafness seems to be a greater evil than blindness. It is true that a blind child is more shut out than a deaf one from imbibing a knowledge of outward nature; but the deaf child is almost excluded from human intercourse, which, of all means of development, is the most essential. Dumbness accompanies, and is indeed the effect of, early deafness. Thus deaf children are prevented from holding intercourse with their fellow-creatures; and though their possession of sight secures for them more daily variety of enjoyment than blind people can have, it is especially difficult to promote the growth of their mental capacities, which are very often stunted and dull.

The important point as to the education of the deaf is to invent some plan by which communication can be carried on and a substitute provided for the absent sense of hearing. The Training College for Teachers and School founded at 11 Fitzroy Square, by the Association for the Oral Instruction of the Deaf and Dumb, has successfully carried on a system of training (known as the German or pure oral system) since 1871. The principle of this system is to enable the pupils to understand speech by using the sense of sight. They are taught the art of *lip-reading*; that is, they learn to observe so carefully the motions of the lips and face of the speaker that they can follow, without difficulty, all that is said. This would appear impossible to those who have not seen it done. We are very unconscious of the variety of movements by which we articulate, and, to our careless vision, it seems as if words, when pronounced

quickly, produce a very similar or a mere confused motion of the mouth. But the fact is, every vowel and every consonant has its peculiar method of utterance, which can be noted by minute observation. The preliminary work of the teacher consists then in accustoming the children to remark and to remember these distinct lip-movements, which, though of unlimited number, are of continual recurrence. Having been next taught to associate these movements of the lips with definite meanings, the pupils by degrees take in the thoughts of those about them readily, without the power of hearing; and their ordinary education can be conducted on this plan. It is, of course, necessary that the deaf person should have good sight, and that the speaker's face should be fully in the light. These conditions being secured, it is marvellous how fully the faculty of reading the lips can be developed by practice.

But still something further is done under this system. We have already referred to the fact that children born deaf remain dumb. Excepting cases where idiocy or malformation of the mouth hinders the power of speech, the reason why deaf children cannot speak is that they have no opportunity of hearing others do so. Talking is acquired through imitation. The ordinary child is taught by constant repetition to copy the sounds that it hears; but the deaf child has no such opportunity. Beginning thus with the proved assumption that it would speak if it could hear, the method to be adopted is to utilize its imitative powers in another direction. The teacher draws attention to the motions of his throat, lips, and tongue when speaking. Here again, therefore, the child's eyes are called into service. But besides this it is taught to feel the vibrations of the throat and face which every effort to speak causes, to imitate the said movements, *i.e.* to speak, and to connect the remembrance of their vibrations with certain words and ideas. The pupils thus imitate their teacher by the assistance of sight and of feeling, and being encouraged when they succeed in producing the right sounds, they by degrees learn to speak. The want of hearing makes good modulation almost impossible. But it is of the greatest value to the deaf child to be able to speak intelligibly, and thus make itself understood by those with whom it comes in contact.

Until lately the deaf and dumb in England have been more frequently instructed on the French system, organised by the Abbé l'Epée, which connects the alphabet with certain manual signs. This plan has also proved of great help and had many advocates; but the pure oral system offers advantages, which were thus stated by Mr. Van Praagh, the Director of the Fitzroy Square Training College, in a Paper read by him at a

Conference on the Teaching of the Deaf and Dumb, held at the International Health Exhibition last year. He said: "My strong conviction is, that the best way of teaching a deaf child is to follow the pure oral system: 1st, because it emancipates the deaf-mute by giving him the great gift of speech; 2ndly, because it develops the power of understanding what others say; 3rdly, because it teaches language in the natural way; 4thly, because it extends his means of acquiring knowledge, since every one whom he sees talking, and who converses with him, becomes to him a teacher, whilst at the same time it destroys his isolation, and makes him better fitted to mix in society." Mr. Van Praagh's experience leads him to object to mixing the two systems, as he thinks that a child accustomed to speak with the fingers will not make actual progress in lip-reading and in speaking.

Another reason for the preference of the oral system he thus explains: "Deaf boys and girls, once able to express themselves in spoken and written language, and to follow what is said by others, can be apprenticed in the same way as hearing boys and girls. Their employers can explain to them, and that too by word of mouth, the secrets of their handicraft. Their fellow-workmen can enter into conversation with them; and in their turn the apprentices can become masters, able to employ hearing workmen. In fact, to all intents and purposes, the deaf apprentice, taught on the pure oral system, is almost on a par with his hearing fellow-workman."

The Association owes its origin to the benevolence of the late Baroness Mayer de Rothschild, who, being greatly struck with the success of the oral system introduced by Mr. Van Praagh in 1867, and adopted at the Jews' Deaf and Dumb Home, secured support, by great exertions, for a wider application of this form of teaching. In 1871 the Association took an organised form, and in the following year the Committee opened their Normal School at 11 Fitzroy Square, under the able direction of Mr. Van Praagh. It had been generally asserted that the oral system was not suited to the majority of deaf mutes, and would only be successful in cases where superior mental capabilities enabled the pupil to acquire speech and lip-reading. To give a practical refutation to this theory, the Committee determined to admit all applicants, excepting only such as would be rejected by any other deaf and dumb school; *i.e.*, idiots and those who could partially hear. The result of the experiment proved very satisfactory, and several public examinations have shown the value of the system. The number of pupils for the past year at the School was 58—35 boys and 23 girls—and many teachers have received their training for this special line of

teaching at the College. The school course is one of eight years. The pupils do not reside at the Institution, as the Committee considers that it is desirable for them to mix with hearing people, and to live in families "where they will witness the round of daily life, have a much more extensive field for observation, and share the joys and sorrows of a home." Any one visiting the School cannot fail to be struck by the keen, eager look of the children, showing that their eyes, and through these their minds, are active and interested.

Mr. Van Praagh attaches the greatest importance to the *practical* training of the Normal students. They study for one year at the College, with constant class work in the School. He finds that those become the best instructors of the deaf and dumb who have already become conversant with school discipline in the ordinary course, and for such twelve months prove a sufficient time. The School Board for London has adopted the system, and sends teachers to be trained at Fitzroy Square. Many Institutions for the Deaf and Dumb have also expressed satisfaction at the results of the system as practised by Normal students trained by Mr. Van Praagh. Public bodies have likewise been supplied with teachers, and many governesses have been prepared for private families. As with all systems of instruction, the zeal and skill of the teachers are the most indispensable requisites of success, and it may be added that in this case immense patience must be required for securing the progress of the pupils.

We are glad to find that already one School for the Deaf and Dumb exists in India, and there the oral system is adopted. We refer to the Institution founded in last year at Bombay by Dr. Meurin, the Roman Catholic Bishop. Mr. Walsh, who has had great experience in the instruction of deaf mutes in England, has taken charge of it. The school was described in the *Times of India* a few months ago, and there were then seven pupils, one of whom was a Parsee youth. When they first entered the school not one of them was able to utter a single word, and the improvement made was astonishing. The institution is purely non-sectarian, and pupils of all classes, races, and creeds are admitted. The last census report showed that in the Bombay Presidency alone the number of deaf and dumb was 16,594. It is to be hoped that similar schools will be established in other parts of India, so as to enable these persons, isolated by misfortune, to take a useful place in society.

In Great Britain and Ireland it appears that there are about 21,000 deaf and dumb persons, out of which number over 5,000 are of school age. The deaf mutes at present at school amount to scarcely 3,000. The Education Department has under consider-

ation the passing of some rules for encouraging the attendance of such children; and when one sees from the experience at Fitzroy Square the great difference between a trained and an untrained deaf and dumb child, as to power of intercourse and ability to earn a livelihood, one cannot but earnestly desire the extension of suitable school teaching for these afflicted children. We will conclude this sketch with the words of Mr. Van Praagh: "I wish every one of my fellow-workers, and all who are in any way willing to contribute towards the amelioration of the condition of this afflicted class in this or other countries, 'God speed' with all my heart; they have peculiar claims upon our sympathy; they are with and among, and yet not of us. Untaught, they are a race apart; and to bridge over the gulf which separates them from their fellow-men, to reduce their awful disadvantage to a minimum, and, so far as possible, to administer instruction to them through that *one entrance* from which it were else *shut out*, and place them fairly on a level with ourselves, is surely one of the noblest works which man can perform."

It is announced that the Executive Committee appointed in connection with the proposed memorial to the late Mr. Fawcett have decided to recommend that the subscribed funds should be applied to a development of the Royal Normal College for the Blind at Norwood, which was described in the February number of this *Journal*. The late Postmaster-General took a special interest in that institution, so the decision cannot but be considered appropriate and satisfactory. • •

THE MAHARAJAH OF VIZIANAGARAM'S SCHOOLS, MADRAS.

The annual distribution of prizes to the children of the five Girls' Schools of H.H. the Maharajah of Vizianagaram, in Pacheappahs Hull, Madras, took place early in February. These Schools, which are under the management of a Sub-Committee of the Madras Branch of the National Indian Association, and superintended by Miss Eddes, are making excellent progress. Mrs. Grant Duff presided, H.E. the Governor being also present. The address of Mrs. Grant Duff was listened to with great interest; and the announcement of H.H. the Maharajah as to a scholarship grant was enthusiastically received.

The Report was first read by M. R. Ry. P. Vijiarungum Moodeliar, and of this we give the following abstract. One of the original five schools—that at Egmore—has been transferred to the Government, and now forms the Practising Department of the Government Female Normal School. In place of it a Caste Girls' School at Muthyalpet, which has existed for some years for the benefit of families of the Chetti caste, was taken over on September 1st, 1884. Thus the Committee have still five schools in their charge. There were 583 girls on the rolls of the five schools on January 1st, 1884; but during the year the number of pupils rose to 674, an increase of 91, including a few infant boys who had previously attended the Muthyalpet School. There are : 1. The Town School, which is the most important. It has been removed into the premises formerly occupied by the Government Female Normal School, now located at Egmore. Miss Shunmugum, the Head Mistress, holds a 1st Class Normal Certificate, and is assisted by 7 male and 4 female teachers. At the recommendation of Miss Eddes, the Lady Superintendent, the Committee have sanctioned the formation of a separate Infant School, as a Kindergarten—for 100 little girls and boys under 7 years—opposite the present Town school house. (The Kindergarten was opened on February 2nd, of this year.) 2. Chintradripet School. 3. Mailapur School. 4. Triplicane School. 5. Muthyalpet School. The Report of Mrs. Brander, Inspector of Girls' Schools, on her Examination in December, 1883, was as follows: "The Schools are much improved in all external matters since last year; the buildings are cleaner and tidier, the furniture and apparatus better, the children are neater, and their books and work much neater and cleaner." The Director of Public Instruction concluded his review of Mrs. Brander's Report by stating that as a whole it showed that the Schools had made satisfactory progress. Mrs. Brander examined four of the Schools again last November. 18 girls were presented for the Upper Primary and 52 for the Lower Primary Examination; 15 passed the former and 36 the latter. The Director remarks: "Taking the four schools together, the advance made is shown by the fact that, whilst the number of girls presented for the Upper Primary was about the same as last year, the number of girls presented for the Lower Primary rose from 35 to 50, whilst in both Examinations the percentage of success was much higher."

The year under report has been marked by several changes in the staff of teachers. The aim is to place the Schools more fully under female management. The Needlework has improved in the year, and several prizes were gained in the Needlework Exhibition held last year. Kindergarten Drawing has progressed, and the patterns known as *Kolams*, drawn on the floor with rice or other powder, were utilised for the purpose. It is intended to teach Free-hand Drawing in the upper classes during the current year. Kindergarten work was regularly done during the year in the Town School, and a beginning was made in the Mailapur School. The Lady Superintendent, Miss Eddes, expresses herself well satisfied with the assistance she has received from all the teachers, both Masters and Mistresses.—When Lord Ripon visited Madras in February, 1884, he sent the Committee, through the Private Secretary to H.E. the Governor of Madras, the sum of Rs. 100, to be expended in prizes to the girls of these Schools. The Committee thought it best to spend this liberal contribution in gold medals in memory of His Excellency's visit, and have awarded one to the best girl in each School. The Committee avail themselves of this opportunity to offer their best thanks to Lord Ripon.

After the reading of the Report, Mr. P. Chentsal Row gave an interesting address, from which we make the following extracts:—

“It is a matter for congratulation that female education is slowly but surely gaining public favor. There was a time when entreaties, persuasions, and private influence had to be used to induce people to send girls to schools, but now sending girls to schools has become common, and there are even men who have employed European ladies in their household for educating and training the members of their families. It is also a matter for congratulation, that the progress of female education in this Presidency is greater than in any other. According to the Census of 1881, the proportion of girls under instruction in Madras was 1 in 403 of the female population, while in Bengal it was only 1 in 976, and in Bombay 1 in 431. Likewise, the proportion of women able to read and write, but not under instruction, was in Madras 1 in 166 of the female population, while in Bengal it was 1 in 568, and in Bombay 1 in 244. In the Punjab and in the North-West Provinces the proportions are much smaller. For these favorable results we are indebted to

the Madras Government and the indefatigable endeavours of its Educational Department; to the Missionary bodies in general, and of the Free Church of Scotland in particular; to the enlightened nobleman, His Highness the Maharajah of Vizianagaram, the proof of whose wisdom and liberality we now witness before us; and to organizations of other enlightened Hindu gentlemen. I trust that it will not be long before female education becomes the normal condition in native society and our women attain the status which they enjoyed in the days of our ancient civilization."

Mr. Chentsal Row then referred to the ability and learning of Hindu ladies in ancient times, and to their freedom and privileges; and he continued:—

"The women of India have now hardly any liberty worth the name. They cannot live single when they prefer that life, they must marry whether they will or no; they cannot choose their husbands themselves, the husbands must be chosen for them by their parents, and in their absence by their nearest relations; and in all the higher classes, girls are married before they attain the age of discretion, and sometimes so early that the bridegroom is at the school while the bride is with the nurse. If the husband thus imposed upon the child happens to die, though it may be when the girl is an infant, she must remain a widow for life, devoid of all worldly comforts, and spend her time in religious observances, penance and servitude in her relations. A woman has constantly to be under the tutelage of somebody, first of her parents, then of her husband, and after his death, of her sons or some other male relations. She is not allowed to take her meals in company of her husband, and in the orthodox families she is not allowed to do so in any male company whatever, even though it may consist of her own father and brothers. She has no communication with her husband during the daytime, and all her recreations are with those of her own sex. She cannot attend public assemblies, even such as the one I have now the honor of addressing, and witness how her sisters and daughters are being rewarded for the advancement they have made in their studies. In short, the ignorance of our women at present is such that, instead of being regarded as intellectual and moral companions of the males, they are by a large majority of my countrymen considered simply as objects of their selfish pleasure. One of the objects of the National Indian Association is to assist towards the restoration of the women of India to their former position in society by giving them a thorough and sound education, and by enabling them

to think and act for themselves instead of being guided by blind customs and priestcraft as they now are. We scrupulously avoid religious education, not in a spirit of opposition to Missionary Societies, but because there is no one religion which would be acceptable to all classes. I further believe that any sectarian teaching, instead of affording full scope for the expansion of the mind, would contract it and engender religious prejudices and animosities. As we have abundant proof in the graduates of this Presidency, liberal secular education has a greater effect in shaking off the superstitions and prejudices of the people than any sectarian teaching."

The speaker dwelt on the importance of female education, because of the extent of the influence of women over their husbands, their children, and in their families, and urged that men should be in its favour for their own sakes and for the benefit of society. He then entered on the question whether its Vernacular education was sufficient. He considered that it was not. "Elementary education in the Vernaculars is good so far that it enables our women to read and write, which is of immense value in domestic management, and it is also good in the sense that when the girls who receive elementary education have become mothers in their turn, they are found free from prejudice against female education; but it is not elementary education that can elevate and ennoble the understanding. Higher forms of education are necessary, and they are necessarily connected with the acquisition of the English language and Western science. We have not suitable books in the Vernaculars, and even if we had them, I doubt whether education in the Vernaculars alone could make our women attractive companions to their husbands, in these days when English education is spreading wide, and is influencing all our habits and modes of thought." He wished that girls' schools for higher education should be established in all the important towns, with English as well as Vernacular classes, and good scholarships.

In conclusion, Mr. Chentsal Row spoke of the value of free social intercourse between native and English ladies of rank and culture—such intercourse as was connected with the life of the home. It would have greater effect, in his opinion, even than elementary education in breaking the race antagonism and caste prejudices:—

"When I say this, I am far from blaming the English ladies

for not intermixing with the native ladies freely. I am aware that our national habits, customs, manners and modes of living stand much in the way of free, social intercourse, and that the ignorance of our Vernaculars on the part of English ladies, and of English on the part of native ladies, is also a great impediment; but if our English sisters who know the value of education forget the differences of caste, habits, customs and manners, and try to learn our Vernaculars or employ the female interpreters, as is now to some extent done during the interview, I feel sure that the difficulties will be gradually removed, and a stimulus given to the acquisition of knowledge in general, and of the English language in particular to which I attach so much importance. But I must add that it is not fair that we natives should look up entirely to English philanthropy and depend upon their aid for our advancement. Primarily, I hold our educated natives responsible for the ignorance of women. How many families are there not now in which the men are highly educated and the women left ignorant even of the alphabet! Every educated man, at least every graduate of our University who has made a solemn promise at the University convocation to promote education, should take a vow to educate his wife, daughters and sisters, and should consider it a disgrace to be the head of a family wherein the ladies are uneducated and are unable to participate, at least to some extent, in his intellectual enjoyments. I am happy to observe that the spirit to elevate the female mind is now being roused among all the educated classes. The graduates of the Madras University have, through the laudable endeavours of my esteemed friends, Mr. Rai Bahadur, T. Gopala Row and Mr. P. Rangatham Modelliar, recently resolved to form themselves into an Association for the purpose of promoting female education, encouraging the remarriage of Hindu women, and introducing other social reforms. Though I regret that this resolution to form an Association for social reform was carried, not unanimously as I expected, but only by a majority of graduates who assembled at the meeting which took on the 1st of January, 1885, and though I also regret that in the minority who did not agree to the formation of an Association there are, to my great surprise, some whose power of reasoning, and knowledge of our institutions and of the position of our women in society, ought to have enabled them to see the utility of such an institution. Still I feel sure that in course of time all the educated men, old and young, will lay their shoulders to the wheel of progress and carry it through all its rugged paths of superstition, prejudice, selfishness and apathy, and elevate the position of our women, and give them greater freedom and happiness than they now enjoy."

Mrs. Grant Duff then distributed the numerous prizes to the pupils. After that, Mrs. Grant Duff said :—

“ Maharajah of Vizianagaram, Ladies and Gentlemen, and Children of the Vizianagaram Schools,—I am sure that the first thing every one present will wish me to do will be to thank Mr. Chentsal Row for his excellent speech. It opens the happiest prospects for female education, that a native gentleman of position and standing should express sentiments so liberal and so enlightened. I have come before you to-day, to give away these prizes, with feelings of the liveliest interest and the deepest emotion. More than three years ago, when I first came to India, I had little idea of what was before me. It is one thing to read of facts, however interesting and curious, at a great distance, and another to stand face to face in every-day life with the unprecedented series of moral, political, and social problems which are placed before us in this great country. If the magnitude of any social question depends on the number of persons it affects, then next to those ordinary laws concerning life and property, without which no society can hold together, must come the questions affecting the status of women, and through them that of every member of the community. The East and the West have differed widely on these points, but a change is coming over the views of many Orientals, and that that change shall come evenly, gradually, and beneficently is an object dear to me personally in a way that no words can express, and also, I am sure, dear to every thoughtful and right-minded person, whether Hindoo or European. I have naturally had the training of the West, but I trust my native friends will permit me to assure them how deeply I sympathise with that feeling, founded on all that is tender and chivalrous, which induces them to teach those they love best that decorum and happiness alike counsel for them a life retired from a rough and cruel world; but while I sympathise, I would ask them to consider whether to strengthen the spiritual citadel within, is not a safer defence against sin and sorrow than any physical wall without. The impression that intellectual cultivation unfits women for the ordinary duties of life is extremely common in all countries. Now we have given the higher education of women a trial for some years in England, and I think it may have some interest for the native gentlemen I see present if I tell them a few facts connected with the influence of education on those special subjects which all countries in all ages have agreed to be the special departments for women. And first I will begin with sick nursing. Now what was the condition of sick nursing in England fifty or sixty years ago, and who was the type of a sick nurse? My English hearers of a certain age

will at once think of the immortal Sairey Gamp, who took the pillows from under her patients' heads for herself, dropped her snuff into their broth, and kept a bottle of spirits on the chimney-piece to drink when 'she was so disposed.' Who is the person we think of now when nursing is mentioned? The refined, educated, noble-minded lady—Florence Nightingale. I remember when Florence Nightingale went to the Crimea to nurse sick soldiers. She met with enormous praise on the one hand, and shrieks of blame and derision on the other; but every one agreed in thinking it most extraordinary that an educated lady should care to nurse the sick. In 1870, when another great European war broke out, it was considered the most natural thing for ladies of the highest rank to care for the wounded; and one of the foremost among them was a woman equally remarkable for domestic virtues and intellectual qualities—the late beloved and lamented Princess Alice. So much for nursing. Let me now turn to cooking; perhaps still more important. Thirty years ago it was almost impossible for any one, except a professional cook, to obtain instruction in cookery. The educated woman of the present day has insisted on the establishment of schools of cookery, and now there is no large town in England where excellent education cannot be obtained in this important branch of domestic economy. In all that concerns the care of children I observe a greater degree of care and attention than heretofore. The Kindergarten system, which is, I observe with pleasure, to be adopted in connection with the Town School, has been received with very great favour at home; and everything connected with the health, education and rearing of children receives an amount of attention now in England which it has never done before. Another commonplace with regard to female education is, that it will injure the health of women by overtaxing their brains. My own belief is that nothing injures the health like idleness. I cannot offer you exact statistics on this point, but the caprices of fashion sometimes shew the way things are going. Fifty years ago it was the affectation among the English ladies to be delicate, to be always fainting and to be able to do nothing which required exertion. The affectation of to-day runs in a counter direction, and an English woman of to-day takes a pride in being able to walk or ride any distance, and in the possession of strong physical health. I trust I have said enough to prove that in our country at least intellectual cultivation has, so far from diminishing interest in domestic matters, very much increased it. I am well aware of the blots on our system, but if native gentlemen will take the pains to enquire a little into English society, they will find idleness, extravagance and worthlessness are, as a general rule, entirely divorced from anything like

intellectual culture. One word more, and I have done. India has been for generations under the influence of a form of civilization which has been like a long sleep. The awakening is strange and difficult—a medley of the dreams of the past with the facts of the future. It is our earnest desire to help you—how earnest I wish any poor words of mine could say or express. But our civilization cannot be your civilization, and believe me we have no desire to impose it on you. What we would urge you to do is to take the progressive spirit of our civilization, and graft it with all tenderness and care on to your own manners and civilizations. You have a mighty future before you. There are nations who are in the stage of being stationary, nations who are advancing quietly and progressively, and nations who are advancing by bounds. I believe India to be in this latter stage, and that the education of women, now making such rapid strides, will give her an impetus which will astonish the world, though we who are here may scarcely live to see the day. But that day will come when the Hindoo woman will add to that grace and sweetness which pre-eminently distinguish her, the intellectual power and the force of character which will fit her to be the mother and the companion of great men. There is one tenet of the philosopher Comte which may recommend itself to all. It is that each man may gain a share of eternal life for himself by doing work which shall have permanent, lasting value. May each of us here live in having done some small work towards the future of India."

His Highness the Maharajah of Vizianagaram then rose and said :—

"Your Excellencies, Ladies and Gentlemen,—I feel called upon, on this occasion, to express my heart-felt thanks to your Excellencies for so kindly condescending to give away the prizes to the girls this evening, and also to you all, ladies and gentlemen, for the honor of your presence here. The presence of both your Excellencies here in itself is the greatest of honors, and the best of incentives calculated to further the noble cause of female education in all India. The gratitude of the whole native community is due to Her Excellency Mrs. Grant Duff for the pains Her Excellency has taken not only in presiding on several occasions elsewhere as of a similar nature, but also for the sound advice conveyed to the students in Her Excellency's speeches. Our debt of gratitude is equally due to the National Indian Association for the improvements shewn in the report just read. Viewing the advance which has been already made, it seems to me that the time has come when young Hindu women of the Presidency may be encouraged to pursue their studies

even beyond the Middle School Examinations. With the view to inducing some to venture onward in the higher branches of education, I propose to offer to the National Indian Association a Scholarship tenable for three years of Rs. 10, rising by increments to Rs. 20 in the third year, together with a prize of Rs. 300 to be given to a scholar on her passing the Matriculation Examination. The Scholarship will be open to all Hindu girls, and the examination may be held in the school approved of by the Committee of the National Indian Association. The selection will depend on the order of passing the Middle School Examination, and I have now much pleasure to state, ladies and gentlemen, that Her Excellency, who has evinced such an encouraging interest in female education, has kindly consented to my request to allow Her Excellency's name to be inscribed on a gold medal that any Hindu woman who may first pass the Matriculation Examination may become the proud possessor of."

Handsome garlands were then placed on the necks of Mr. and Mrs. Grant Duff and the Maharajah, and large bouquets of roses were presented to them, and the proceedings terminated.

BOMBAY MARY CARPENTER SCHOLARSHIPS.

We have received from Mr. K. M. Shroff the following Report of the awards for the four Mary Carpenter Scholarships in January last. The number of candidates was 65, from seven schools. We are glad to find that there were more competitors than last year under the Fifth Standard; but for the higher Scholarships there were only three candidates, against six last year. It is satisfactory that several girls seem to have done nearly as well as those that obtained the Scholarships.

No. C.B. 5167 of 1884-85.

Poona Office of the Educational Inspector, C.D.,
23rd January, 1885.

From T. B. Kirkham, Esq., Educational Inspector, C.D.; to
K. M. Shroff, Esq., Local Honorary Secretary, National
Indian Association, 8 Modi Street, Bombay.

SIR,—In continuation of this office letter, No. 5057, dated 16th inst., I have the honour to forward for your information

copy of a notification issued by me of the results of the annual competition for the Mary Carpenter Scholarship prizes for the year 1885, as well as copy of the report of the Committee appointed to conduct the Scholarship Examination.

I have the honour to be, sir, your most obedient servant,.

(Signed) T. B. KIRKHAM, Educational Inspector, C.D.

NOTIFICATION.

The Mary Carpenter Scholarships (founded by the National Indian Association) for the year 1885 have been awarded as follows:—Two Scholarships of Rs. 6 per mensem: (1) Pirozbai Bomonshe Vakil, Churney Road Girls' School; (2) Ruttonbai Furdoonji Mullaferoz, Churney Road Girls' School.—One Scholarship of Rs. 5 per mensem: (1) Soonabai Hormusji Kapadia, Victoria Anglo-Vernacular School, No. II.—One Scholarship of Rs. 4 per mensem: (1) Dhanbai Hormusji Kapadia, Victoria Anglo-Vernacular School, No. II.—The Scholarships will be held under the conditions laid down in this office notification, dated 28th November, 1884, published at page 365 of the *Bombay Educational Record* for the month of November, 1884. The Deputy Educational Inspectors, Bombay, will from time to time ascertain and report to this office that these conditions have been complied with, and will submit monthly bills for the amount due on account of the Scholarships.

(Signed) T. B. KIRKHAM, Educational Inspector, C.D.

Poona, 23rd January, 1885.

(True copy.) . .

(Signed) T. B. KIRKHAM, Educational Inspector.

No. 153 of 1884-85.

Gokuldass Tejpal School, Bombay, 18th January, 1885.

From the Committee, Mary Carpenter Scholarships' Examination, Bombay; to T. B. Kirkham, Esq., Educational Inspector, C.D.

SIR,—We have the honour to submit a joint report on the result of the Mary Carpenter Scholarships' Examination.

On Thursday, the 15th January, 1885, 65 candidates from 7 different schools presented themselves as candidates for the 4 Mary Carpenter Scholarships. Of these, 38 were Guzerati-speaking girls, and 27 Marathi.

For the 2 Scholarships of Rs. 6 each, there were only 3 candidates; 2 from the Churney Road Girls' School, and 1 from the Sir Munguldass Nathubhai Girls' School. These two Scholarships were won by Pirozbai Bomonshe Vakil and Ruttonbai Furdoonji Mullaferoz, of the Churney Road Girls' School.

Fifteen candidates competed for the Scholarship of Rs. 5. Soonabai Hormusji Kapadia, of the Victoria Anglo-Vernacular School, No. II., maintained her high position, as she did last year, by passing the best examination in the 5th Standard, with a score of 461 out of the total of 500 marks. Tapubai Kras-huarao and Santabai Ghanesyam, of the Jugonnath Sunkerseth School; Kambtabai Kashinath, of the Bhugwandass Pursotumdass School; and Aimai Rustonji Jagush, of the Churney Road Girls' School, deserve special mention for the very handsome number of marks (viz., 425, 423, 410, 410) they respectively secured to themselves.

Under the 4th Standard there were 48 candidates; and the competition here, as usual, was the keenest. Dhanbai Hormusji Kapadia, of the Victoria Anglo-Vernacular School, No. II., won the Scholarship in a very keen competition with Dinbai Dossabhoy Ghasvala, of the Churney Road Girls' School; the former got 425, and the latter 424, out of a total of 500. We fully sympathise with Dinbai Dossabhoy Ghasvala, and beg leave to make honourable mention of her and four other girls; viz., Gangabai Pursotum, of the Jugonnath Sunkerseth School; Shirinbai Hormusji Rukriwadia, of the Adarji Kavasji Girls' School; Pirozbai Dossabhoy Mehta, of the Victoria Anglo-Vernacular School; and Avabai Rustonjee Surti, of the Churney Road Girls' School, for the best figure they cut at the examination.

As alluded to in our last report, the two Scholarships (one of Rs. 3 and another of Rs. 2) held out by the Budliwardhak Subha to the *bona fide* Guzerati Hindu candidates, have this year been won by Shivilaxmi Tribhondass, of the Sir Munguldass N. Girls' School, and Divalee Bhogilal, of the Kalbadevi Girls' School, for obtaining the highest number of marks (395 and 385) in the 5th and 4th Vernacular Standards.

Most of the girls in the 4th and 5th Standards did creditably well in all heads, and showed great intelligence and skill in their manual work. We cannot so favourably say of the girls in the 6th Standard, who were very weak in history and geography, and were not well grounded in arithmetic. The needlework, both plain and fancy, of the Parsi girls was highly admirable; and the singing of the Marathi girls was exceedingly sweet and charming.

We have, &c.

(Signed) J. C. DUBASH,
 " S. S. NADKARNI,
 " M. N. DIVEDI.

(True copy.)

(Signed) T. B. KIRKHAM, Educational Inspector, C.D.

PERFORMANCE OF INDIAN MUSIC.

Mr. K. N. Kabrajee has lately arranged some musical recitals at the Framjee Cowasjee Institute, Bombay, the subject being the Persian story of Rustom and Sohrab. The Hon. J. B. Peile presided on the first occasion, and a large party assembled, consisting of Parsi ladies and gentlemen, and a few Europeans and Hindus. The *Bombay Gazette* remarked :

“Mr. Kabrajee appeared to have used great judgment and discretion in his selection of the airs that were best suited to the different incidents in the story; and his in the main successful endeavours in this direction showed that native music, defective as it is, and strange as it may sound to European ears, yet possesses some rare merits, which are capable of great development.”

The story of Rustom and Sohrab is well known. Rustom, a Persian hero, had a son called Sohrab, born after he had left home to fight against the enemies of his country. Sohrab grew up noble and valorous as his father; and, eager to join him in the field, took the command of a large army when, according to the story, he was only fourteen years old. He conquered everywhere, whether opposed by one foe or a thousand. At last he was treacherously led into an engagement with his father. Never having met, neither recognized the other. The contest lasted three days, when Rustom, ashamed to be conquered by such a youth, made a final effort, wounding Sohrab mortally. The boy cried out that his father Rustom would avenge him, and thus Rustom discovered, to his horror, that his brave antagonist had been his own son. Sohrab died, leaving his father heart-broken. Mr. Kabrajee explained the progress of the story in the intervals of the music, and his younger children sang some of the popular pieces to the accompaniment of a piano played by his eldest daughter. Mr. Peile, at the conclusion of the performance, expressed his pleasure in doing what he could to encourage “social meetings for the pursuance of an intelligent object, especially when that object is a fine art as interesting and delightful as music.” Mr. Peile continued :

“I think it need make no difference in that feeling that the widest possible differences prevail as to the practical exposition

of the art of music among different peoples and in different parts of the world. Music as a science is an exact science, based upon fundamental principles, and subject to immutable laws. But when we come to consider music as an art, we are conscious that very different opinions prevail as to what is acceptable music, because we are influenced by traditions, by associations, by the progress of civilization, and by taste. But these very differences give an interest to the comparative study of national music, which they make as interesting as the comparative study of the ballads of a people or of national schools of painting. A few months ago some of us here present were at an entertainment in Poona in which the national music was illustrated by what seemed to some of us strange instruments and strange airs. English musicians may have thought them to be more curious than beautiful, because they are accustomed to a different method. But there could be no question that they were interesting; and my friend, Mr. Mahadhw Moreshwar Kunte, traced a scientific relation between them and the music of the West. The recital of Mr. Kabrajee has a larger and a more original aim than the efforts of the musicians at Poona, because he has linked with his music the poetry of the fine old Persian story of Rustom and Sohrab; and he has endeavoured to show how the emotions excited by that touching tale can find expression in national airs. I am not competent by scientific skill in music to measure the extent of Mr. Kabrajee's achievement; but I see here before me a large audience, chiefly ladies and gentlemen of the race of Rustom and Sohrab, who have been drawn together and interested by this entertainment; and I do not doubt that in a social point of view the enterprise has been successful. I move that our best thanks be given to Mr. Kabrajee and to those ladies and gentlemen who have assisted him."

The Gujarati version of the 'National Anthem' was sung at the close of the meeting.

SOCIAL REFORMS IN MADRAS.

At Rajahmundry, Madras, great efforts in the direction of social reform have been made by two public-spirited Hindu gentlemen—Mr. Veerasalingam, one of the Telugu Pundits in the Rajahmundry College, and Mr. Gow Raj, B.A., a Pleader in

the District Court. These gentlemen have travelled about the district lecturing in a simple instructive manner on the evils of infant marriage and enforced widowhood, and in consequence they have been excommunicated. By their exertions ten re-marriages of widows have been brought about in the district. The *Indian Daily News* refers to a letter from Mr. Saththianadhan, LL.B. Cambridge, of the Government College, Rajahmundry, in which he gives an account of what had taken place. The article continues as follows :

“The first marriage was celebrated on the 11th of December, 1881. The bridegroom was a Brahmin of the Niyyogi sect, a respectable man, and an undergraduate of the Madras University. He was twenty-three years old, and the bride, who also belonged to a respectable family, was about 13. The couple are doing well, and are happy. The rites observed were strictly Hindoo, and all Hindoo matrimonial ceremonies were strictly adhered to. Four days after, another marriage was celebrated in Mr. Veerasalingam's house. The town was in a state of great excitement; and police guards were obliged to accompany the procession of the bride and bridegroom, as there was fear of a disturbance in the town. One chief feature in the widow re-marriage movement in Rajahmundry is the special interest taken in it throughout by the few influential European residents of the place. Some of the European gentry actually formed part of the procession, and went parading the streets of the town to the sound of the tom-tom and other accompaniments of Hindoo music. Mr. Malabari has been blamed for asking the opinion of English gentlemen on the questions of ‘infant marriage and enforced widowhood,’ because it is said that the Europeans are entire strangers, and they have no sympathy with the people. This, Mr. Saththianadhan remarks, is not at all true; they are always ready to give a helping hand to the natives when they find them trying their best to help themselves. The opposition from the orthodox party was very great. At first the *Guru* excommunicated all those who attended the marriage ceremony. Bulls of excommunication were read out publicly in the town, and copies of them were sent to all important towns and villages in the district. The two brides and bridegrooms and Mr. Veerasalingam were declared outcasts, but the priest admitted the others into society after their performing a number of ceremonies and paying a certain sum of money as an atonement for their sins. Since 1881 other marriages have taken place—one in 1882, six in 1883, and one in 1884. Out of the ten marriages eight have been of Brahmins and two of Vaisyas.”

PRESENTATION CASKET TO MRS. CARMICHAEL.

We have the pleasure to state that the beautiful silver casket presented to Mrs. Carmichael by a large number of native ladies of Madras, which lately arrived in England, has been inspected by the Queen, having been sent to Windsor Castle for that purpose, by desire of Her Majesty. The address which accompanied the casket was read with satisfaction by Her Majesty, who has expressed, through General Sir Henry Ponsonby, to Mrs. Carmichael her admiration of the artistic workmanship of the casket, and her interest in the occasion of its presentation.

THE LATE PRINCESS OF TANJORE.

We regret to record the death, at the age of 37, of Her Highness the Princess of Tanjore, which took place, from small-pox, on the 31st January, in the Palace. The Princess was well-educated herself, and she exerted herself to promote education at Tanjore and other places. She had established a Sanskrit School in the town, which she maintained out of her moderate income. She was one of the Vice-Patrons of the National Indian Association, and took interest in the objects of the Madras Branch, especially in the Needlework Exhibition, in which she had awarded prizes. A boy had lately been adopted by the Princess as an heir. Her funeral was attended, amid great lamentation, by a large concourse of people, old and young, including merchants, lawyers, officials, schoolmasters, and students.

INDIAN INTELLIGENCE.

The foundation-stone of the Poona High School for Native Girls was laid on March 4th by His Excellency Sir James Fergusson, in the presence of a large concourse of spectators. The stone was a large block of Deccan trap; the inscription being engraved on a slab of white marble. The site of the school has been liberally presented by the Chief of Songli. His Excellency was received at the main entrance by the School Committee, and

escorted to his place on the day, when the girls of the school sang some appropriate verses in Marathi, specially written for the occasion. Rao Bahadur Dandekar then read a long address, descriptive of the progress made by the school, and its future prospects. In the course of the address it was mentioned that over one lakh of rupees had been subscribed. The Committee requested Government to grant two-thirds of the cost of the building, and to permit the Committee to supervise its construction, both of which requests were, His Excellency subsequently stated, granted by the Government. The Chief of Sangli then invited His Excellency to lay the foundation-stone, the Chief of Phaltan seconding the proposal, and also intimating his intention of giving a sum of two thousand rupees to be spent in laying out a public garden in commemoration of His Excellency's term of office. The stone having been declared well and truly laid, His Excellency returned to the dais, and spoke at some length on the advantages of education for native families. In the course of his speech he said it was beyond the province of the Government to interfere with the social customs of the natives, but that the reform would come about in good time.

Sir James Fergusson lately presided at the anniversary of the Elphinstone High School, Bombay, of which Mr. Vaman Abaji Modak is Principal. The number of pupils on the rolls is 1,006 (612 Hindus, 351 Parsis, 34 Mahomedans, 5 Christians, and 4 Jews). The Governor complimented the Principal on his successful management of the school, and made some remarks on the duty of the Government to diffuse knowledge among its subjects.

Dr. Rajendra Lal Mitra has been elected President of the Bengal Branch of the Asiatic Society, in the work of which he has long assisted by his scholarship and research.

Mr. M. N. Dutt, B.A., Professor of Mathematics, Delhi, has been elected a Member of the London Mathematical Society.

Pundit Shyāmaji Krishnavarmā, B.A., has been appointed Dewan of Rutlam, a State under the Central India Agency.

Dr. Sircar has offered to arrange a series of fortnightly or monthly scientific lectures in Bengali, to be delivered at the Hall of the Science Association, Calcutta, if a sufficient number of native ladies can be found willing to attend such lectures regularly.

It is interesting to find that among the shareholders in the Tarkessur Railway, opened by Lord Dufferin on his arrival in Bengal, there are nearly 170 names of native gentlemen, chiefly resident near the railway.

The prize distribution at the Female Training College and the Government Girls' Schools, Ahmedabad, took place on February 17th, in the presence of a large company of European and Native gentlemen. Mr. Sheppard presided, and opened the meeting with some practical advice as to women's education. A paper, written by Miss Morris, the Lady Superintendent, was read, in which a short account of the Training College was given, and of the Schools. Mr. Mahipatram Rupram Nilkanth, C.I.E., also addressed the meeting on the benefits of female education. About 700 native girls were present. Three little girls recited in English, and good songs in the vernacular were sung by many of the pupils. The prize fund had been contributed to by some of the Kattywar chiefs.

The Cobden Club silver medal for Political Economy in the University of Bombay has been awarded this year to Pestanji Jámásji Pádashah, of Elphinstone College, the brother of B. J. Pádashah, who won last year's medal.

PERSONAL INTELLIGENCE.

In the Netley Examination held in February for the Indian Medical Service, Mr. U. N. Mukerji stood fourth in order of merit, gaining as total London and Netley marks 4,961. He will now receive a commission as Surgeon in H.M. Indian Medical Service.

At the Drawing Room held at Buckingham Palace on March 18th, Mrs. Cowasjee Jehanghier Readymoney had the honour of being presented to Her Majesty the Queen, by the Countess of Kimberley.

The following Indian gentlemen attended the Levée held by H.R.H. the Prince of Wales on March 14th: Mr. Mahommed-Ali Rogay, Mr. Syed M. Nabi Ullah, B.A., Mr. Mohammad Abdul Jalil.

Arrival.—Mr. F. K. Mandivala, from Bombay, for medical study.

Departure.—Mr. J. E. Modi, Barrister-at-Law, for Bombay.

We acknowledge with thanks seven volumes of Appendix to the Education Commission Report, the Report on Public Instruction in Assam, 1881-82, and the Report on Education in Coorg, 1834-1882; also Indische Dorf-Idylle by Dr. Weber.

JOURNAL

OF

THE NATIONAL



INDIAN ASSOCIATION

IN AID OF

SOCIAL PROGRESS AND EDUCATION
IN INDIA.

No. 173.—MAY, 1885.

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

- To extend the knowledge of India in England, and an interest in the people of this country.
- To co-operate with all efforts made for advancing education and social reform in India.
- To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING
AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W. ; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall ; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co. ; Bristol, J. W. ARROWSMITH) ; and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.



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1885.

PROPOSED HOSPITAL FOR CASTE WOMEN AT MADRAS.

An influential public meeting was held at Patcheappah's Hall on March 6th, to take steps to establish a public Hospital in Madras for caste and gosha women. There was a very large attendance, and the Hall was crowded. Mrs. Grant Duff presided. Among the visitors were His Excellency the Governor, the Maharaja of Vizianagram, the Raja of Venkatagiri and his brothers, the minor Princes of Pudukottah, the young Zemindar of Pittapoor, the Honorable C. G. Master, the Honorable E. F. Webster, Dr. and Mrs. Furnell, Mr. and Mrs. Grigg, Mrs. Tarrant, Dr. and Mrs. Keess, Dr. Ratton, Dr. Bidie, Mr. and Mrs. Adam, Mr. and Mrs. Barrow, Major and Mrs. Awdry, Mr. J. H. Garstin, Mr. M. Hammick, Mr. H. A. Stuart, Major-General Otteley, the Right Rev. Dr. Colgan, Mr. W. A. Symonds, Mr. and Mrs. Schalieb, the Honorable Mr. Muthusami Iyer, Mr. Chentsal Row, Mr. Vencataramanjulu Nayudu, Mr. Runganatha Row Dewan Bahadur, the Zemindar of Ellavasayoor, the Honorable T. Rama Row, the Honorable Mir Humayoon Jah Bahadur, Mr. V. Kistnamah Charriar, the Honorable S. Subramanaya, Mr. Vijiarungum Mudaliar, Mr. Bashiam Iyengar, Mr. Ponoosawmi Pillai,

Mr. Meer Ansuraddin Sahib, and many other European and Native gentlemen.

Precisely at 5.30 His Excellency the Governor, Mrs. Grant Duff, the Maharaja of Vizianagram, and the Raja of Venkatagiri, attended by an Aide-de-Camp to His Excellency the Governor, arrived and took their seats on the dais.

Mrs. Grant Duff then said: Your Excellency, Maharaja of Vizianagram, Raja of Venkatagiri, ladies and gentlemen,—My first duty this evening, and it is a very pleasant one, is to thank those Native gentlemen who have done me the honor to ask me to preside on this very interesting occasion. I feel it very deeply, both on account of itself and also on account of the appreciation it shows of the deep feelings of interest and affection I entertain for those Native ladies whom I know, and, through them, for that wider circle whom I do not know, but whom I do not the less desire to benefit. We are, as every one present is aware, assembled to-day for the purpose of discussing the establishment of a Hospital in Madras for those Hindu and Muhammadan women whose religious feelings and social duties preclude them from seeking the aid of medical men. Before, however, we discuss the step forward we are about to take, it is only right to refer to what has been done in the past. Madras has been before any other place in India in this respect. Twenty-six years ago a most admirable school for nurses was opened here, and over four hundred women have passed through it. There is now not a town in the Presidency, I may say in all India, where one or more of these persons is not to be found. I have had experience of them in my own family, and I regard them not only with gratitude but with affection. In Lord Hobart's time, he, in conjunction with Dr. Furnell and Mr. Sim, established a class for female students at the General Hospital, and several are there now. On so public an occasion it is perhaps scarcely right to speak of private charity; but I cannot deny myself the pleasure of mentioning the names of two ladies who have done as much as it is possible for individuals to do for the benefit of native women, Mrs. Keess and Mrs. Firth—names deeply loved in many a native family, and sincerely honored by all. But, ladies and gentlemen, though so much has been done already, and though I wish to do full justice to the many excellent men and women who have worked hard in the past, I cannot conceal from myself that

very much yet remains to be accomplished. There is, at this moment, no institution in Madras to which gosha women can go without violating their religious feelings. The caste wards at the General and Lying-in Hospitals are under the superintendence of men. Even if a gosha woman so far overcame her feelings as to enter one of these, she rarely did so except as a last resort and when human aid was no longer of any avail. Even in those cases where the services of a lady doctor could be commanded, the great distances she had to traverse made it impossible for her to do justice to severe cases; while if they came to her, the journey did them as much harm as any treatment could do them good. Gathered together in a hospital, the lady doctor would be able to supervise the diet and general sanitary arrangements of her patients at far less expense and more advantage to them than in any system of house-to-house visitation. I now turn from the patients to the students, a class of which would be attached to the Caste Hospital. They would have the advantage of clinical lectures from the Lady Superintendent, would be in a class by themselves apart from male students, and certificates obtained from her would qualify for degrees at the Madras University. I cannot here enter into medical details, but I may assure my hearers, on the highest authority, that the greatest suffering, ending sometimes in death, is caused by unskilled and unqualified female practitioners throughout India. Mrs. Scharlieb, the lady whom it is proposed to place at the head of this hospital, is not only a lady of the highest qualifications, but, belonging herself to Madras, brings to her post the interest of long and early association. She began her studies in Madras; in November 1882 she graduated as Bachelor of Medicine at the London University, taking honors and a gold medal in midwifery, with honors in medicine and forensic medicine; in the following month she graduated as Bachelor of Surgery with honors. I hold in my hands copies of testimonials of the highest character from the leading physicians and obstetricians in London and also in Vienna, whither she went to study ophthalmic surgery. Mrs. Scharlieb had been treated with great kindness and condescension by Her Gracious Majesty the Queen-Empress, and was permitted to write from time to time to one of her ladies in waiting. She has already asked if the Queen-Empress would graciously condescend to be the Patroness of this insti-

tution, and when a report of this meeting is published, I intend forwarding it to Sir Henry Ponsönbý, the Queen-Empress' Private Secretary, with the same request. I have written to Lady Napier, Mary Lady Hobart, Lady Mary Morgan, and Lady Adam, asking them to become Vice-Patronesses; and I have kind letters from the Nawab Begum and the Princess of Arcot, consenting to be on the same list, as do the Maharanee of Vizianagram and the Ranee of Venkatagiri. The existing Governor's wife will also be among them. With regard to Government aid to this scheme, it was rather more than a year ago that Surgeon-General Cornish called the attention of Government to the matter, and the thanks of the meeting are very much due to him for the kind interest he has taken in the whole matter. There was, however, only one Native gentleman, Mr. Ramasawmy Mudaliar, who came forward; and the Governor and the Council, while taking the strongest interest in the question, decided that it was not for them to initiate it till the natives gave a stronger expression of their desire for it. That expression has now come in a very liberal form, and I am in a position to say that the Government of Madras is ready to second the efforts of the wealthier natives of Madras on behalf of their poorer brethren by contributing a considerable amount. What that contribution is to be, and in what form it shall be given, can be definitely settled as soon as we are able to form some idea of the whole sum to be invested for the benefit of the institution. I have now placed before you the facts of the case, and it remains for me to appeal to your feelings. Whatever differences of creed and custom there may be between the Muhammadan, the Hindu, and the Christian, they all agree in a tender and chivalrous feeling towards women. I appeal to that feeling now. I implore you to save them from premature death, and from that which is sadder than death, from those blighted and abortive lives caused by misapplied remedies and neglected health. I ask for your influence, and I ask for your money. Surely, with so many kind hearts round me, I shall not be allowed to appeal in vain. And I pray that God, who watches alike over the Christian, the Mussulman, and the Hindu, will bless this our enterprise and us His children.

It was then proposed by the Honorable Maharaja of Vizianagram, and seconded by the Honorable Mr. Justice

Muttusami Aiyer, C.I.E. : "That in the opinion of this meeting it is desirable to establish in the town of Madras a Hospital for the exclusive use of caste and gosha women."

In seconding the first resolution, the Honorable Mr. Muttusami Aiyer said that about eighteen months ago a suggestion was made by Dr. Cornish to establish a hospital for caste women in Madras, and since then the subject received some attention. There was no doubt of the usefulness of such a hospital, and its necessity has long been felt. In it all diseases will be carefully treated; and while the practitioners of the country still hold their own in many households, the modern and more rational system will be preferred and adopted. There were also other matters to be taken into consideration. The status of the practitioners must be carefully considered, the value of the instruction imparted in the hospital to those who wish to become practitioners must be taken into consideration, and the benefits to be derived by the surgical operations to be performed, which are at present very difficult, owing to the want of a suitable hospital where to carry them out; with the necessary accessories. Then, again, there were such diseases as those of the eye, the organs of the body, and other ailments, which none but skilled medical talent could cope with. The hospital being under the superintendence of a lady, would induce lady patients to visit it to consult the superintendent; and thus, while the scientific system of dealing with disease will be adopted, the ignorant practitioners will be gradually cleared away. That the benefits of medical science as now taught are appreciated, not only in Madras, but also in the Mofussil, is amply borne out by the fact that many persons, taking advantage of the railway, the coasting steamers, and the canal, find their way to Madras to secure skilled medical treatment. Important advantage will be derived by the establishment of the hospital, and the wants and wishes of gosha and caste women will be fully met. There will, in the proposed hospital, be special arrangements for women of different castes; there will be special organization and management, so as to respect the wants and prejudices of the patients; caste and customs will not be interfered with; caste servants will be employed; and caste ladies will be free to see the superintendent and have their wants attended to. It is intended for the present to have twenty or twenty-five beds for in-patients, and to

increase the number as the demand for accommodation extends. There will be consulting rooms for caste and gosha women. Having set the objects of the hospital before the meeting, and given particulars so far as he was able to do about it, he would ask his Hindu and Muhammadan friends to liberally support the Institution. The co-operation and support of ladies and gentlemen of influence and position were necessary to secure success. As had already been stated, Her Majesty the Queen-Empress is to be asked to be Patroness; other ladies are also to be Vice-Patronesses; and he thought that Mrs. Grant Duff, who presided at the meeting, and who from the outset evinced a warm interest in the emancipation of Hindu and Muhammadan ladies, should be invited to accept office as Vice-Patroness. Native ladies of position should also be asked to give their countenance and support to the movement, and by so doing great practical good would result. There were many rich and well-to-do gentlemen in the Presidency whom he thought would readily come forward and support a movement of the kind; but it was not intended that the institution should benefit only the rich: poor caste ladies would be free to have recourse to it; caste women whose husbands cannot afford to pay for their support in hospital will be admitted free. Some time ago a few sentimental objections were raised against the establishment of a hospital for caste women, and he would allude to them. It was said that there would be objections on the part of Native ladies to attend the hospital, owing to the want of a proper caste organization. This was a sentimental objection. Another, which almost staggered him, was the long period of time that had elapsed since the suggestion was first made and the accomplishment of the work. He thought that this was hardly a fair objection. The financial difficulty was more than once advanced against the establishment of the hospital, but the appeal to the Maharajas, Rajas, Zemindars, and Native gentlemen of Southern India, he felt sure, would meet with a liberal and hearty response. The Maharaja of Vizianagram and the Raja of Venkatagiri were well-known for their works of charity in their own estates, in this Presidency and beyond it; there were patriotic gentlemen in Madras who had liberally given from their abundance for the support of public institutions; and the hospital for caste women would, he was sure, obtain its full share of support.

There were many calls upon the public, but none deserved so much sympathy as a project initiated for the relief of the sick. He would appeal to the culture and intelligence of his countrymen to take a warm interest in this work of charity, one which had far higher claims upon them than any other. The work of the hospital ought to enlist the sympathy and support of thousands of his countrymen and countrywomen; and he hoped that the motion which he had the honor to second would be carried by the meeting.

Proposed by the Raja of Venkatagiri, and seconded by the Honorable Mir Humayoon Jah Bahadur, C.I.E.: "That Our Sovereign Lady the Queen-Empress be solicited to be graciously pleased to permit the Institution being designated 'The Victoria Hospital for Caste and Gosha Women,' and to accept the Patronship of the Institution."

Proposed by M.R.Ry. P. S. Ramasawmy Mudaliar, and seconded by M.R.Ry. G. Mahadeva Chettiar: "That a subscription list be opened to raise funds for the establishment and maintenance of the Institution."

Proposed by M.R.Ry. P. Runganadum Mudaliar, and seconded by M.R.Ry. Ragava Chariyar: "That an appeal be addressed to the Maharajas, Rajas, Zemindars, and the public generally, for liberal aid in raising an endowment fund for the Institution."

Proposed by the Honorable T. Rama Row, and seconded by M.R.Ry. P. Theagaroya Chettiar: "That an application be made to Government for a liberal grant for the maintenance and support of the Institution."

Proposed by the Honorable S. Subramaniya, and seconded by M.R.Ry. C. V. Soondram Shastriar: "That this Institution be under the management of a board of Hindu and Muhammadan gentlemen."

Proposed by M.R.Ry. P. Chentsal Row, and seconded by M.R.Ry. V. Bashiem Iyengar: "That the following gentlemen, with power to add to their number, form themselves into a committee for giving effect to the foregoing resolutions, and for framing rules for the management of the Institution, subject to the confirmation of Government: The Honorable Edmund Forster Webster, the Honorable Maharaja of Vizianagram, the Raja of Venkatagiri, the Surgeon-General with the Government of Madras, Dr. M. C. Furnell, M.D., the Honorable Mr. Justice Muttusami Aiyer, C.I.E., Raja Sir

T. Madhava Row, K.C.S.I., the Honorables Mir Humayoon Jah Bahadur, C.I.E., T. Rama Row, and S. Subramaniya Aiyar, M.R.Ry: P. S. Ramasawmy Mudaliar, C. V. Cunniah Chettiar, P. Somasundaram Chettiar, P. Chentsal Row, T. V. Ponoosamy Pillay, R. Raghunatha Rao Dewan Bahadur, Haji Abdulla Batcha Sahib Bahadur, G. Mahadeva Chettiar, N. Ramalinga Pillay, Rai Bahadur T. Gopaul Row, Y. Venkataramaya Shastrulu, P. Runganadha Mudaliar, V. Bashiem Iyengar, P. Vijayaranga Mudaliar, C. Raghava Row, V. Krishnama Chariyar, P. Rangiah Nayudu, P. Anantha Charlu, P. Theagaroya Chettiar, G. Subramaniya Aiyar, C. V. Soondrum Shastriar, C. Sankara Nayar, C. Yethirajulu Nayudu, A. Ramachandra Row, B. Krishniah Nayudu, Swaminadha Iyer, M.B. and C.M., P. V. Krishnaswamy Chettiar, Raja Easwara Doss, Dr. W. E. Dhanakoti Raju, Dr. M. Jesudasan Pillay, and Dr. Moideen Sheriff Khan Bahadur.

Mr. Bashiem Iyengar said that there could be no objection to the rules framed for the management of the hospital being submitted to the Government for approval. The Government intended to make a liberal grant towards the hospital funds, and it was fair that the rules should receive their formal sanction. It was not intended to place the Board of Management under the orders of the Government, but the officers of the Government, who advise on matters of the kind, would simply suggest alterations and amendments to the rules, if necessary.

Proposed by M.R.Ry. P. Vijayaranga Mudaliar, and seconded by T. V. Ponoosamy Pillay, "That the thanks of the meeting be tendered to the Trustees of Patcheappa's Charities, for allowing the use of the Hall."

Mr. V. Krishnama Chariyar next moved the following resolution: "That the cordial thanks of this meeting be tendered to Her Excellency Mrs. Grant Duff for kindly presiding on this occasion;" and he spoke thus: In the absence of a friend who, by his age and position, is more competent than myself to take part in the proceedings of this meeting, I have been entrusted with the honorable and pleasing duty of moving the last resolution of this evening, and I have consented to do so because I am sure it will command your attention and approval, without my troubling you to listen to a long speech at this late hour, not to mention that I am not a good hand at speech-making. Addison says somewhere

that "it is not in mortals to command success;" but the honored and esteemed Lady President, under whose auspices this meeting has been held, has done more, and has well deserved it, the proceedings having been marked by great enthusiasm and brought to a satisfactory conclusion. Now this happy result, and the interest that has been aroused in the object of the meeting, are due to something; and I shall not be wrong if I at once attribute it to the gracious presence in our midst of the very head of Society, and her active sympathy with, and her kind and cordial support to, the present charitable movement in behalf of the poor caste women and gosha women of this city, who often suffer at the hands of ill-trained and inferior practitioners. It was a remark of an English statesman of our time, that "in the fabric of Society men are like bricks, and women the cement that keeps the bricks together." This remark occurred in a speech of the late Lord Palmerston's at Liverpool, some five-and-thirty years ago—the first English speech I ever read when I was a school-boy; but I never since had such a practical proof of the truth of his lordship's remark as that given now, and here, in this assembly. We have had a significant proof this evening, not only of the truth of that remark, but also of the fact that, if the natives of this country cannot start and maintain such special institutions in the interests of their own womanhood, the benevolence of England and her advanced ideas and experience are ready to step in and befriend them in such efforts. Ladies and gentlemen, if you are all satisfied that the services so willingly, earnestly, and admirably rendered by Mrs. Grant Duff have been invaluable to us this evening; if you are convinced, as I am, that without the backbone of her sympathy and co-operation, hardly any interest and enthusiasm could have been aroused in the question of a hospital for caste women; if every benevolent heart in this city and out of it would readily respond to hers; and if this assembly thinks with me that in these great causes, and the good cause of our poor caste women, and in our struggle to provide for them female medical aid, on the basis of Western science, to alleviate sickness and pain—aid which has not been within their reach, owing to the poverty of many of them, or to their social and religious scruples,—I say, if you appreciate the services of our Lady President in having nobly come to the front as the real friend and cham-

pion of the poor woman's cause, and thereby proved herself to be the "right woman in the right place," then she deserves all honor and your cordial and unanimous vote in favor of the resolution which I have moved, and which I now call on this meeting to carry by acclamation and hearty cheers.

The resolution was seconded by M.R.Ry. C. V. Ragavah Row, and the meeting dispersed.

The following sums were subscribed at the close of the meeting :

	rs.
Mrs. Grant Duff	500
The Right Hon. M. E. Grant Duff	700
The Maharaja of Vizianagram	25,000
The Raja of Venkatagiri	40,000
P. S. Ramasawmy Mudaliar	5,000

OUR SOCIAL CUSTOMS.

There is very much that is interesting in the social customs and manners of every nation, and it is not difficult to point out the good or evil effects of each on the community, or to conjecture the probable circumstances that gave birth to these time-honoured usages and customs. We in India are specially favoured in this respect, as the several customs handed down to us from time immemorial have undergone little or no change, and the Hindu of the present day is obliged to keep up all the observances that have accumulated during the past ages. It is not so easy, however, to separate the purely religious duties from the social ones, as they have become so much intermingled with one another, there being a tendency in the Hindu mind to consider everything old as sacred. It would be anything but fair on our part to look upon all these customs as crude and worthless. Some of them indeed afford harmless pleasure, and give innocent enjoyment. The Hindus, like other old nations, have many quaint, pleasant festivals, which evidently seem to have been specially introduced for the purpose of bringing

the people together, and thus promoting sociality and sympathy. A careful observer will find much that is graceful and beautiful in many of our customs, and will be able to trace in them, to a great extent, the inclinations and the particular bent of the Hindu mind. The insight one gains, by means of these customs, into the taste and character of the people is not to be overlooked; for we find that different people adopt different modes of living, manners, and customs. A martial, war-loving people, full of animal spirits and energy, will show this in their rude, rough manners, their restless, wandering, and combative lives; whereas an imaginative people, with some poetry in their nature, will be gentle and even refined in manners, and their lives will be spent mostly in sedentary occupations.

India's best days, alas! are long past, and what we see now seems to be the last faint *refrain* of some glorious song, or, better still, the soft closing notes of a grand piece of music, whose soul-raising power has ended, and in whose last dying notes you just catch the echoes of its higher chords. Our thoughts, our ideas, our customs, have lost the very pith and marrow of their full significance; and most of these institutions have failed to be of any use to people living under new circumstances, and in many cases we merely grasp the outward form, and strictly adhere as it were to the letter of the law, entirely ignoring the fact that laws and customs instituted for the good of the community at a particular age are not applicable to people living in another age, with entirely different surroundings. We have no doubt that early betrothals, infant marriages, and zenanas, were indispensable in former times, when so much oppression and misrule existed in our country, as they afforded a certain protection to young girls. But times are changed, and, under a Government where we enjoy perfect freedom, it is needless to keep up such customs, which, being out of date, are also detrimental to the progress and comfort of our people. The circumstances which made them almost imperative in former times, and counterbalanced their evil effects by checking greater evils, are altered, and now it is our duty to make our circumstances suit our surroundings. To effect a thorough reform in all social customs is by no means an easy task; but with the support and co-operation of all classes a good deal can be done. We have already noticed how great an influence a

woman has in a Hindu home, and how averse she is to everything new. It would indeed be an acquisition if we could get the women to aid in our efforts. But, before attempting anything, it would be necessary to make the women feel that a radical change is needed in their condition. It is a great mistake to suppose that women are utterly unhappy and miserable in their own homes, and that they will take any active part in reforms. We are all children of circumstances; habit becomes second nature to most of us. Born and bred in darkness and ignorance, cooped up in narrow homes, delighting in petty trifles, and unconscious of a better and nobler sphere of life in which they can move if placed under different circumstances—is it any wonder to see them so indifferent to the higher and more refined pleasures arising from perfect freedom and intellectual culture? Their house-keeping, dressing, and cooking engross all their attention, and many a pleasure unknown to us they learn to extract from these occupations. The widows, and those unfortunate women who have bad husbands, it is true, find their lot miserable; but even they learn to draw consolation in their religious doctrines, and in such thoughts as these,—that their next existence will be a better and more fortunate one, and that they suffer now for the sins committed in their former existence. A good deal of fatalism also enters into the thoughts and ideas of the poor ignorant women. We often hear such expressions as, "It is written in my fate; it must be so!" Poor women! they are much to be pitied. It is only when education widens the mind, and enables them to compare and contrast their own condition with that of the women of other nations, that they begin to feel for themselves and try to better themselves. Hence early and liberal education of our women is very essential; and this step once taken, their uplifting will gradually follow. Men must also respect women, and it is only then that we can expect them to take their true place in society. Our men are quite capable of appreciating the virtues and excellences in women which in the civilized nations command such homage. Those who wish to do any good to their country must set about earnestly to educate our girls, the future women of India; infuse liberal thoughts and ideas into them; purify the atmosphere that surrounds them; make their childhood innocent, happy, and joyous; then they will certainly be a step higher than their

mothers. They will bring their matured, well-balanced minds to reflect on the great questions of social reform ; think of the happiness of their children ; weigh consequences, and finally overcome the prejudices that now bar our way to social progress. It is our women who are most difficult to convince, and they are the ones who most persistently cling to old customs, thoughts, and ways ; but, when enlightened, they can do much in a quiet, firm way.

The two most important topics of Infant Marriage and Enforced Widowhood are a good deal discussed at the present time, and it is now acknowledged by everybody that infant marriage lies at the root of all social evils. It leads, for instance, to early widowhood and all its attendant miseries. The idea that every girl should be married as early as possible has a firm hold on the women of our country. The Hindu mother looks forward to the marriage of her daughter or son as a great event in her life. From the day the child is born plans are made for the coming marriage. It is discussed all round with the female friends, and the earliest opportunity is taken to have the child betrothed. The mother of a son thinks so much of herself that her pride and vanity know no bounds. She constantly takes offence, her dignity is easily wounded, and the bride's party have to exert their best to keep her in good humour. This is a great triumph in her life. As the mother of a son, she is envied by all. The festival is sometimes prolonged to several days, and all possible gaieties take place at this season. Great expense is also incurred, and poor families borrow a good deal of money, the interest of which alone in many cases is so great that the parents are scarcely able to pay it. The married children, not knowing the meaning and importance of such a ceremony, delight in that festival in their own childish way. They like to be dressed up, made much of, and given everything they want. For some days they are treated as privileged beings ; but for the girl this soon ends. She has to quit her parental home, and be at the mercy of the mother-in-law most of her life. The only education that is in most cases thought fit to give her is very elementary. She becomes a mother when yet a girl, and, however enlightened her husband may be, and wishful for his wife's education, it is impossible for her afterwards to continue her course of study. Infant marriages are therefore great obstacles to female education, and every

effort must be made to put a stop to them. There are, however, some cases of enlightened parents keeping away their daughters from their husband's home until educated and fitted for the duties of a wife and mother. But these are comparatively rare, and are only seen where the mother of the girl has herself received some education from her liberal-minded husband. Some people say that infant marriages prove happy; and one Hindu gentleman, whose words I quote, gives quite an ideal picture of the effects of the custom :

“The wife, transplanted to her husband's home at a tender age, forgets the ties that bound her to the parental hearth, and by the time she comes of age is perfectly naturalised in her adopted family. . . . The husband and wife have constant opportunities of assimilating each other's natures, and growing, as it were, into one; so that when the real marriage takes place, the love they feel for each other is not merely passion, but is mingled with far higher and purer feelings. Misfortunes cannot alienate our wives; they have no frowns for us, even though we commit the most heinous crimes, or ill-treat or sin against themselves. Those ignorant of our inner life call this a vile subjugation, and say that we have made our wives our slaves; but those who live amongst us know that it is the result of that deep-seated affection that springs from early association and religious—if you will, superstitious—teachings. Where will you find a wife so true and contented as a Hindu's? Where more purity of thought, or more religious fervour, than in the Hindu women of respectable families? Our men, alas! may be materialists, atheists, immoral, base; but our women are goodness in human shape! And why? Because they have been shown an object on which to concentrate the entire love and veneration of their natures, at a time when their pure hearts were unsullied by any other impressions or ideas, and taught to look up to their husbands, whose faces they would only look on after many solemn ceremonies, as their guardians, protectors, and gods.”

The account above given is very exaggerated, and the writer seems to have generalised a little too enthusiastically from his own personal experience. But, even taking the account to be true of a large majority, it is not difficult to see that the happiness he depicts in such cases is at the expense of the poor women, who, of course, though treated as inferior

creatures, are content with the thought that their "guardians, protectors, and gods," are not in any way dissatisfied with them. Simply because these helpless women become inured to their pitiful lot, they must be left alone, and nothing must be done to make them share the same freedom which the men enjoy. Does this not bring out clearly the selfishness of the men? And nothing has so much helped to lower and degrade the women of the country to the position which they occupy at the present time as the selfishness of some of our men.

Very often young girls are married to men old enough to be their fathers, and such a girl-wife has much to suffer in her husband's home. And her miseries do not end here. If the man happens to die before her, she has to bear the bitter lot of a widow. The social tyranny that dooms widows to a life-long misery is indeed very deplorable. People who now see their degradation, and the load of misery they have to bear, think that the abolition of *Suttee* has not in any way improved their condition; and it is now acknowledged by all that Infant marriage, so hurtful in itself, is the chief source of the widowhood difficulty. Hence the greater evil should first be got rid of.

There has been a good deal of talk of late about the propriety of legislative interference in social matters. Some make out that it is undesirable to request an alien Government to interfere with the social customs of our country, which are closely blended with religious rites and ceremonies. Others think that the tyranny of the customs is such that it will be utterly impossible for the people to do anything unless with the co-operation of Government. Of course, positive coercion of any kind on the part of the Government will be productive of much evil. But if we look upon the British Government as one friendly to the interests of our country, there can be no harm in asking for Government co-operation; and in various ways the Government can help those who wish to bring about reforms without interfering legally. India is still, as it were, a child, and she can by herself accomplish very little; and it is my humble opinion that England and India must work together if anything good is to be achieved at all.

AN INDIAN LADY.

REVIEWS.

ABALĀ SANJIVAN; OR, THE CAUSES OF PREMATURE DEATH OF WOMEN IN INDIA, AND ITS REMEDIES. By BHALCHANDRA K. BHATAVDEKAR, L.M. "Nirnaya Sagar" Press, Bombay.

The subject of the condition of women in India is attracting a daily-increasing attention. Educated natives are fast beginning to feel the inconvenience of themselves running the race for intellectual culture, and letting their wives stand by. Of course, it is not to be understood that women in India are quite without culture, or that they are used merely as so many dolls. But certain evils undoubtedly exist which call for remedy. Many of the evils are of ancient standing, and consequently deep-rooted; but quite as many are of comparatively recent origin. Most of these are not difficult of treatment, and the educated natives have only to thank themselves for their existence; and as attention is being drawn to them, there is every hope that they will soon disappear. Of late it has been a common complaint that women in India meet with a premature death, and that their children are weak and sickly. The book noted above has, therefore, appeared not an hour too soon; it appears very opportunely. Dr. Bhalchandra, who is well known as the Head of the Medical Department of the Baroda State, is well qualified to discuss the subject, from the knowledge he possesses both of Hindu medical science as treated in Sanskrit works and practised by native physicians in India—whose race, it is to be very much regretted, is fast disappearing—and of European medical science, for proficiency in which he won First Class Honours in the Bombay University. He has put together in a systematic form the causes of the diseases of women and their remedies. I will not encroach on professional opinion by referring to matters which are purely so; but I will attempt to glean from the book ideas and suggestions which serve to throw light on the social and domestic habits of Indian women. The book is written in the Marathi language in an easy style, so that it may be read by girls of from ten years of age upwards.

It is significant that to early marriages is assigned the first rank among the causes which bring the lives of women

in India to an early end. This medical testimony ought to strengthen the hands of those of the educated natives who are trying to put matters right by means short of Governmental interference in social matters. I skip over the other causes, which are dealt with from a professional point of view; but they are lucidly stated, so that anybody who can read the description of them can understand and follow the author.

In the concluding portion of the book Dr. Bhalchandra dilates upon some evils which have crept into modern Indian society, as, the neglect, on the part of women, of physical exercise; the want of cheerfulness; the ignorant treatment that they receive when ill, &c.

The change of habits among the women of the upper classes of Indian society has of late been noticeable. Scarcely a generation ago, when the traditions of the old family life were intact, and were adhered to with a rigidity which a sense of their beneficial influence imparts, the ladies of the Hindu household vied with one another in doing their household duties. Nearly all the domestic work was done by them with an exemplary neatness. To get up early in the morning was the rule. Then the cleaning, the washing, the watering of the house was attended to. Bathing was followed by certain religious devotions, such as going round the sacred *peepal* or *tulsi* tree. Cooking was done by them, and it was an object of legitimate pride for a lady to be known as a good cook; and so on, a hundred other duties of the household were allotted to ladies. All this gave them enough physical exercise and kept them healthy. But of late a lamentable change has come over the habits of Hindu ladies. For a great part of this change their so-called educated young husbands are responsible. The young school-taught Indian of the present day commences life as a man decidedly inferior, in many respects, to another bred up in the conservative influence of a well-managed Hindu household. He sees that European ladies in India do not cook (and I see very few ladies in England are good cooks), and almost the whole work of the house is done by native servants. The *mem sa'bs* drive about or ride out, read newspapers, and discuss politics with their husbands. Our educated young native, therefore, taking the *mem sa'b* as his model, tries to mould his girl-wife to her ways. Of course, his private and social circumstances prevent his carrying out the whole programme of changes

which his wife would have to undergo before she becomes a native *mem sa'b*—a spectacle which, I am afraid, will not be very pleasing to behold. But he takes up the virtuous resolution of attempting as much as he can under the circumstances. The only success that he is able to achieve is, I fear, that he teaches his wife to forget her old-fashioned ways, as he calls them, of being able to cook his meals and to manage his household affairs. Poor man! he does not know that he deprives her of her only opportunities of physical exercise, without giving her anything better instead. Accordingly, with but a few exceptions, the wives of the educated natives I have known are lazy, and they hate work. They lie late in bed, they contract irregular habits, and they have indifferent health. How pleasant such a state of things must be, is better for me to leave unsaid. Dr. Bhalchandra, therefore, recommends that women should continue to do their domestic work. Of course, he would not like them to be overworked; but he says: "If you follow the Europeans in one respect, you must follow them in another. In that case there is some probability of good being done. European ladies go out for fresh air in the evening, play lawn-tennis, &c. This gives them ample exercise, which conduces to their health. In the same manner, if we sent our ladies to visit temples in the evening, or if we made them go their rounds (at the *peepal* or *tulsi* plant), this will give a fair amount of exercise to their delicate bodies, and will doubtless keep them healthy." Dr. Bhalchandra thinks gymnastics too violent an exercise for ladies. *

Among other matters, the author refers to the movement of Medical Women for India, which has reached a certain stage in Bombay. He approves of it; but he thinks the object would be best attained by encouraging native ladies to study medicine in Colleges.

Dr. Bhalchandra is to be congratulated for having brought out a book which ought to give a quietus to many an evil practice of which Indian society, in common with other similar societies, is full. I think his object in writing the book would be very well served if the book were translated into the principal Indian vernaculars. It ought to be read in the head forms of every girls' school in India.

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"THINGS OF INDIA" MADE PLAIN; OR, A JOURNALIST'S RETROSPECT. By W. MARTIN WOOD (formerly Editor of the *Times of India* and of the *Bombay Review*). Part I. Elliot Stock, 62 Paternoster Row.

Perhaps the best justification for the reprint of these newspaper articles is to be found in the admirable Egyptian proverb Mr. W. Martin Wood has chosen for his motto, on the title-page of his book: "The mother of foresight looks backward."

I have sometimes thought that were I asked to define the word *prophet* in any other than the religious sense, I should say: One who has attained unusual skill in perceiving the necessary connection between cause and effect. But he who would prophesy future effects from present causes, can only do so through long and patient discipline in investigation of those present and past effects that have arisen from causes more or less remote and hidden.

It is in this way, and with this view, that these retrospects of a journalist should be read. They claim, as the author carefully points out, the humble but distinctly useful purpose of *memoires pour servir*. They relate to the administrative history of three Governors-General—Lord Lawrence, Lord Mayo, and Lord Northbrook—and to the tenure of three Governors of Bombay—Sir Seymour Fitzgerald, Sir Bartle Frere, and Sir Philip Wodehouse. They include current references to events now so remote as the Bhotan war of 1864-5; the Orissa famine of 1866; the Abyssinian expedition; H.R.H. the Duke of Edinburgh's visit to India; the Central Asian question, both in its geographical and political aspects; the catastrophe of Earl Mayo's assassination; the great Durbar held by Lord Northbrook at Bombay in 1872; the development of railways and other public works; the commercial vicissitudes and financial policy, during nearly ten years, of the rapidly-changing circumstances of India. In very few cases is an article given *in extenso*, but this was inevitable if the reprints were to be brought within manageable compass. But the author points out—and in justice to him we must remember—that both argument and composition have somewhat suffered in the

process of curtailment. Still, when all due allowance is made for this necessary drawback, we think that such persons as are anxious to form some fairly accurate opinion about the future prospects of India will do well to glance at these journalistic representations of public opinion of a date long past.

CONSTANCE PLUMPTRE.

THE PRESENT CONDITION AND FUTURE PROSPECTS OF FEMALE EDUCATION IN INDIA.

A Meeting of the National Indian Association was held in the Hall of the North London Collegiate School (by kind permission of the Governors) on March 26th, when a valuable suggestive Paper was read by M. M. Bhowmaggree, Esq., on "The Present Condition and Future Prospects of Female Education in India." The Chair was taken by Alfred H. Bevan, Esq., one of the Governors of the School. There was a good audience, and the lecture was listened to with much interest. The Chairman having in a few words introduced Mr. Bhowmaggree, he proceeded to read his Paper. We regret not to be able, owing to our limited space, to reprint the whole; but we shall give a considerable part of it, summarising the remainder.

The Lecturer began by referring to the Education Despatches of 1854 and 1859, in pursuance of which vigorous measures were started for the promotion of the education of boys in India. He pointed out that that of girls, though spoken of in those despatches with sympathy, was little practically encouraged, the time not having apparently come for thus helping forward a movement which as yet had scarcely any supporters among the people themselves. The state of opinion, however, was now much advanced on the question; and if the same strength of Government influence as was exerted thirty years ago in regard to the instruction of boys were applied for girls, great progress might be anticipated. It was to be hoped, as one result of the Education Commission of 1882, that the Departments of Public Instruction in India would now give active and substantial support to female education.

Having thus indicated the practical drift of his Paper, Mr. Bhownaggee glanced at the position of women in ancient India, which, according to the indications of history and poetry, was much higher than in more recent times. Some ladies of the higher classes in that far-off period showed decided administrative power; many were distinguished by literary merit; free scope was allowed for the exercise of their powers, and the seclusion of the zenana is supposed not to have existed. Then followed the Mahomedan conquests, and various causes combined to hinder progress in regard to the enlightenment of women. The intellectual culture of men had lessened, owing to the disordered state of the country and the unsettled feeling of the times. Thus that of women was inevitably thrown back; and the most potent cause of hindrance was the custom of early marriage, which now became a mark of class distinction, and which, as it were, stole away the years that should have been given to education. In spite of all obstacles, however, the abilities of women were never wholly neglected; and with the rise of the British administration, the old sentiment in favour of education having first been aroused in regard to the instruction of boys, had gradually been called into activity for the benefit also of girls.

Mr. Bhownaggee here added :

But before proceeding further, let me add here a few observations from a speech delivered recently by Sir James Fergusson, the Governor of Bombay, which came into my hands after this paper was written, not merely because they bear testimony to some of the statements made here, but also for the more important purpose of proving to any who may entertain a doubt that female education is one of the crying wants of India. Says Sir James Fergusson, after a long and critical acquaintance with Indian society in a large and perhaps the most enlightened Presidency in the country: "The custom of secluding your women is not sanctioned by antiquity; and it is a custom which not only degrades them, but reduces them to abject slavery. You cannot degrade your wives and the mothers of your children from their rightful position in this life without degrading your race to a slavery that is sure to act injuriously on yourselves. The seclusion of women is a foreign, and not an ancient custom of the Hindoos. It has no place in your religion; and its result, physically as well as morally, is degradation to those dependent upon you. . . . There exists no more certain and natural

way of removing these evils than the education of women. It is a fortunate circumstance that, with regard to this point, such a healthy tone prevails. Woman is the helpmate of man; and depend upon it, if she is emancipated through education from her present thralldom, she will see that the necessary social reforms are brought about in good time."

After these introductory remarks, Mr. Bhownaggee gave the following interesting sketch, illustrative of the present position of female education in India—the first part of his subject:

Southern India, it seems, was the earliest to enter the field, mainly owing to the fact that missionary enterprise found a larger sphere of action there than in other parts of the country, and a great number of men who did not change their religion took benefit, nevertheless, of the schools founded by them, and were thereby enabled to appreciate and enter into sympathy with their endeavours to improve the status of the people. When, just forty years ago, the first girls' school, partly under Native management, was started, there were already in the existing missionary schools female children of a small section of Hindus of the higher castes. A number of schools, some under the management of Europeans and Natives, others under that of Natives alone, and mostly under the control and inspection of Government, came now into existence, and the progress of the girls had, by 1858, arrived at a stage which made it desirable to have an examination for the award of school-mistresses' certificates. In that year, too, another strong impetus was given by admitting girls' schools to the benefit of grants in aid, when among 39 schools, with 1,185 pupils, a sum of Rs. 1,589 was given. This was a very small, but an important beginning; for it was, I believe, the first step towards the definite recognition of the claims of female education to State support. In twelve years more the figures multiplied, and we find a sum of Rs. 25,682 given to 138 schools, consisting of 7,245 girls; and in the course of a further period of ten years, the number of schools stood at 557, and of pupils at 35,000, the total expenditure being over two and a quarter lakhs of rupees. The prominent features of the educational system of Madras, as distinguished from those of the other districts, not excepting Bombay, are that it has a highly efficient organisation, a fuller vitality appears to pervade that system, and the action of Government officers and the co-operation of the people are more responsive to one another. Enlightened interest like that of the Maharaja of Vizianagram, whose name is associated

with a number of schools doing substantial work; of the late Princess of Tanjore, who, we are told, having "taken great care to educate herself," was always ready to support the cause; of the Prince and Princess of Arcot, and of many others, has been cordially supported by those in authority, and welcomed by those in whose behalf it is exerted. We have the noble example of Lady Hobart, who, during her husband's administration of Madras, took warm personal interest in education, particularly that of the Mahomedan women, probably because she found them in a more backward state than those of other races, and who gave tangible shape to that interest by founding a school for them. Mrs. Grant Duff, the wife of the present Governor, seems to be equally zealous, as the local papers almost every week testify; and as one wades through the reports of public instruction in Madras for recent years, one is agreeably struck with the fact that the successive heads of that Department have made the development of female education a matter of special and indulgent care. A number of normal and practising classes are in active operation; the inspection of female schools is entrusted to competent women specially appointed for the work; and all throughout the Presidency the signs of a healthy infantile growth are perceptible. It is pleasing to note this fact from such interesting statements as the one contained in the Report for 1882, which says: "The work done by the Inspectress during the year has been greater than in the previous year. The number of schools examined rose from 143 to 162, and the pupils examined from 5,150 to 5,947. Mrs. Brander spent 72 days in examining work, and 67 days on circuit, and travelled nearly 2,300 miles." We have it again on more recent authority that now, at the beginning of this year, "the number of girls being educated was twice as large as it was three or four years ago. There were now 60,000 girls in the various schools, against 30,000 about four years ago. . . . There were three normal schools then, and by the end of this year there would be eleven at work."

As the Church of England Society and the missionaries of the Scottish Church had initiated the movement in Madras, so it was another similar body that began the work of female education in Bombay. It was the American Mission. The efforts of this body, supplemented by those of the two previously named, went through a similar process, and brought about much the same result as in the case of Madras; namely, to impress the young men trained under the new system with a sense of the want of female education. A number of Parsee youths—the first, and hitherto perhaps unsurpassed, batch of students turned out by that institution which commemorates the name of

one of the best and most far-seeing Governors of Bombay, the Hon. Mountstuart Elphinstone—paved the way. The prominent students of this institution had, with the co-operation of their professors and teachers, formed a society called the Students' Literary and Scientific Society; and it was through the medium of this body, and as the result of discussions conducted with much ability and discretion, that the youthful band of Parsee reformers, led by men so well known at the present day as Dadabhai Naorojee, Nowrojee Furdoonjee, and others, established four schools in 1849 for the instruction of girls of their community exclusively. Their Hindoo colleagues were not slow to follow this example. Thus a fair beginning was made, which the perseverance and energy of the Elphinstonians carried, almost unaided, to a stage of development in some years, when their efforts were recognised and substantially supported by a few leading members of their community. This, in an appreciable degree, gave popular sanction to the cause of female education, and within eight years of the commencement a Girls' School Association was constituted to conduct and extend the working of these schools. About the same time, in 1857, Government encouraged schoolmasters of vernacular boys' schools to open classes for girls. This, again, gave some impetus to the education of girls of other castes. In 1869, in the whole Presidency, there were 209 schools with 9,291 pupils. In the course of another year or two, when the Department of Public Instruction was under its able and energetic director, now a member of the Government of Bombay, the Hon. J. B. Peile, it recognised the claims of female education to State aid in a more liberal spirit than had been yet done, with the result of increasing the number of pupils three-fold in a few years. In 1882 there were 343 schools with 26,766 pupils, costing an expenditure of one lac and seventy-eight thousand rupees. Private enterprise, it is gratifying to note, has not been backward in Bombay in stimulating the growth of establishments for the instruction of females. The schools of the association above referred to have had considerable support given them by the Parsees, for whose benefit they are intended. Indeed they have been managed solely from funds contributed by the community; and the liberality of one of its most respected members, Sorabjee Shapoorjee Bengalee, C.I.E., last year provided a home for the chief among their schools. Another large institution for their exclusive advantage is that which bears the renowned name of Sir Jamsetjee Jejeebhoy, which was founded by that philanthropist. The name of another benefactor, Sir Cowasjee Jehangeer, is associated with the foundation and maintenance of other institutions of a similar character. As I

remarked above, the Hindoos have not been slow to imitate the exertions or the benefactions of the Parsees in this direction; while, recently, the more enlightened among the Mahomedan section of the inhabitants have shown their appreciation of the benefits that have resulted therefrom by trying to do likewise. The bonds of caste, however, and the trammels of custom have, unfortunately, held the good intentions of these communities in check considerably. Still, all over the Presidency there are female schools of varying degrees of strength and utility; and their free introduction in the territories of neighbouring chiefs is the most undeniable proof of the acceptance by the Native population as a whole of female education as a necessary adjunct to national progress.

The institutions which I have named here were projected to carry on their work in the vernacular languages. There have been established in later years, however, schools which have conducted instruction in English with much success, and it is evident that all future efforts for the development of higher female education—in the capital and chief towns, at all events—must proceed on this basis. It may be worth while, therefore, to note here a few facts in connection with the latter. A project of some magnitude was set on foot in 1863, by Manockjee Cursetjee, a gentleman of distinguished position, which set forth that “to have a school in Bombay for Indian girls to receive English education was a desideratum long felt.” Manockjee Cursetjee was an enthusiast, but not a dreamer. He had first practised what he now preferred himself to preach to others; he had successfully educated his own daughters to an extent unknown at that time, and even at this day but rarely approached. The obstacles which had lain in his path, and the unpopularity he had to encounter in this matter, would have daunted a less resolute will than his. By the time he launched his scheme, however, these obstacles had well-nigh disappeared, and he was recognised as the pioneer of female English education. He had gathered round him a number of ardent supporters, with whose moral and material help he founded the Alexandra Girls' English Institution. The marriage of H.R.H. the Prince of Wales had just then taken place; and in honour of that auspicious event, the name of his august consort was, with their gracious permission, given to the school. Started under such promising circumstances, it thenceforward attempted to do its beneficent work. Its career has been chequered and its progress, like that of all kindred establishments throughout the country, slow, owing to various causes, most of them of a general, and a few of a peculiar, character. It is, however, located now in a splendid building of its own; and there is no

reason why,* with the co-operation of the people and of the Educational Department, it should not become the leading English-teaching female school in Bombay. Since its establishment, other schools on a similar basis, but on smaller scales, have been established in many parts of the Presidency, and these also perform their work with more or less success. And, very recently, another attempt has been made by some enlightened men, with renewed vigour, to found a large school on a similar basis in Poona. It is pleasing to note that the lead in this project has been taken by an enlightened Hindoo educationist, Rao Bahadoor S. P. Pandit, and other gentlemen of that community. That disinterested friend of India and its people, Sir William Wedderburn, has aided their efforts in a laudable spirit, and made the first donation towards it of the sum of Rs. 10,000; and the Marchioness of Ripon has also encouraged the scheme by her support. They have secured other large endowments, and there is every promise of their proving highly successful. I shall close this brief sketch of education in Bombay by noting, in conclusion, that there are two normal schools, one in Poona and the other at Ahmedabad, for the training of teachers for elementary classes.

Next in order of time and numbers, we come to Bengal and the provinces of Northern India. Here, too, missionaries first inaugurated the movement, and its early narrative would be a repetition of that of Madras and Bombay. It has had to encounter, however, bigger obstacles if possible, its progress has been slower, and the extent of its operations much more restricted. The greater number and influence of the Mahomedan populations in those districts have offered a passive resistance, more enduring than that of the inhabitants of other parts of India. And the little that had been done at the outset towards conquering it was neutralised by that disastrous outburst of passion which blackened the history of those districts in 1857. A new beginning had to be made, and, with the stimulus of grants-in-aid, the number of girls' schools in Bengal stood at the low figure of thirty-five, with less than 1,200 pupils in 1858-9. By judicious encouragement, however, the numbers have risen latterly, and the total of such schools in 1882 was 1,015—all save twenty-five, however, being for primary instruction only—consisting altogether of 41,349 pupils, and costing not as much as rupees two lacs and a quarter. I shall not trouble you with figures showing the progress hitherto made in the Punjab, the North-West Provinces and Oudh, in Central India, and other smaller districts. They labour under the same difficulties as Bengal, and often to a greater extent, because, generally speaking, Western civilisation has had less influence over the people.

The commencement of female education of the more Western type in Bengal may be dated from about 1820. The Calcutta School Society, which was founded in 1818, was strenuously supported by the well-known David Hare; and two years later a girls' school was established by what was known as the Juvenile Society. The pupils of this school, to the number of 40, passed a public examination shortly afterwards. At the same time that Englishmen were thus exerting themselves, some prominent Bengali gentlemen also gave support to the cause, notwithstanding the fierce opposition of their countrymen. Sir Radhakant Deb Bahadur held examinations in his own mansion, and this induced M^{rs}. Wilson to found ten schools, under the patronage of the Marchioness of Hastings. Other schools, among them one for the training of teachers, followed. There are now excellent schools in Calcutta, carrying on instruction in English, and the most interesting among them is that which bears the name of its founder, the Hon. Drinkwater Bethune. This gentleman, who was legal member of Council, established in 1847 a girls' school, maintained it for some time at his own expense, supervised its management, and on his death, which took place two years later, left his lands and other property in Calcutta for its endowment in perpetuity. Lady Dalhousie afterwards took much interest in it; and Lord Dalhousie maintained it for the next five years, at an annual cost of Rs. 8,000, from his private purse. These disinterested efforts are justly kept in grateful remembrance by the people of Bengal, and the name of Bethune is held in esteem and veneration all over India. The school, although its career has not been one of uninterrupted success, has outlived its difficulties, and now holds a high position among other institutions of the kind. It succeeded in passing a student at the entrance examination of the Calcutta University in 1878, and since then it has carried on in its upper classes collegiate instruction. It is all the more gratifying to note, since we had to enter on this part of our subject under a discouraging aspect, that Calcutta is the only town in India which has a college for female students from which they can proceed to University examinations, and which can boast of having turned out already the pioneers of a class destined, we may fairly hope, to become in future powerful for good—the "girl graduate."

At the figures and stages indicated in this necessarily incomplete sketch has arrived the development of female education in different parts of India. It is certainly far from being a glowing aspect of affairs; and when we are told in the result that in the more advanced Presidencies, —namely, Madras and Bombay, there is under instruction 1 girl in every 403 and 431 respectively of their female populations, that Bengal follows with 1 in 976, and

that in those districts of Hyderabad which have had the benefit of British administration there is but 1 in 3,630, and when we remember, too, that there are other large tracts of India whose progress has been thought so insignificant that they had to be left out of reckoning, it will be generally conceded that the future prospects of female instruction are worthy the most serious consideration of all who can feel any interest in the subject.

In the second part of his lecture, relating to the future prospects of Female Education in India, Mr. Bhownaggee stated more fully his views as to the aid which Government might advantageously afford to the movement. He had no intention of advocating an exclusive reliance on legislation and Government support, which he considered would be fatal to healthy growth on the part of the people. But he decidedly believed that just as thirty years ago Government had fostered the education of boys, it should now show the same zeal in the interests of girls. The one-sided acting, originally justified by existing circumstances, had brought about a dissimilarity in the modes of life and thought of men and women, which would be hurtful in result if allowed to continue. It is true that apathy still exists in many parts of India as to the education of girls; but there is much evidence that a great change has taken place, and that by means of wise encouragement, more and more Indian parents will gradually become willing to send their daughters to school. Mr. Bhownaggee urged, therefore, that increased grants should be devoted to this object; and if it is impracticable to devote a larger share of the State revenue to Education, he suggested that an appreciable part of the available funds should be diverted from boys' schools to assist in the development of those for girls. He quoted with gratification the first recommendation on this subject of the Commission of 1882: "That Female Education be treated as a legitimate charge as alike on local, municipal, and provincial funds, and receive special encouragement." He added that it is too late in the day to contend that the actual want of female education is not already felt. And that fact being admitted, "the question with a Government like ours is, not whether to supply it, but how to supply it."

We now quote again from the Paper:

Among the other Recommendations of the Commission, I find suggestions regarding three points to which my own brief experience inclines me to attach much importance. These are

with reference, first, to the training of efficient teachers ; second, zenana teaching ; third, the qualifying of European or Eurasian young women to carry on instruction in Native schools. Each of these subjects is capable of elaborate treatment, and has considerable bearing on the prospects of female education in the immediate future. I can, however, do no more than just make a passing reference to each here.

In the present state of people's thoughts regarding female education, when the whole situation is in a state of transition, it is of paramount importance that the entire machinery of instruction should be, as far at least as practicable, worked by women. If not the whole teaching work of every school, at least the work of inspection can be without delay entrusted to women ; and normal schools should be multiplied and encouraged. Even as it is, the material is at hand ; for if early marriage prevents the attendance of girls at schools, early widowhood leaves a considerable number of girls of school-going age at leisure, which cannot be more profitably employed than in adapting themselves to the work of teachers. More than fifteen years ago, when, as one result of the benevolent work undertaken by Miss Carpenter, whose name will long remain honourably associated with Indian female education, a normal school was established in Bombay, in a little time, by the offer of a few scholarships, a large number of candidates sought admission ; and among these were Hindoo widows, some of whom, I believe, conduct schools at the present day in an efficient manner. Fifteen years have made a change for the better in the minds of our Hindoo friends, and an invitation to join normal schools would, there can be no doubt, meet with cordial response from them.

The second point, that of zenana teaching, is equally important. It is the thin edge of the wedge. If we have failed hitherto to introduce free air and light into the zenana from without, let us try the weary but more effectual process of creating behind it the want of free air and light, until the purdah is rent. To a very large extent this work is now performed by missions, as well as the work of education generally. While every Indian educationist will cheerfully acknowledge his gratitude to these noble missions for their good work, and while he can sympathise with the suggestion of the Commission, that religious schools should be equally eligible for aid with non-religious, so far as they produce "any secular results, such as a knowledge of reading and writing," I believe I express the view of most of those who do not insist on considering any particular religion as part of education, that the operation of this measure will require very delicate handling. The least

suspicion of bias in favour of religious schools is apt to undo the work of years : and if, owing to the greater efficiency of teaching which these bodies are known to possess, they should, as the result of this provision, appropriate a large amount of grants at the expense of purely secular schools, the impression created thereby would prove seriously detrimental to the cause of female education.

The third subject is, the qualifying of European or Eurasian women to teach in Native schools. As the English method of teaching grows into favour with the people, teachers of this class will be wanted more and more. The chief item of expense in an English-teaching girls' school is the salary of the head-mistress, whose services, as a rule, are engaged from this country at a high rate. Well qualified as these ladies are for the work they undertake, their usefulness is considerably marred by their ignorance of the vernacular of the children whom they have to teach ; in many cases, for months after they enter upon their work, their communication with their pupils is restricted from this cause. Now, in the chief towns in India, at the very doors of Native female schools, there are large establishments for the education of European girls, where they receive instruction on a similar scale to that which obtains in young ladies' institutions here. These children are, in many cases, orphans or of poor parentage, and it is part of the duty which the committees of these schools undertake to provide work or situations for such when they leave school. It has struck me very often that a large field for usefulness and means of respectable livelihood would be open to them if they were trained to the work of teaching, and acquired a knowledge of the vernaculars of the country. This opening seems to have escaped the observation of the Boards of European girls' schools in India hitherto ; but the arrangement proposed by the Commission is well calculated to draw their attention to it ; and it is not too much to say that if they act upon the hint thus conveyed, long-felt wants on both sides would have a chance of being provided for.

Mr. Bhownaggee finally referred to the medical training of women, as calculated to give an impetus to the course of female education throughout India, partly by affording an opening for practical remunerative work. He added :

You will pardon me if I seem to attach any mercenary importance to this noble movement. I have the greatest faith in the moral and material blessings it is sure to confer on India eventually, and I believe that indirectly it will prove to be a powerful instrument for those who seek to ameliorate the condition of the Indian female. A purely medical mission will

have behind the purdah ten times the efficacy of a religious, or even partly religious and partly medical, mission. But in the cause of education generally, in inspiring conviction as to its blessings, and arousing a love for its pursuit, each Indian female doctor by the bedside of a patient will be truly a spirit "with something of an angel light." In the ignorant mind, too, her practical ability to effect a cure, and even in those who care for no reward but that which could be measured by money, her example would have the indirect influence of arousing a desire for education. The project has evoked the greatest interest in different parts of India. In Bombay, the munificence of a respected Parsee gentleman, Pestonjee Hormasjee Cama, and of Hadjee Camoo Suliman, a well-known Mahomedan merchant; and in Calcutta, that of the distinguished lady Mahraneesurnomai, has assured it success, and thus given the cause of education generally most timely and much-needed help.

The following is the concluding paragraph of the Paper :

But apart from such measures, the national development of the cause now demands from the nation itself its chief support. The significance of all other help, however valuable and necessary, is, after all, secondary. It is that considerable section of the Indian community which has come into contact with Western civilisation, and whose minds have been moulded by European teaching, which has begun to feel sorely the want of education for its womankind, and clamours loudest for its supply—it is that body of men who must lead the way and demolish all obstacles. Greater activity has of late years prevailed among them, but there is a want of vigour and perseverance which mars its effect. The initiation of the new measures which the Commission has suggested will, however, impose on these men functions for the due discharge of which, well qualified as they are, they will require great courage and consistency. The force of example, too, will be of the utmost use in this matter. Every one of these men is now morally pledged to educate the female members of his family. There have already been laudable instances of the fulfilment of this expectation; and the most striking, as perhaps the most recent, is that of the Maharaja of Bhaunagar, who, having some years ago founded a girls' school in his capital, now sends his own daughters to it. An example like this is worth any amount of preaching. But all this is an uphill work for the natives of India; and they will need all the sympathy and aid which can be extended to them by Englishmen, members of the Government as well as others.

Their moral support will go a great way to redeem the toil. We have seen above that the Madras Presidency has been fortunate in a succession of Governors and their wives, and of officers entrusted with the direction of public instruction, who have taken a personal and indulgent interest in the work of improving the mental culture of females. I consider it a circumstance worthy of record here, that one of the last acts of the now retiring Governor of Bombay, Sir James Fergusson, was to lay the foundation of what promises to become a powerful educational institution for the females of the Deccan; and, with the concurrence of his colleagues in the Government, to accord to it State-support on a much more liberal scale than has ever been done hitherto. I trust I am not too sanguine when I express the hope that it is but the beginning in Western India of a policy which finds favour with every friend of female enlightenment; and I have not the least fear that any means which the most profound faith in the education of women, and the highest conception of the duties of an Indian administrator for its encouragement can contrive, will be spared during the tenure of Sir James's successor, Lord Reay. If such zeal were manifested all over India, the prospects of female education would be bright indeed. The popular mind—divided as it is by race, religion, and custom, and incapable of judging with discrimination on those delicate matters which are allied with the intellectual growth of the women of India—is crying for the light, and needs encouragement and guidance. There looms in the distance a golden future; the start has been made, but before arriving at the destination a rough path has to be traversed, overshadowed with doubt and with danger. As to the winning of the goal there can be no misgiving, however, if those men, both English and Indian, who have at heart her cause would say—

“But in the shadow will we work, and mould
The Woman to the fuller day.”

At the conclusion of the Paper, the Chairman, Mr. Alfred Bevan, expressed the great interest with which he had listened to it, and his satisfaction at the encouraging progress which was beginning to take place in regard to female education in India, referring especially to the account given by the lecturer of the advance made at Madras.

General R. M. Macdonald then spoke as follows :

Mr. Bhowaggee, in his interesting historical retrospect, has, after tracing the state of female education in India in ancient

and modern times, shown us how the number of girls under instruction in various provinces has been advancing of late years. Both in his statistics and in the introductory remarks of the Chairman, a somewhat prominent position has been assigned to Madras, which happens to be the Presidency with which I have been more immediately connected. Mr. Bhownaggee has pointed out how the number of girls under instruction in the Madras Presidency has gradually risen from a very small figure to 60,000, but he has also shown how much still remains to be done, and how small a proportion this number bears to the number of those who might and ought to be under instruction. I am able, however, to recall a period, not very distant—I think it was the year 1867—when all the boys and girls on the rolls of the Madras Educational Department put together amounted to less than 60,000; and the same kind of process has been going on in other parts of India. The progress which has been already made seems, therefore, full of hope for the future. Even in England the state of female education has not always been such as we see it. Its advance has been a question of time. Many of those present here may remember a chapter in which Macaulay describes the condition of England in 1685, just two hundred years ago. The literary stores of the lady of the manor and her daughter usually consisted, at that time, of a prayer-book and an account-book. Ladies of high rank, and even queens, made mistakes in spelling and grammar of which a girl in a charity school in the present day would be ashamed. The change which it has taken two hundred years to accomplish in England will take some time in India. Mr. Bhownaggee has given us in some detail an account of the measures which he deems necessary for the further development of female education. One of the greatest difficulties at present is the want of money. This is a most serious obstacle. Perhaps it may be met to some extent by diverting some of the funds now devoted to the education of boys and girls; but, of course, every measure of this kind must be unpalatable to those who are the immediate sufferers, and we can only hope that they will learn to submit to it as a necessary evil. Another great obstacle to the spread of female education is, as Mr. Bhownaggee has told us, the want of female teachers. At present male teachers are largely employed in girls' schools. These are usually elderly men, some of whom have already failed in other professions. It is, of course, very desirable on many grounds to get rid of these men, and the proper remedy is no doubt the multiplication of Normal Schools for training female teachers. As yet very little has been done in this direction, and the establishment of such schools is

attended with considerable difficulties. Some of these difficulties were experienced at Madras, when a Female Normal School was started there, under the superintendence of Miss Bain, in consequence of a visit from Miss Carpenter. Eventually some progress was made, in spite of these difficulties; and I believe some of the ladies here have had opportunities of seeing three teachers trained in the Madras Normal School, who came over to England for the purpose of improving themselves, and one of whom attended this institution. But it is not sufficient that girls' schools in India shall be taught by female teachers. The superintendence and inspection of such schools should also, as far as possible, be committed to women. The urgent need of a lady, able to devote her whole time and thoughts to the subject of Female Education, impressed itself very strongly on my mind, and I eventually succeeded in inducing Government to sanction the appointment of the first European Inspectress sent to India. The lady selected for that post was Mrs. Brander, who, as Miss Bain, had done such excellent service in the Female Normal School at Madras. She only arrived just before I left; but when Mr. Bhownaggee mentioned just now that the number of girls under instruction at Madras had risen since 1880 from 30,000 to 60,000, I could not help remembering that this great increase has taken place during Mrs. Brander's tenure of her new office. The increase is, of course, not due solely or even mainly to Mrs. Brander's exertions. Many influences have been at work; but I have but little doubt that Mrs. Brander's influence has contributed in no small measure to this advance; and I trust that one of the results of her appointment will be the creation of other appointments of a similar kind, and that we shall, in course of time, see European Inspectresses of Girls' Schools, and Native Deputy-Inspectresses working under them, all over India.

Mr. P. V. Ramasawmi Raju, B.A., of Madras :

Mr. Chairman, Ladies and Gentlemen, — The Paper that Mr. Bhownaggee has read before you this evening is a masterly epitome in regard to the subject of Female Education in India at present. In the preamble he gave an account of Female Education in the past, and referred to its progress in India in ancient times. By way of further illustration of this part of his subject, I have but to recall to your minds such names as Yagnyavalka, and Maitreyee and Gargee, his illustrious lady pupils. Later on, how eager parents were to give their daughters sound instruction in the more refined branches of knowledge, is proved by the story of Bilhana. You have all heard of Sakun-

tala, the Queen of Dushyanta; that she was well educated may be gleaned from the play of *Kalidasa*, of which that charming princess is the heroine. Like many other things that underwent a change for the worse during the Mahomedan rule in India, Female Education was hampered and restricted, if not utterly abandoned, in the majority of instances. But the advent of English rule has given a fresh impetus to the question. The people—though in some respects slow to perceive the advantages of the present system of female education in India—have, in the main, co-operated with the Government; and the slow growth of the undertaking is more an indication of its steady and sure advancement in the future than of any apathy on the part of those among whom it has been so nobly set on foot. Every undertaking has an ideal of some kind or other before it, which it seeks to accomplish. Ideals, as a rule, have a great deal in them that is exaggerated or divergent from what actually happens in practical life from the very best efforts of mankind. Divested of all such exaggerated notions, the ideal with respect to female education in India may be resolved to this: Sufficient education for all the women of the country, and that education almost entirely in the hands of the people as active agents. I think—and so do many that have studied the question in all its aspects, including the learned lecturer this evening, whom you have already heard—that the time for this consummation is not far off. Allow me to conclude with these few remarks, thanking you most sincerely for the kindness with which you have listened to me.

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Mr. A. K. Settna, of Bombay, barrister-at-law, also made some observations, bearing testimony to the fact that in India female education was generally wanted. He considered the future of it very promising if those who agreed with the views of the lecturer continued their interest in the cause, and did not relax their labours.

Mr. H. Hamilton Hoare moved a vote of thanks to Mr. Bhownagree in very cordial terms; adding some remarks as to the probable effect of progress of female education in India upon the present custom of seclusion of women, and in general upon caste.

Mr. Bhownagree briefly acknowledged the vote of thanks; and, in the course of a reply to some questions, said he was very glad to find that his suggestion that larger grants ought to be made to the education of females, even, if necessary, by diverting some of the funds devoted to male education, had, in addition to the concurrence of a late high officer of the

Bombay Educational Department, that evening evoked the approval of so experienced and successful an officer as General Macdonald, late Director of Public Instruction at Madras. The audience then adjourned to the large Gymnasium, where refreshments had been provided by Miss Buss; and a little time having been spent in conversation, the party separated, after a very interesting evening.

* * * (The Paper was first read by Mr. Bhownaggee on March 13th, at the Society of Arts, when Mr. Matthew Arnold presided. It is printed *in extenso* in the *Journal* of that Society of the 20th idem, together with a valuable discussion opened by Sir Richard Temple, Bart., and ably sustained.)

EXHIBITION OF NEEDLEWORK, MADRAS.

(Communicated.)

The Madras Branch of the National Indian Association held their Fourth Annual Exhibition of Needlework in February last. The Exhibition was opened by Her Excellency Mrs. Grant Duff, on the evening of February 24th, when a large number of the leading members of the English and Indian communities were present. Mrs. Grant Duff examined the needlework with interest, and expressed her pleasure at the improvement shown this year, and at the increased quantity of Indian embroidery. Her Excellency was so good as to promise that she would endeavour to obtain patterns of Russian embroidery for the Association.

Mrs. Grigg very kindly again undertook the management of the Exhibition, and was aided by Miss Carr, the Honorary Secretary, and the Sub-Committee of Ladies. Mr. Vijiaranga Mudaliar lent invaluable aid to the Committee. The Trustees of Pacheappa Mudaliar's Charities were so kind as to lend their fine Hall for the Exhibition, and this contributed much to its success.

Two large stands were placed in the centre of the Hall. One held the prize-work for plain-sewing, mending, white embroidery, and pillow-lace; the other held the ornamental needlework of the Hobart School for Mahomedan Girls. This consisted chiefly of Indian embroidery, and was much admired. The rest of the needlework was disposed on large

screens round the hall, each kind of work being on a separate screen. Other screens held Indian work-kindly lent for exhibition. Groups of foliage plants and ferns were arranged throughout the Hall, and the scene was a very bright and pretty one.

The cloths and coats lent by Mr. Vijjaranga Mudaliar were extremely gorgeous and costly, many of them being literally "cloth of gold." Mr. Havell, the Superintendent of the School of Art, was so good as to exhibit some beautiful palampores and Indian cloths from North Arcot and Madura.

The amount and quality of needlework sent for competition showed a satisfactory improvement. The number of contributors rose from 41 in 1884 to 91 this year; and it seemed to be the unanimous opinion that a marked improvement had taken place in the quality of the work, especially in that of the plain work and mending. In ornamental needlework the colours and designs had improved. There was a larger quantity of Indian embroidery, but still not as much of this as is desirable. The Committee endeavour to encourage in every way the development of native artistic work.

The pillow-lace from Trichinopoly was exceedingly beautiful; some in gold and silver thread was especially admired. The specimens of white embroidery were very few this year, none being sent, as in former years, from the large Mission Schools in Tinnevely. A great number of samplers, with English, Tamil, and Telugu letters, were exhibited, and some of them were exceedingly well done. The Committee are anxious to encourage sampler work, as marking is necessary and is appreciated in Indian households.

Some good Kindergarten work was exhibited; but only the Maharajah of Vizianagaram's Central School in Black Town gained a prize. It is hoped that more will join in this competition next year.

A new feature in the Exhibition was a supply of needlework patterns and materials for sale. The Committee procured them from London, through the Hon. Sec. of the Association, and sold them at cost price. The intention was to provide the native ladies and schools with good patterns and materials at as cheap a rate as possible. The experiment was successful, and the original cost of the materials was recovered.

Some specimens of needlework done in Board Schools in

London, and some from European and Eurasian Schools in Madras, were exhibited, and were so good that they would be useful in raising the general standard.

The Exhibition was open for four days, and it was calculated that about 1,000 persons visited it. One day was reserved for ladies only, and 116 lady-visitors came, of whom about one hundred were Hindus. Many of these were contributors, and showed an eager interest in finding their work and ascertaining whether it had procured a prize.

Forty-three prizes in all were awarded, and twenty-six specimens obtained honourable mention. Prizes have been generously given by H.H. the Maharani of Vizianagaram, the Senior Rani of Travancore, and Mrs. Carmichael. A prize had been promised by H.H. the late Princess of Tanjore, who ever took a warm interest in the Exhibition. The Association has lost, in Her Highness, a kind friend and helper. The Home Association has kindly sent two medals, and the Government of Madras has given three medals and a liberal grant towards the expenses. This recognition by and aid from Government is an important event in the history of the Exhibition. It is believed that this Exhibition is doing an important work in stimulating and encouraging the development of useful and ornamental needlework in Indian households and schools throughout the Presidency of Madras. It is hoped that its usefulness will extend from year to year.

THE TRAINING OF NURSES AND OF FEMALE MEDICAL STUDENTS AT MADRAS.

To the Editor of the Journal of the National Indian Association.

My attention has been drawn to the proceedings at a public meeting, recorded in the *Madras Weekly Mail* of the 11th March, in which Mrs. Grant Duff is reported to have said that "six-and-twenty years ago a most admirable school for nurses was opened here, and more than four hundred women have passed through it;" also, that "in Lord Hobart's time, in conjunction with Dr. Furnell and Mr. Sim, there was established a class for female medical students at the General Hospital." With reference to these remarks, I would mention that in my letter of 2nd March, 1883, to the *Journal of the National Indian Association*, I placed on record the names of all the medical officers who had

aided in establishing nursing schools in Madras. The School of Nurses of six-and-twenty years ago, to which Mrs. Grant Duff alludes, was established 1st August, 1854, by Dr. James Shaw; and was exclusively for midwives and nurses to be trained, at the Lying-in Hospital, for the care of women and children. It was not until fourteen years afterwards that, in 1868, during Lord Napier of Merchistoun's administration, the Government expressed a wish to have women trained for the general nursing of all classes of the community.

Lord and Lady Napier took a personal interest in the movement, and spoke to me within three days of my entering on office as head of the Medical Department. I took up the subject, and a scheme which I proposed was sanctioned by Government on 31st May, 1871. For three years there had not been any plan devised for giving effect to the wish expressed by Government in 1868; and how I obtained the needed funds I will now relate:

In Dr. Shaw's Lying-in Hospital curriculum, the stipend of the pupils under training as nurses and midwives was paid for twelve months. But Dr. Harris, who had succeeded to the charge of that hospital, when referred to by me, undertook to teach them midwifery in the second half of the year, provided they were duly instructed in sick nursing during their first six months. By this arrangement, six months' stipends became available for nurse-pupils, and the three years of inaction closed. In my letter of 22nd March, 1883, to the *Journal of the National Indian Association*, I mentioned, "with pleasing remembrance, the aid given to me by Dr. W. H. Harris in carrying out the nursing scheme," and I have much pleasure in here renewing it. From that time every woman wishing to study midwifery has had to pass as a nurse, after a prior six months' course of instruction in general nursing at the Nurse School in the General Hospital; and in this manner effect was given, in 1871, to the wish expressed by Government in 1868.

The next change in the nursing emanated from a suggestion by a lady, who has since, in other ways, done good largely in Madras. Mrs. Carmichael, on first arrival there, went over the General Hospital with me, and advised me to obtain superintending nurses from England. Mrs. Carmichael's counsel was acted on whilst I was absent on a short sick-leave, and the nurse class, as now formed, was completed.

The other part of Mrs. Grant Duff's speech is the remark that "in Lord Hobart's time, in conjunction with Dr. Furnell and Mr. Sim, there was established a class for female medical students at the General Hospital."

But the question of opening the Madras Medical College to

lady students was originated by me, in my letter of the 6th April, 1872, while Mr. (now Sir) Alexander Arbuthnot was acting Governor, and my proposals were finally sanctioned on the 26th October, 1874, during Lord Hobart's tenure of office. In the intervening period there were several changes in the Council; the members may have minuted on my proposal, but of this I have no cognizance; for, as you know, minutes can only be shown to outsiders by the members who write them, and all correspondence on this subject was strictly official. Neither Lord Hobart nor Mr. Sim ever once spoke to me about it, and it was only in subsequently carrying out the details of the sanction that Dr. Furnell's knowledge was availed of. When sanctioning my proposals, in October, 1874, Government left the subsidiary arrangements to be carried out by me, in communication with Surgeon-Major Furnell, then Acting Principal of the Medical College; and in my letter of 1883 to the *Journal*, it was with very much pleasure that I reiterated that "Dr. (now Surgeon-General) Furnell's helping mind was ever ready to suggest plans for the medical education of lady students."

There are six institutions flourishing which I originated, and the medical education of women at the Madras College was the last of them; the others are, the Madras Muhammadan Library; the Madrassa-i-Azam School; the Government Central Museum at Madras; the Zoological Collection which Sir Charles Trevelyan transferred to his People's Park; and the Mysore Museum at Bangalore.

EDWARD BALFOUR.

2 Oxford Square, Hyde Park, London,
14th April, 1885.

MAHOMEDAN EDUCATION AT HYDERABAD.

The *Bombay Gazette* gave lately an interesting account of the prize distribution at the Madrassa, in a letter from their Correspondent at Hyderabad. It took place in a newly-built schoolroom, and H. H. the Nizam presided on the occasion. The Correspondent's letter begins as follows:—"In matters educational Hyderabad may be said to be in a somewhat backward state. Education has not kept pace with the other reforms that have been effected during the past thirty years in the country. But in saying this I must not be understood to mean that education has not advanced at all. It has made a certain progress, slow though it may have been, and Mr. Syed

Hossain Bilgrami, whose new title is Motamun Jung, and who until lately held the position of Secretary to Government in the Miscellaneous Department, has done excellent work in the cause of education. Of late years the nobility and gentry of Hyderabad have evinced a laudable anxiety to give their sons the benefit of a liberal education. And the present Minister, who himself is an educated and travelled noble, has during his short term of office done much to encourage education among all classes."

At the prize distribution the Report, which was satisfactory in regard to the work of the year, was read by Mr. Picton Hodson, M.A. Cambridge, the head master; and afterwards Nawab Salar Jung spoke as follows:—

Ladies and gentlemen,—I am commanded by His Highness to express to the head master, masters, and pupils of the Madrassai-i-Alya the great satisfaction it gave His Highness to read the progress report which Mr. Hodson submitted to him, and which we have now heard him read. No one who has once assisted at the prize distribution of the Madrassa, or witnessed the craving for learning things useful, can accuse the people of Hyderabad of being behind other provinces in the matter of education. Indeed, I am not aware of another town or city in India where Mahomedan children of the better classes flock to English schools in such numbers as here. The proof of it is that out of the materials thus provided, this Madrassa, to which I myself once belonged, has contributed more than any other school. I have at last been able to redeem the promise held out by my late father to train the natives of Hyderabad for a share in the administration. I understand from Motamun Jung Bahadoor, who has charge of the special class, that some forty applicants have appeared for the Civil Service, and most of these have offered to enter without any assistance from the Government, provided they are allowed to avail themselves of the training. Some four or five years ago hardly four or five young men would have competed for such appointments on the terms on which they are now offered. I may here mention that these youths are to be trained in practical mathematics, rudiments of engineering, such as drawing, surveying, etc., one of the vernaculars, office work, and such other details as will best fit them for the public service. They are to be under discipline for two years, after which they will be sent into the districts to learn their actual work, and will receive permanent appointments as vacancies occur. It has given me great pleasure to find that Mr. Hodson has found it possible to take charge of

this special class at the suggestion of Motamun Jung Bahadoor. I am sure the work will be well done. Motamun Jung Bahadoor has selected the best youths available for this class, and the selection has my fullest approval. It must, however, be understood that in such matters the Government cannot allow mere brain-work to carry the day; birth and position in life have to be weighed, and allowances have to be made for the services tendered to the State by the candidate's father or family. Once, however, the appointments have been made, diligence and intellect will be given full play, and those will carry the prizes who work best. I will now say a few words regarding the general work of the Madrassa. The progress in English seems to be most satisfactory, and the Madrassa boys, I understand, show a better practical knowledge of English than the pupils of any other school. From the results of my own examination in Persian, and from the report just read by Motamun Jung Bahadoor, I find that there is a considerable improvement of late in Arabic and Persian. Hyderabad youths cannot dispense with their own classics, if they wish to make themselves useful in after-life. In conclusion, I must thank the head master and his assistants, both in the English and Oriental departments, for the manner in which they have done their work; and to you, young men, I wish only to say that Providence helps those who help themselves, and that there is hardly a prize in life that is not within your reach if you begin life with determination to succeed; and the secret of success is hard and conscientious work. If you do not work in the schools well, you can never hope to work well in after-life; the work that makes bread or wins fame. Finally, I have to thank the members of the Board of Governors for the services they have rendered to the Madrassa, and for the assistance that I have always received from them in its administration.

"The Minister's speech was very well delivered, and was received with prolonged applause. In training the youths of Hyderabad for the public service the Nizam's Government have taken a step in the right direction, and in a few years' time we hope to have some members of the nobility and gentry of Hyderabad in the trained Civil Service. The forty candidates now undergoing instruction have been selected with great care, and do credit to the judgment of Mr. Syed Hossein Bilgrami, to whom alone is mainly due the progress that has been made of latter years in matters educational. Mr. Picton Hodson, the head master, is a very able and conscientious teacher, and is very popular with his pupils, who look upon him with affection and respect."

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

V.—THE TRAINING COLLEGE OF THE TEACHERS' TRAINING AND REGISTRATION SOCIETY, SKINNER STREET, BISHOPSGATE.

As an introduction to a short account of the useful Training College for Teachers founded a few years ago in Bishopsgate, we will quote from a recent address of J. G. Fitch, Esq., one of H.M. Chief Inspectors of Schools, on the occasion of the opening of an Institution with a somewhat similar aim at Liverpool. After pointing out the great difference between a skilled and an unskilled workman in all departments of human industry, Mr. Fitch expressed himself as follows, in regard to the enormous advantages of training for those who devote themselves to the occupation of teaching: "There is no human employment which seems so like drudgery, and which is so wearisome, as teaching, to those who do not like it and who are conscious that they cannot do it well; and there is no human employment which is so delightful and so animating; which brings with it such rich satisfaction, as teaching, to him or her who likes it and is well qualified for it. We always enjoy doing what we do well. It is the sense of failure, the secret consciousness that we are not equal to our work, which dispirits teachers and makes them complain of overstrain. And this is more common among untrained and half-trained teachers than others. For consider what it is that a Training College does. In the first place, of course, it seeks to give an ample supply of accurate knowledge on the subjects which the candidate has to teach. Nobody can teach a thing who does not first know it. But if this were all, you would not need special Normal Colleges for teaching. There are many other ways by which knowledge may be gained and students prepared to pass Examinations. And I believe there are still many people who think that, provided a person knows his subject well, he will find by the light of nature some way of imparting it. This is the accepted theory in many of our great public schools. The head-master looks out for a young man who has taken a brilliant degree, and is satisfied. But he often finds, and all those who are concerned in elementary schools have long ago found out, that it is possible for a man to have a good deal of knowledge and yet to be utterly deficient in the power of imparting it. . . . The art of school-keeping is a fine art. It has its rules and its principles. There are right ways and wrong ways of communicating truth, of classifying and disciplining scholars, of putting questions, of

distributing time; and what is more, there are good reasons to be given why some are right and others are wrong. Every subject you teach has its own special difficulties, and requires to be dealt with in a special and characteristic way. He who attempts to teach without knowing anything about these is a mechanic, not a skilled artist. He tries experiments; he makes mistake after mistake; and perhaps half his life passes before he finds out the most effective methods—methods which, with a little guidance and preparation, such as you propose to supply in this Training College, he might easily have learned before he entered on his work."

A few friends of education, strongly convinced of such truths as the above in regard to the art of teaching, and feeling that a scheme was needed which should secure adequate knowledge as a basis for technical training, founded in 1878 a Society which had for its main object the professional training of women who desire to devote themselves to teaching in Middle and Higher Girls' Schools. It was at once resolved to carry out this aim by establishing a College; and a Practising School having been committed to the care of the Council, through the kind co-operation of the Rev. W. Rogers, the College was opened, with two Divisions, in the autumn of the same year. In the first term, only four students presented themselves, but ten more joined in the second term, and in the third term the number had reached twenty. At Easter, 1879, three students in the Upper Division, having completed their course, received certificates after an Examination, and immediately obtained good appointments. Fortunately for the College, in that year the University of Cambridge organised a Theoretical and Practical Examination for Teachers, the course of study prescribed being similar in its main features to the scheme of the College Council. The work of the College has since then been conducted in accordance with the Cambridge course, and thus a more permanent basis has been secured. After the experiment had been carried out for three years, the Council held a special meeting to consider whether they would be justified in continuing it. It was unanimously resolved to do so, and the later progress of the College seems fully to have justified the decision.

From the last published Report—for the year ending June, 1884—we find that the number of students at the College had reached forty. Those of the Lower Division went up for the Cambridge Higher Local Examination. Twenty-four students completed the full course of training, seventeen obtaining the Cambridge Teachers' Certificate, and six the Certificate of the Froebel Society. The latter belonged to the Kindergarten Department, which had been added in the previous year,

with a view to render the general course of training more complete, and to train qualified teachers for Kindergarten work. In the practising Kindergarten the maximum of children had been forty-three, and the parents in the neighbourhood had greatly appreciated the opportunity thus afforded of securing suitable training for the little ones of their families. An additional Practising School is now connected with the College, the Council having, in 1881, established one in Fitzroy Square. As the Council fully recognise the importance of knowledge in a teacher, they require from the students in all divisions, in evidence of their fitness for the College course, that they should have passed some previous examination. The course of study in the Upper Division includes the physiological basis of education, especially in relation to health and to the development of the mental faculties, the elements of mental and moral science in their application to the education of children, and the history of education. Special criticism lessons are given, and the students spend some hours weekly in class teaching, and in observing lessons given in the Practising School, under the constant supervision of the Principal and the Mistress of Method. In the Lower Division the students are prepared for the Cambridge Higher Local Examination, a Preliminary Examination of a high standard which all are required to pass before being admitted to the Upper Division, and they receive practical instruction in teaching. The cost of tuition is £24 yearly. The students have readily found honourable work on leaving the College, chiefly in High Schools. There are many Training Colleges in Great Britain for teachers in Elementary Schools, but this is the only one yet established for the sole purpose of preparing ladies who wish to teach in Higher Girls' Schools for their future work.

We will conclude our sketch with one or two further quotations from the address of Mr. Fitch, which presents so many valuable views in regard to the nature of really good training. After entering into detail on the functions of the Training College, he continued: "Such, then, are the means which a Training College employs for the fulfilment of its object. First, systematic instruction in the subjects which have to be taught; next, investigation of the methods of organisation and the principles of teaching; then, an introduction to the history and literature of education; then, an acquaintance with so much of mental philosophy as has a direct bearing on the teacher's work; lastly, practical experience in school management, under supervision and guidance. And in adopting these various methods, the great aim to be kept in view is to give to the future teacher a broad and high ideal of his or her calling. There are many influences at work, especially of late years, which have a ten-

dency to lower the tone of thought and of aspiration among our public teachers, and to fasten their attention rather upon examinations and standards, and upon the conditions on which the public grant is distributed, than upon the higher aspects of the work itself. Too much anxious discussion on minor matters of this kind tends to degrade an honourable profession to the level of a trade. . . . A good Training College seeks to lift its students above the consideration of how grants may be earned, and to fasten their attention on the way in which the higher and larger objects for which a school is established can best be fulfilled. It makes the aspirant to the schoolmaster's or mistress's office understand that the worth of a school is not to be measured solely by what it teaches, but by the residuum of influence which the teaching leaves behind it. The best part of a life's education is not that which is got in the form of lessons, but that which results from the scholar's own efforts in reading, observing, and thinking for himself. And the test of a good school is—how far does it succeed in imparting to its scholars a desire for self-improvement, an interest in beauty and truth and goodness for their own sakes, and a longing to know more about them? And if this is true of the little scholars who are to go out from our schools, it is still more true of the teacher. It may seem paradoxical to say so, but the truth is that your Training College course will not be successful if it does not leave on the mind of the student a profound sense of its own incompleteness. . . . He (the student) should be made at the Normal College to feel that he is entering a profession the rules and principles of which are not all discovered yet. The last word has not yet been said about discipline, about organisation, about the best subjects of instruction, or the best mode of dealing with them. Every student who goes out into the work of public teaching ought to feel that he is entering on a field only yet half tilled; that many useful experiments in the cultivation of mind and character have yet to be made, and that it is the duty of every sincere teacher not only to know how to use the experience of his predecessors, but also to add something, if he can, to the store of that experience, and to enlarge and ennoble the profession to which he has devoted himself."

MEDICAL WOMEN FOR INDIA.

In addition to the encouraging news from Madras as to the proposed Caste Hospital, we have the satisfaction to record that Her Excellency the Countess of Dufferin laid the foundation-stone, on March 11th, of the Maharani Surnomoye

Hostel for female medical students at the Calcutta Medical College. The ceremony, which was conducted with much state, took place in the spacious grounds attached to the Eden Hospital. Dr. Coates gave the following account of the objects of the institution:

Not only will the University lady students find this their home, but the Maharani made it a condition of her gift that girls passing the Entrance Examination should find a residence here. These, after a three years' course of study, will be sent out by the College as medical practitioners, holding the same rank as those who pass through the Patna, Dakka, Kuttak, and Sialda Medical Schools. Her Highness also requested that girls qualified in Bengali only should also be accommodated. These, after a twelve or eighteen months' course of instruction under Dr. Harvey, will be sent out as capable of attending to women and children. All these students, who shall be taught and find a home in this hostel, will have their studies free of cost; they will also be eligible for scholarships, medals and prizes, the same as other students.

The Lieut.-Governor also made an address, in which he alluded as follows to the noble generosity of the Maharani:

I am sure I anticipate the assurance of your Excellency's assent to my communicating to the noble lady whose magnificent beneficence has enabled us to-day to begin this building, and to communicate to her not only the fact that your Excellency has personally come here to lay the foundation-stone, but that throughout you have shown the most kindly interest in the object for which this institution is intended; and, with your permission, to add that the interest which your Excellency felt is felt also, as you have stated to me, by Her Majesty the Queen-Empress of India, who knows the good deeds and works of Maharani Surnomoye in giving the money towards this object. I am sure that nothing will be more truly appreciated by that noble lady, and by those who know of her many beneficences, than the fact that the Queen-Empress and your Excellency, as representative of the Queen, should come forward in advancing the interest of female education in Bengal.

The Journal of the *Anjuman-i-Punjab* (Lahore) writes:

We are glad to learn that, following the example of our local Medical School, the authorities of the Agra Medical School intend to open a class of female medical students, for whom a boarding-house will also be attached to the school.

INDIAN INTELLIGENCE.

Her Excellency the Countess of Dufferin distributed the prizes at the Bethune School, Calcutta, on March 13th. We learn from *Bengal Public Opinion* that the proceedings opened with a Bengali song, which was beautifully performed by some of the students, and was followed by a song in English. The Annual Report, read by Mr. Manomohum Ghose, the Hon. Secretary, stated that there were 130 students on the rolls, four of whom were in the third year College class, and two in the second year College class, preparing for the B.A. and F.A. Examinations respectively. In presenting the prizes, Lady Dufferin "had a kind word to say to each fortunate recipient." Specimens were exhibited of sewing and embroidery executed by the girls of the higher classes, and these were much admired. "After this His Excellency the Viceroy addressed the meeting, expressing his great satisfaction at the progress of female education in Bengal. H.E. concluded his short speech by saying a few words of encouragement to the young students." Sir Richard Garth, on behalf of the Committee, thanked the Viceroy and Lady Dufferin for their kindness in attending the annual prize distribution ceremony; and the National Anthem was sung at the close of the proceedings.

We have the satisfaction to state that a Normal Class has been formed at the Hobart Mahomedan Girls' School, Madras. The Madras Government have also sanctioned the proposal of the Director of Public Instruction that twenty Normal Scholarships should be established in connection with the School—ten of the value of Rs. 4—5 for the first year of training, and ten of the value of Rs. 5—6 for the second year. The Director strongly recommended the scheme, "not only on general grounds relating to the educational necessities of the Mahomedans, and as to the suitability of the Hobart School for the working out of the scheme, but also because, to all intents and purposes, Mahomedan girls cannot avail themselves of the scholarships allowed for natives in the Female Normal School." While Hindu girls and Native Christians have received considerable aid from the State, the training of Mahomedan school-mistresses has not till now been aided by the Madras Government.

Raja Sir T. Madava Row, K.C.S.I., has promised to Mr. Ragoonath Row a donation of Rs. 500 to assist the widow foundation movement.

The Governor-General in Council has been pleased to authorise the affiliation of the Ripon College, Calcutta, to the Calcutta University in Arts, up to the B.A. standard, and in Law, with effect from June next.

The *Bombay Gazette* states that the Nawab of Junaghar has founded three travelling scholarships, each of Rs. 2,000 per annum, for the benefit of such of his subjects as may proceed to England for studying any of the liberal professions. The Ameer of his Court, Vizier Bawardin Bhai, has founded a scholarship of Rs. 1,800 per annum, to be held under similar conditions. The Rao of Cutch also, through whose liberality Pandit Shyāmaji Krishnavramā was enabled to study at Oxford, has determined to send another student to England. Several Nagar Brahmins, one of the highest castes, have come forward for these four scholarships.

The twenty-first Annual Conversazione of the Muhammadan Literary Society was held at the Town Hall, Calcutta, on March 20th. The Viceroy and the Lieut.-Governor were present on the occasion.

It is pleasant to learn that several parties have lately taken place at Calcutta, Madras, and Bombay, at which English and Indian ladies have met in friendly intercourse. A garden party was given by Mrs. Ilbert on February 11th. Fifty or sixty ladies were present. The greater number were Bengali, but a few European ladies had been invited to meet them. H.E. the Countess of Dufferin was present for some time. She shook hands with all present, and spoke to those who could converse in English. Her Excellency showed special interest in the medical students, asking them particulars as to their work. We have seen an extract from a letter of a Bengali lady who was present, in which she expressed her pleasure in the entertainment. At Poona Lady Wedderburn lately invited some Native ladies, and her reception was very kind and cordial. The *Hindu Prakash* says: "Such social gatherings are calculated more than anything else to promote good feelings between the rulers and the ruled; and, above all, they confer this great advantage on us, that they serve to advance the cause of female education and enlightenment by enabling educated Native ladies to see what lends its charms to an Englishman's home."—H.E. the Countess of Dufferin, with Lady Thompson, Lady Helen Blackwood, and a few other ladies, lately honoured the Maharani of Maharaja Narendra Krishna Babadur, of Sobha Bazar, Calcutta, with a visit. The Maharani entertained her guests with native refreshments, and decorated them with garlands. They were much pleased with what they saw of inner higher-class Hindu life.

Referring to these meetings, the *Tribune* remarks: "Such visits cannot but bring on that social amity between Natives and Europeans which is so desirable. But the one great, though not insurmountable, obstacle lies in the ignorance of European and Native ladies of each other's language. It is not only desirable that Native ladies should try to pick up as much of English as they can, but that the English ladies also, each of whom in this country should make it a sacred duty to better the condition of their Indian sisters, should learn the vernaculars of this country." The more general parties at Madras have been continued with spirit, and one was given at Government House by H.E. Mrs. Grant Duff.

We have also received an account of a Soirée of Native ladies, lately held by invitation of Mrs. P. Ramasawmi Chettiar, wife of the V.P. of the Madras Municipality, in connection with the Hindu Social Improvement Association. This was the first Soirée of the kind held in a Native lady's house. We regret to be obliged to defer a further account of it till next month.

An interesting account has been received from Mrs. Murray, late Hon. Sec. of the Bengal Branch of this Association, of a two days' expedition taken by herself and another lady to examine some Mofussil girls' schools, and to distribute prizes. Such visits give a good impetus to the local efforts for female education in which the Calcutta students take such a creditable part, amid many struggles arising from want of sympathy and funds. On her return, Mrs. Murray presided at the prize distribution of the Jonai Ripon Girls' School. The prime mover at Jonai in regard to the School is Babu A. C. Mookerjee. Twenty years ago he made an effort to establish a school in his own house, sending *palkees* round to convey the children to and fro. But the opposition was too strong. The School could not be kept up. Again and again he and a few other members of his family have renewed their endeavours. At length a school was opened in September last, with promise of success. It began with five girls, and on February 28th, the day of the prize distribution, 80 names were on the rolls, and 65 attended. The following account appeared in a Calcutta paper: "The girls of the Jonai Ripon Girls' School must ever remember their first distribution of prizes, which was arranged by Babu Asmony C. Mookerjee to come off on *Dole* eve. Mrs. Murray, who has been actively interesting herself for the last twenty-two years in the cause of the women of this land, and Mrs. Wheeler, Inspectress of Schools, were present, accompanied by Miss Reynolds and the Misses Murray. The drawing-room of the

Jonai zemindar presented a most pleasant spectacle. After a close, patient, and very kindly examination of the girls by Mrs. Wheeler, Mrs. Murray gave away the prizes and addressed the audience, dwelling chiefly on the importance of the education now given being thorough and real. The ladies had some refreshments, and were afterwards led into the zenana."

The students of Calcutta have shown their sympathy with the sufferers from scarcity in the Burdwan Division by raising contributions among themselves for their relief.

The *Hindu Patriot* calls attention to the courage and self-devotion of Pandit Mansa Ram, Head-Master of the Dharma Sabha Institution, Calcutta, who saved three men by jumping from a steam-ship to rescue them at the risk of his own life.

The prize distribution of the Albert College, Calcutta, on March 30th, was presided over by Dr. Rajendralala Mitra. The Report stated that there are over 660 students on the rolls, and that the results of the last University Examinations were very satisfactory. The Rector Babu K. B. Sen devotes himself with unwearied zeal. The *Hindu Patriot* writes: "The music class is a new feature in the Institution, and special pains are taken to teach singing to the boys. Dr. Rajendralala Mitra, in bringing the proceedings to a close, gave a vigorous, eloquent and instructive address, in the course of which he said, that 'if a knowledge of Western Science was ever to spread among the masses in this country, it could only be accomplished by means of the Vernacular. He encouraged the pupils to persevere in their studies; and while deploring the disadvantages which native students of English literature had to contend against, he still felt confident that, as descendants of the ancient Aryan race, they would be able to hold their own, as recent results in England have shown, against all comers.'"

Mr. Mahomed Ali Rogay has become a life member of the National Indian Association by a subscription of £10.

PERSONAL INTELLIGENCE.

The Benchers of Lincoln's Inn have awarded to Mr. Satyendra Prasanna Sinha the Senior Scholarship in Equity, of the value of one hundred guineas, as the result of an Examination held on March 20th.

At the late General Examination of students of the Inns of Court, the Council of Legal Education have awarded to the

following students certificates that they had satisfactorily passed a public Examination: Mancherjee Merwanjee Bhownaggee (Lincoln's Inn), and Ardeshir Kavasjee Settna (Middle Temple).

The following students have passed a satisfactory Examination in Roman Law: Tahrir Uddin Ahmed (Middle Temple), Tetlur Biligirirangam Ramaswami Aiengar (Inner Temple), Abdul Ali (Middle Temple), Umar Buksh (Middle Temple), Byomkes Chakravarti (Lincoln's Inn), Mancherji Byramji Dadabhoy (Middle Temple), Pundit Bishan Narayan Dar (Middle Temple), Syud Mahomed Nabi-Ullah (Middle Temple), Lal Piyare (Inner Temple), and Khushwakt Rai (Inner Temple).

Mr. Aurung Shah, of Assam, has passed the second M.B., C.M. Examination in the University of Glasgow. He obtained: (1) High commendation in Surgery; (2) a second class certificate of Honours in Senior Anatomy; (3) a second class certificate of Honours in Physiology.

At the close of the spring session of the Royal Agricultural College, Cirencester, the diploma of the College was awarded to the two Bengal Government Scholars of 1883, Bhupal Chandra Basu and Atul Krishna Ray, who both passed the Examination with Honours.

Mr. Cawas Lalcaca and Mr. D. A. D'Monte, of Bombay, have obtained the M.D. (Brussels) Degree. Mr. D'Monte has been appointed Clinical Assistant at the Hospital for Women, Soho Square.

Mr. C. C. Sen has passed the Primary Examination in Anatomy and Physiology of the Royal College of Surgeons of England.

Mr. E. M. de Souza, of Bombay, has passed the second M.B., C.M. Examination of the University of Aberdeen.

Mr. Cowasjee Jehanghier Readymoney had the honour of being presented to Her Majesty at the Drawing Room held on March 18th. We have already mentioned that his wife had attended the Drawing Room of that date.

Mr. Cawas Lalcaca and Mr. Piyare Lal had the honour of being presented to H.R.H. the Prince of Wales at the Levée held March 18th.

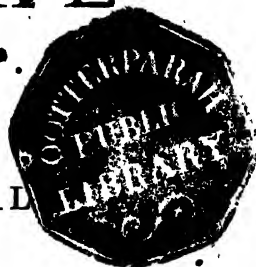
Arrival.—Dr. P. Lisboa, L.M. and S., Bombay, for medical study.

We acknowledge with thanks the Report of the Central National Mahommedan Association and its Branch Associations, with its Rules, Objects, and List of Members.

JOURNAL

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING
AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.

2. Lectures in connection with the Objects above stated.

3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.

4. Extending the employment of Medical Women in India.

5. Selecting English teachers for families and schools.

6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.

7. Affording needful information to Indians in England, supplying them with introductions, &c.

8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, &c.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 174.

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1885.

COLONIAL AND INDIAN EXHIBITION OF 1886.

We have authority to announce that his Royal Highness the Prince of Wales, President of the Royal Commission for the Colonial and Indian Exhibition, to be held in London next year, has approved of the formation of a "National Indian Association" Court, as part of that Exhibition, for the display of Specimens of all kinds of School-work, and of Embroideries suitable as standard examples for Schools, from Bengal, Madras, and Bombay, and other parts of India, including Native States. A letter which has been received from Sir Philip Cunliffe Owen, Secretary of the Royal Commission, states that "His Royal Highness warmly approves of the project, and authorises that all the practical support possible shall be given to secure its successful realization." The following, with the sanction of H.R.H. the Prince of Wales, have been appointed Joint Secretaries for carrying out the scheme: Mrs. David Carmichael, Miss Manning (Hon. Sec. of the National Indian Association), Roper Lethbridge, Esq., C.I.E., and Alan S. Cole, Esq.

The articles, &c., for the National Indian Association Court may be classified for collection in India as follows :—

A. *Results of Education from Boys' and Girls' Schools.*

I. Specimens of School-work, such as Writing, Map and other Drawing, &c.

II. Varieties of Needlework—

(a) Plain.

(b) Ornamental.

Good specimens of Native work done by Indian ladies in their homes will be much valued.

III. Straw-plaiting, for Baskets, Chairs, &c.

IV. Pottery making.

V. Wood Carving.

VI. Any other class of Industrial work which may be done in Schools.

VII. Models of Native School Buildings and Appliances used in Schools.

B. *Standard examples of Embroidery for all sorts of purposes.*

Curtains, Table Covers, Valances, Chair Covers, Scarves, &c.

Information will before long be issued in regard to the agents appointed for receiving articles for exhibition in different districts, the precise date, and other details of arrangement. But, we are anxious to make known without delay the above preliminary statement, as the time for preparing and despatching the work is already rather limited. The collections ought to arrive in London early next March, in order that the Court may be in full order at the opening of the Exhibition. It is hoped, therefore, that immediate steps will be taken to promote the undertaking.

The Committee of the National Indian Association invite the co-operation of the Branch Committees in India, and of Managers of Schools of all kinds and classes, in this scheme, which they consider will, if energetically carried out, produce important results on educational progress in India. Besides the temporary stimulus and interest to be expected from the preparation of good specimens of ordinary school-work, permanent effects may well be hoped for through the opportunity to be afforded of observing

standard models and patterns of needlework, &c., and through the intelligent criticism which will be brought to bear on the collections. Moreover, the presentation to public view in England of visible proofs of the state and advance of education in India will of itself be a most desirable end, as helping English people to appreciate and to enter into the conditions of Indian Schools, and to bring about that mutual understanding which it will be one object of the Exhibition to foster. On these grounds, the Committee request the cordial and kind assistance of all who are connected with education; and they trust that, through the active efforts of every one concerned, the National Indian Association Court in the Exhibition of 1886 will prove highly interesting and attractive, as well as fruitful of much future benefit to India.

CHARLES WILLIAM SIEMENS.

The life of the late Sir William Siemens should have a special interest for the natives of India, from the philosophic character of his mind. He was an ardent scientific discoverer, whose work interested the general public in a most unusual degree. Of him it may also be said, without fear of contradiction, that he has, beyond all his contemporaries, promoted the practical application of scientific discovery to industrial purposes. It has also been said, by one who had the privilege of his friendship, that "no one could know him without feeling how lovely his character was. Wonderful as were the qualities of his mind, they were equalled by the nobleness of his heart."

These two sentences, then, will serve to indicate my purpose. In telling, with necessary brevity, the story of the life of Sir William Siemens, I shall try to keep in view the fact that even his great powers, without his large heart, would never have produced the impression which they did upon the national mind; hence, after I have given a sketch of some of the more important discoveries of the inventor, and their consequences to the national life, I shall try to show what manner of man he was, and what impression he

made upon those who had the privilege of his friendship.

Charles William Siemens was born at Lenthe, in Hanover, on April 4th, 1823, and was one among many members of a family eminent for their scientific knowledge and practical skill. The possession of such unusual talents by a whole family is rarer, perhaps, in the intellectual life of England than in that of Germany; at any rate, in the absence of definite statistics, such as those compiled with so much care by Mr. Francis Galton, the general impression is that such is the case. It is not difficult to discover, in the scientific career of the brothers Siemens, some prominent characteristics of their race: and in the life of Sir William, the sympathy of the German mind for general principles, and the tenacity with which it clings to them, are well illustrated, and stand out in strongly-marked contrast to the usual indifference of the average English mind to theoretic conclusions, as opposed to so-called practical ones. It would be well-nigh impossible to find among Englishmen an instance in which an inventor has been so confident of the possible utility of a few grand general principles, that he has worked out from them several great inventions: and that he felt himself justified in this confidence, after years of hard work, is evidenced by his own saying, that "the further we advance, the more thoroughly do we approach the indications of pure science in our practical results."

William Siemens received his early educational training at Lubeck, and, in the course of it, the stimulus afforded to excellence of workmanship by the German guild system made an early and lasting impression upon his mind, for he repeatedly referred to it in after life. From Lübeck he went to the Polytechnical School at Magdeburg, where he studied physical science, with apparatus of the most primitive kind, and under great disadvantages, as compared with the facilities of our modern laboratories. After this he studied at Göttingen University, where, under Wöhler, he first got that insight into chemical laws which laid the foundation of his metallurgical knowledge: and here began to develop in him that wonderful thirst for discovery which abundant success never quenched. Here also occurred what he has himself described as "the determining incident of his life." Mr. Elkington, of Birmingham, utilising the discoveries of Davy, Faraday, and Jacobi, had devised the first practical application of that form of

energy which we now call the electric current; and in 1842 he established a practical process of electro-plating: this was improved upon by Dr. Siemens, who came to England to get his invention taken up by Mr. Elkington, and in 1844 he decided to settle there, in order to enjoy the security which the English patent laws afforded to inventors, for in his own country there were no such laws.

At the early age of twenty-three he adopted the first great principle to which he devoted his life; viz., the dynamical theory of heat, or the exact numerical relationship (established by Joule) that 772 foot-lbs. of work, if all converted into heat, would raise the temperature of 1 lb. of water 1° Fahr. This was the first well-established example of the general doctrine now known as the Conservation of Energy; and a more recently established relationship, viz., that between mechanical power and electricity (dealt with by the present writer in No. 171, p. 115, of this *Journal*), was the second principle which he adopted. The first of these led to the construction of the Siemens Regenerative Furnace, now most extensively used in the majority of metallurgical operations, and especially in the iron and steel industries, whereby an enormous quantity of fuel is saved. After nearly twenty years of continuous working and extended application of this furnace, Sir Henry Bessemer described it in 1880, as "an invention which was at once the most philosophic in principle, the most powerful in action, and the most economic, of all the contrivances for producing heat by the combustion of coal."

This all-important national question, the waste of fuel, was constantly before the mind of Sir W. Siemens, who lost no opportunity of impressing his hearers, and that still wider circle reached through the medium of the press, with a sense of the weighty consequences which it involved. In 1872 he estimated the total annual coal consumption of Great Britain at 120,000,000 tons, which, at 10s. per ton, amounted to £60,000,000. He strongly asserted that one-half of this might be saved by the general adoption of improved appliances which were within the range of actual knowledge. His furnace experience of the use of gaseous fuel made him a consistent advocate of the employment of coal-gas as a heating agent for domestic use, and he pointed out that in this direction was the true remedy to be sought for the smoke-fogs of large towns. It is calculated that the solid unburnt

fuel which hangs in a pall over London in a single day amounts to no less than fifty tons!*

In all branches of electric telegraphy and electrical engineering (such as those described in the article already referred to) he was not only a pioneer, but the Telegraph Works of Messrs. Siemens Brothers, which were established by Sir William, have the highest and a world-wide reputation. One of their recent feats was to hand over a cable, in working order across the Atlantic, to the company which ordered it, within six months of receiving the order to make it. By the use of five of Siemens's polarised relays, messages are now sent on the Indo-European Telegraph (a line erected by him) from London to Teheran, 3,800 miles, without any re-transmission by hand!

Space will not permit me to refer in detail to more of his very numerous and most ingenious inventions, but, as illustrating the character of the man, I may here quote the saying, common in his workshops, that as soon as any particular problem had been given up by everybody as a bad job, it had only to be taken to Dr. Siemens for him to suggest half-a-dozen ways of solving it, two of which would be complicated and impracticable, two difficult, and two perfectly satisfactory.

His extraordinary mental activity is shown by the fact, that between 1845 and 1883 no less than 133 patents were granted in England to the Messrs. Siemens, 1846 and 1851 being the only years in which none were taken out. During the same period he contributed as many as 128 papers on scientific subjects to various journals, only three years in this case also being without such evidence of work; and in 1882 the number of these papers reached 17; the average being about 7 patents and original scientific papers per year for more than the third of a century—a truly wonderful record of untiring industry! To show the impression which his work made upon the world, I quote the following passage from the many which appeared in the newspapers at the time of his death. It is headed:

“ONE MAN'S INTELLECT.

“Siemens telegraph wires gird the earth, and the Siemens cable steamer *Faraday* is continually engaged in laying new

* For fuller information about the numerous inventions of Sir W. Siemens, consult *The Creators of the Age of Steel*, by W. T. Jeans. Chapman and Hall, London.

ones. By the Siemens method has been solved* the problem of fishing out from the stormy ocean, from a depth comparable to that of the vale of Chamounix,* the ends of a broken cable. Electrical resistance is measured by the Siemens mercury unit. 'Siemens' is written on water-meters, and Russian and German revenue officers are assisted by Siemens apparatus in levying their assessments. The Siemens process for silvering and gilding, and the Siemens anastatic printing, mark stages in the development of these branches of industry. Siemens differential regulators control the action of the steam-engines that forge the English arms at Woolwich, and that of the chronographs on which the transit of the stars are marked at Greenwich. The Siemens Cast-Steel Works and Glasshouses, with their regenerative furnaces, are admired by all artisans. The Siemens Electric Light shines in assembly rooms and public places, and the Siemens gaslight competes with it; while the Siemens electro-culture in greenhouses bids defiance to our long winter nights. The Siemens electric railway is destined to run in cities and tunnels. The Siemens electric furnace, melting 3 lb. of platinum in twenty minutes, was the wonder of the Paris Exposition, which might well have been called an exposition of Siemens' apparatus and productions, so prominent were they there."

Let me now try, with the aid of private letters and papers which it has been my privilege to peruse, to present some of the personal characteristics of the man whose life-work we have been considering. Of his extraordinary perseverance in overcoming obstacles I have already spoken; and it has been well remarked that, to a mind and body requiring almost perpetual exercise, these difficulties supplied only a wholesome quantity of resistance. In the two valuable qualities of tenacity and pliancy of intellect, he has, perhaps, never been surpassed. Suppleness and nimbleness of mind are rarely allied with that persistent "grip" which, without them, is not unlikely to degenerate into obstinacy. In Sir William Siemens these qualities were happily balanced. His talents were the admiration of his contemporaries, and his memory will ever be respected and honoured by all, friends and rivals alike; for the facility with which he applied his powers to the solution of the most difficult problems was equalled by the modesty with which he presented the successful result of his efforts. An eminent engineer said of him: "With all his great work no envious word was ever

* About 12,000 feet.

mixed!" At the time when he received his honorary degree from the University of Oxford, a distinguished 'Oxonian' wrote: "I believe an alumnus more distinguished by great ability, and by a high and honourable determination to use it for the good of his fellow-men, and to help forward man's law of existence—'Subdue the earth, and have dominion over it'—never received a degree from the University of Oxford." Of the other distinctions heaped upon him, it was often said that the Society rather than Dr. Siemens was honoured; and, when he was knighted, a well-known man of science, writing to congratulate him, said: "At the same time, I feel that the ennobling of three such men as yourself, Abel, and Playfair, confers more honour on the Order of Knighthood than even it does on science."

The fame of Sir William Siemens was world-wide, as it deserved to be; but those who knew him best will be the most ready to acknowledge that the qualities of heart were no less conspicuous than those of his intellect. Hear what his pupils and assistants said of him: "How my dear old master will be missed, and what a gap in many walks of life will be unfilled!"—"There are many younger members of our profession who will look elsewhere in vain for such genial, uniform kindness and sympathy as his invariably was."—"The seven years I spent in his service were the happiest of my life."—"It was the loss of the kindest and best friend I ever had, and I have not known such sorrow since the loss of my older brother. The keenest incentive I had in my new work was the desire of showing him that his kindly recommendation was justified by the event." In acknowledging the gift from Lady Siemens of some objects of remembrance, one writes: "They, as visible objects on which his eyes must have rested frequently, will, I feel certain, when I shall look at them, tend to encourage me in overcoming difficulties, of which there exist always plenty for those who wish to contribute their share, however small, to the progress of the things of this world. It is this example, which Sir William Siemens has given to all the world, which will, I believe, be the most beneficial for future generations, and for those who are wise enough to follow it."

Of his character as a man of business let Messrs. Chance Brothers speak, as one testimony out of many: "Our firm having been the first to carry out in England, on a large

scale, the Siemens regenerative process, we were brought into close and frequent communication with him, and had the opportunity of appreciating not only his extraordinary inventive powers, but also his thorough straightforwardness and integrity of character."

I have spoken of his interest in education, and I quote two opinions thereon. Lord Sherbrooke (formerly Mr. R. Lowe), in conversation with a mutual friend, regretted immensely that he had not been a pupil of Sir W. Siemens, and spoke of him, and of those who were working with him to enlarge our sphere of knowledge, as "the salt of the earth." A distinguished American expressed himself as strongly impressed, not only with a sense of his great learning, but with admiration of the native strength of his mind, and the soundness of his educational views.

Many testified to his great benevolence. The German *Athenæum* wrote: "If the world of science has lost in your late husband one of its brightest stars, the poor, the striving student, as well as the struggling artist, have lost a liberal benefactor and a patron, and on hearing of his sad and but too early death, many will have exclaimed, 'We ne'er shall look upon his like again!'" And an eminent man spoke of him as one "whose life has been spent in an unselfish and unceasing devotion to God's creatures." Many of the letters which I have read convey the thoughts of some of his friends on hearing of his death, in language such as this: "We all felt struck down, realising how much poorer his loss had left the world, leaving us, as he did, when full of the vigour of his endless interests, and bristling all around him, not only by his genius and high intellect, but by his marvellous benevolence and tender consideration, so full was he of kind feeling and thought for others. He was in a high degree the possessor of those sweet domestic virtues which, while so simple and unostentatious, were so spontaneous and charming: what an eminently well-rounded life was his! Our children will always remember how he was held up to them as a man almost without an equal." A confidential servant, who had lived in his family many years, wrote of him as the most Christ-like man she had ever met, and that he always reminded her of the Arab prince who asked the recording angel, when writing in his book the names of those who loved the Lord, to write him as one who loved his fellow-

men; the 'angel wrote, and carried the book to heaven, bringing it back again to show, and when the Prince looked, lo, his name led all the rest!

Of his family relations, the Rev. Mr. Haweis thus wrote, in a sermon on "Friends!"—"What a beautiful sight, too, was the friendship of the late Sir William Siemens for his brothers, and theirs for him; not less beautiful because lived out unconsciously in the full glare and publicity of the commercial world, into which questions of amity are not supposed to enter, especially when they interfere with business. But here were several brothers, each with his large firm, his inventions, his speculations, yet each at the other's disposal; never eager to claim his own, never a rival! These men were often separated by time and space, but they were one in heart."

One who had exceptional opportunities of knowing him wrote: "His characteristic of intensity in whatever he was engaged in was remarkable. Even in his relaxations, he entered into them with his whole heart; indeed, it did one good to hear his ringing laugh when witnessing some amusing play—the face lit up with well-nigh childlike pleasure—no trace of the weariness which had been visible after a long day of work of such varied kinds, all demanding his most serious attention, involving often momentous world-wide results. As a travelling companion, he was indeed the light and happiness of those who had the privilege to be with him. Everything that could lessen fatigue, or add to the enjoyment and interest of the journey, was thought of and tenderly carried out, and the knowledge of the pleasure he was giving was his sweet reward. Young people and children clustered round him, and he spared no trouble to explain, simply and clearly, any questions they asked him."

The Rev. D. Fraser, in a funeral address, said: "The combination of mental power with moral uprightness and strength is always impressive. And this is what signally characterised him whose death we mourn. There have been very few more active and inquiring minds in this generation: the keenness and swiftness of his intellectual processes were even more surprising than the extent and variety of his scientific attainments. But such powers and such acquirements have, alas! been sometimes in unworthy alliance with jealous dispositions and a low moral tone. What will endear to us the memory

of William Siemens is, that he was, while so able and skilful, also so modest, so upright, so generous, and so totally free from all narrowness and paltriness of spirit. And God, whose wisdom and power he reverently owned, has taken him from us !”

Yes, God has taken him from us, to a deeper insight into, and a greater work amongst and beyond those works of his which he so loved and studied here. Can we imagine a greater fulness of joy than that which must now be his in the vast increase of his knowledge, and the satisfying of every wish of the great warm heart and noble nature, which was so plainly but the beginning of better things? How can we doubt that, for a nature so richly endowed, there is a higher scope, alike for knowledge and for service, in the great Eternity? Such beauty and grandeur and energy and power cannot be laid low: they are not destroyed, nothing is lost, but all will live again in ever-growing splendour! A noble, beautiful, and gifted spirit has passed to the higher and fuller life, and with us is left an influence for good which cannot die. Just as this generation is now profiting by the solar radiation which fell on the earth countless ages ago, so will the labours of Charles William Siemens form a store of knowledge, potential with respect to this and succeeding generations, and destined to confer advantages, greater than we can now estimate, on the ever-advancing cause of science, and on the moral, intellectual, and material progress of humanity!

WM. LANT CARPENTER.

THE MAHARANI'S CASTE GIRLS' SCHOOL, MYSORE.

We have before had occasion to refer to the valuable institution at Mysore, called the Maharani's Caste Girls' School. Opened at the beginning of 1881 with 28 pupils, it now numbers 400, a fact which sufficiently proves that it meets a real want, and that opinion among the leading members of the Native community at Mysore must be now very favourable to the education of girls. The remarkable point in regard to the School is, that it is arranged and conducted

with deference to the ideas and wishes of high-caste Hindus. "Nothing has been permitted," states the latest Report, "that was not in consonance with their tastes and feelings, sympathies, habits, and even prejudices. No attempt has been made to do more than could be accomplished, and not the slightest ground afforded to offend those for whose good we have been working. All the available intelligence, experience, influence, and earnestness of the enlightened Native public of Mysore has been utilised in this respect. Regarding the course of studies, a spontaneous, healthy, and many-sided education, adapted to the various wants of the community, is aimed at." The experiment is on this ground a particularly interesting one. The Report gives the full curriculum. Kanarese, Sanskrit, and English are taught in the first six classes, with varying standards. Hindu Music is much cultivated, as well as English Music, vocal and instrumental. Arithmetic, History, Geography, Drawing and Needlework are taught, and great stress is laid on instruction in Hygiene. It is intended to introduce practical lectures on Botany. Elementary Physics and Chemistry have already been commenced. We are glad to find that a step has been taken towards placing the School under lady teachers, by the engagement of Miss Pedroza, who studied for some time in England, at the Stockwell Training College. Two nuns are also employed in the higher classes.

The Managers of the School have given much thought to the best way of meeting the constant difficulty in connection with girls' education in India—that they are so early taken away from school. These gentlemen have determined that, as far as their own daughters are concerned, the school age shall be extended, notwithstanding the strong prejudices against such a plan in some quarters. Moreover, a special Zenana Department in connection with the School has been started, and it is working very efficiently. The following account is satisfactory: "Two respectable aged Pandits are engaged in this work, and there are twenty pupils under instruction. Applications from a number of grown-up ladies have been received to extend to them the Zenana teaching, and we are in every way prepared to meet this demand most readily and willingly. There is an increasing desire among native households for this kind of education, and to extend the system adopted by us to several places. To make it as efficient as possible seems

to be the only way to adequately provide for the education of Indian ladies of the higher classes. How best to secure this, and arrive at positive conclusions regarding the nature of studies most fitted for elderly ladies of higher castes, has been engaging our serious attention lately, and we hope before long to be able to bring to a focus the most enlightened opinions of the Native public on the subject, and adopt the course suggested thereby." This scheme, which is on the same general plan as that of the Home Education at Madras, is of very great value, and we earnestly wish it success.

Several books have been published for the use of the pupils, including Song Books, a translation of *Æsop's Fables*, a book on Hygiene, one on Cookery, and one on Arithmetic. Pundit Rama Bai's *Sri Dharmanila*, "a very useful moral class book," is in course of translation from Mahrathi into Kanarese.

The munificent liberality of His Highness the Maharaja has been of the greatest help. "All our past success," says the Report, "has been the outcome of the very liberal support and personal interest of His Highness the Maharaja. The present premises have attracted the notice of more than one important visitor, for their airy and commodious nature: and the new building that is getting ready hard by as a gift to the Institution will make a great and valuable addition to the comfort of the School. It will be devoted solely to the Zenana Department, and the higher studies of the School will be pushed in an exclusive and Zenana fashion, *i.e.* mostly by female teachers, and in seclusion and shelter from public gaze, in due respect to Native feelings."

We have to add that among the gentlemen to whose exertions the success of the School is so much due, Mr. A. Narasim Iengar should specially be mentioned, as his zeal in its interest is most unwearied.

On the occasion of the recent Prize Distribution, at which His Highness the Maharaja presided, the following remarks were made by W. A. Porter, Esq., after he had referred to the keen interest taken by the Maharaja in the institution:

The managers of this school have taught us to look forward to its anniversary as a great treat. It is already one of the great *fête* days of Mysore. And it is only just to add that the *clat* of the *fête* is in harmony with the success of the school.

This year the Report is more than usually jubilant, and with good reason. There has been a surprising increase in the numbers. Consider what this means. It is evidence of the creation of a new taste, the overcoming of an old prejudice. The education of girls is still a new thing in this country, and is very generally regarded as an experiment, and by many as a doubtful experiment. Even some of its friends are timid, and are not certain how a taste for reading and music may interfere with the humbler duties of the house. This increase in numbers is a proof that these doubts and fears are giving way. The school is winning confidence. No doubt it has many advantages. There is, first, its connection with the reigning house, in its title, in its location in the out-buildings of this palace, and in the aid which His Highness has so largely given, supplemented this year by the princely gift of a new building. There is, next, the zeal of the managers. I had occasion lately to speak of the public spirit that existed in this city. But in this place I must single out one person who is the animating spirit of the scene before us. I do not need to mention his name, as his untiring devotion is known to you all. His labour will bring its own reward. Happy is the man who finds it in his heart to work for so great a cause, and happy is the prince who has such servants round him. Last, and not least, of the advantages which the school has for winning confidence, is the principle with which the managers started. They state it frankly and plainly. The school is carried on with the greatest deference to native feeling. They teach scientific truth indeed to the best of their power and as far as they are able to go, but they do not wilfully or needlessly offend native ideas or even prejudices. I feel I am here approaching controversial ground which I wish to avoid, and I will therefore only say that, granting the existence of prejudices, the managers think that direct attack is not the best way of dealing with them. It is better to leave them to the silent progress of enlightenment than to arouse anger and opposition by a direct assault. In thus seeking to make the school attractive the managers have a very distinct aim before them. They are well aware of their present advantages, and wish to make use of the tide now running in their favour. They seek to make such an impression in favour of female education in this city that henceforward it will be independent of circumstances. And for this purpose they surround it with more attractions than could perhaps be continued. Such a splendid prize-giving as we had this morning could not often be repeated. Most of you know the story of the American whose business it was to travel over the country selling clocks. People who never had a clock before generally refused to buy.

In this case he used to say that he was coming back that way in the course of a month or two, and that it would be a convenience to him if they would allow him to leave one of his clocks with them till his return. To this they had no objection. And when he came back, they had got so used to the comfort and convenience of the clock that, in nine cases out of ten, they bought it. So, the managers hope that people will find that life is so much enlarged and improved by education that they will no longer consent to do without it, and will be willing to make sacrifices to obtain what a little before they would hardly take as a gift.

I have spoken of the fears which were roused at first by female education, and which are now, to some extent at least, beginning to disappear. Most of them have reference to what was feared might be the altered position of women in the household. It was feared they might look down on the humble duties of the house, or at least that, possessed of higher tastes, they might grudge the time that should be given to these necessary duties, and be found reading in some corner when they should be busy elsewhere—in one word, less serviceable. It was perhaps also feared that they might be more ready to question authority, and to argue rather than obey,—in one word, less submissive. I believe these two phrases sum up, so far as I can gather, all the danger that was dreaded. Now, even if the effect of school-teaching was unfortunately to foster such dispositions, I believe that the prevailing tone of opinion in the family and the neighbourhood, pressing everywhere like the atmosphere, would tend to crush it down. But I deny altogether that this is the natural result of school education. It would be strange indeed if the habits of obedience and order which they learn in the class should desert them as soon as they enter their own door. These habits tend to become a second nature, and attend them everywhere. I have heard more than once that the quiet and gentle manners of many girls at this school have attracted very favourable notice in their own homes. And suppose these girls acquire a taste for reading or music, and wish to cultivate it, there is no incompatibility between this and household duties. There is time for both. It is seldom necessary, and never desirable, for the female members of a household to work from morning to night, and in the intervals of leisure that will always occur there might be found some time for mental improvement. I am ready to admit, if you will, that with increasing culture and intelligence they will receive more consideration, and their wishes and judgment will have more weight. But this increased consideration will come naturally and be given willingly. As a

son grows in experience and knowledge, his father pays more attention to his opinion, and consults him more and more. He gives him, in fact, increased consideration, and he does so with great pleasure; and it will not be different with the other sex as they improve in mental culture. Even this prospect may frighten some. I remember talking on this subject some time ago to a timid friend of education, and at the end he said to me in a tone of resigned despair: "It will come to this, we shall have to coax them!" I need hardly tell you he was speaking of wives. Now, I will confess to you, this did not seem to me such a terrible disaster. But, whether terrible or not, I am afraid I cannot guarantee him against this accident. But this I may say, that when the time comes it will seem the most natural thing in the world, and perhaps also one of the pleasantest. I am reminded here that there is a more advanced party, to whom a scheme framed so carefully in deference to native ideas does not appear sufficient. They want something bolder and more decided. They urge that the education should be of a much higher character, and that it should be more thoroughly an English education. As to the first point there need be no difference of opinion. The education of girls is now limited by the early age at which they leave school. One of the most interesting points in the Report has reference to the efforts the managers are making to remedy this evil, and which have already been attended with great success. It is very gratifying to hear that so many of the pupils are anxious to continue their studies at home, and are eager to avail themselves of the means for this purpose which the managers have placed at their disposal. The excellent examination scheme which the Committee have prepared will, I have no doubt, give a great stimulus to this part of their work.

As to making English a more prominent object of study, there are several points for consideration. One reason urged in its favour is that it will bring about harmony of thought between the men and the ladies of their families. But this obviously applies only to the families of educated men. But the managers of this school take a wider view of their duties, and wish to make female education general. Now it is easy to imagine a case where the result of a higher education in English would be the reverse of harmony. This School is not intended for the children of the official classes only, who are themselves well versed in English literature. There are here no fewer than 150 children belonging to the most strictly orthodox families of Mysore. Now conceive the alarm that would be caused if some of these clever little girls were to get an inkling of the modern spirit, and were to go home and suggest that this or that custom was foolish, or

that this other practice was irrational. There is no doubt that the children would be withdrawn, and female education in that and similar families stopped, probably for a generation. On many grounds the Committee prefer that the main teaching should continue as it is now, in the Vernacular. In scientific subjects it leads to clearer ideas, from the better knowledge of the language in which they are explained. In literature, the Vernacular comes home to their hearts and feelings in a way which a foreign literature cannot do without many years of study. And there is unmistakable evidence that if English were taught as it is to boys, it would produce indifference to that literature and a scornful neglect of it. At the same time, as there are many who wish their daughters to learn English, the Committee offer the means of laying a foundation in that language on which those who please may proceed to raise what structure they please. I have great confidence that the future progress of female education here will shew that the Committee have done wisely in seeking to make their system acceptable to all classes, and not thinking solely of those who wish a more purely English education.

MEDICINE AMONG THE BURMESE.

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[The following remarks are published as a brief resumé of my writings on this subject, when I was resident Surgeon at Mandalay, during the time of the late king. As the state of medical knowledge cannot be said to have much improved since those days, owing to the absence of the civilising influence of a British Resident and Surgeon, they are now placed before the readers of the *Journal*, with the hope that they may not be without interest to all who take an interest in the welfare and historical associations of the agreeable and light-hearted Burmese people, a moiety of whom are subjects of the British Crown.—D. H. CULLIMORE.]

Among the Burmese, the surgeon, even in the oldest and lowest acceptation of the word, does not exist, and there is not the faintest knowledge of anatomy amongst those whom, for the present, we shall call Hakims, as embracing all those who in any way practise the healing art. They use no knife nor instrument of any kind; all deformities are left to Nature. Amputation is never performed unless as a punishment, and then only when the member has been the active agent in the commission of an offence. Hammer and chisel and boiling oil

are then called into requisition—a mode of operation practised pretty generally in Europe antecedent to the time of Ambrose Paré. I have, however, ascertained from intelligent natives that some surgical literature was brought into the country from Benares many centuries ago, but that the books must have been destroyed during some of the many wars that devastated the country in times past.

The physicians admit of being divided as follows; viz., first, *The Beindau Saya*; second, *The Dat Saya*; and third, *The Payoga Saya*. The Beindau Saya (from Beindau, *medicine*, and Saya, *a teacher*) are the most numerous class, and rely entirely on the exhibition of medicines of the vegetable and mineral kingdoms. Of this class are the Thomadau, or Royal Doctors (Dau being a terminal affix appertaining to royalty, and Thoma, *a worker or actor*). These are about forty or fifty in number, and are dependent on the bounty of the king: As to the Beindau Saya, it would be altogether impossible for me to fix their numbers, having received most discordant answers to my questions on this subject; but I am inclined to believe that they are relatively numerous in proportion to the population among whom they live. They are by no means jealous of each other, as it is not unusual for a patient to be visited by seven different doctors in the course of as many days, each giving his powder and receiving his four or eight annas, and passing on. This, however, is not the general custom, though our method of consultation does not find favour in their sight. The number of diseases is arbitrarily said not to exceed ninety-six; but the doctors give themselves but little trouble with nomenclature or diagnosis, and all their information is derived from the pulse, in connection with the date of the patient's birth, and the time of the commencement of the disease.

The Dat Saya (from Dat, *an element*, and Saya, *a teacher*) has recourse to the regulation of the "elements" consumed by his patient, by which the elements comprising his body may regain their natural equilibrium; and he attributes disease to a disturbance of that equilibrium which should exist between the elements in a state of health. The Dat Saya are not nearly so numerous as the Beindau Saya, and are more frequently called in to prescribe in the advanced stages of disease, when patients are too weak to bear the effect of drugs, or when the Beindau Saya give up all hopes of the patients; they are also sometimes called in at the earlier stages, according to the nature of the disease or the faith of the patient in their powers of treatment.

The Payoga Saya, or witch doctors, have recourse to animal substances, to charms and to incantations. The remedies used are very arbitrary and violent, and they are, on this account,

popularly called Sehgzan (Seh, a form of *medivina*, and gzan, *harsh or rough*). They are only called in in extreme cases of mental or nervous disease, which latter are ascribed to witchcraft, the patient being reported as possessed of an evil Nat or spirit.

In addition to the above, there are also specialists, who treat certain diseases; and others, who pretend to set bones, but who must not for this reason be confounded with surgeons. There are also snake-doctors. There are also accoucheurs, principally women. These women are dangerously ignorant, and do not possess the slightest idea of obstetric practice. And, lastly, there are the Aneiktee, from Neiktee, to press or shampoo, as it is called in India. This pressing or shampooing is quite an institution in Burmah, and deserves a word of notice, as it is practised here much more scientifically, if I may use the expression, than in India—the different nerves, tendons, and internal viscera being stimulated into functional activity. It is the first curative process invariably had recourse to, and, in addition to other treatment, is continued almost without cessation to the termination of the disease. For instance, if a man feel quite exhausted, and send for a doctor, two or three people would be set to shampoo him; or if he has a pain in the head, or is distressed in mind, the back and sides of his head are shampooed. I have heard of a girl suffering from liver disease being cured after twelve hours' continuous shampooing by an adept, who received two hundred rupees for his fee. This practice was introduced from Manipur.

The fees paid vary according to the reputation of the doctor, or the wealth of the patient. Some, and they are the majority, are paid in money; others, again, are paid in kind; and in the villages, where rice is the staple commodity, and money is of little value, not only the fees of the doctors, but almost every payable transaction, are liquidated either in rice or its equivalent in kind. The more respectable among the city doctors receive from two to five rupees per visit, while the great majority are content with from eight annas to a rupee. Others, again, are paid on the result system; and in these instances the promises are generally large. And, when treatment proves successful, not only money, but articles of jewellery and other ornaments, are given as presents to the doctor.

There are no medical schools in Burmah, but a few of the future physicians are taught the groundwork in the monasteries of the Hpoongees. This groundwork consists principally in the study of the *Drebyaguna Pudartha*, translated from the Sanskrit language, which purports to give a philosophical account of the physical, natural, medicinal, and dietetic uses of the different objects in Nature. A few of the Hpoongees are skilled in medi-

cine, as it is possible to be a Hpconggee to-day, and become a layman to-morrow, when he throws off the yellow robe of the priesthood and renounces his state of celibacy; and this process of exchange of condition can be repeated at pleasure. The majority of the students are taught as private pupils or disciples by the older and more experienced physicians, who teach, feed, and clothe them, receiving in return only respect and obedience. The medical works of the Burmese have been brought over at various times from India and Ceylon, and are generally in the Pali language. Numerous commentaries of these ancient works have been compiled in the same language by the learned men of the country, and in modern times treatises in the vernacular have helped to swell the number. These last are mostly composed in poetry, to facilitate their being committed to memory. The names of some of these books are as under:

- (1) *Ayurveda*—book of medicine, said to have been written by King Dhanwantri of Benares.
- (2) *Susruta*—a commentary on the foregoing.
- (3) *Dhanwantri*—a small handbook on No. 1.
- (4) *Drebyaguna Pudartha*—before referred to.
- (5) *Nidana*—in Sanskrit, Practice of Medicine.
- (6) *Sara Koumodee*—Medicine and Disease.
- (7) *Lekchyana (deepa)*—Symptoms of Disease.
- (8) *Datu Deepenee*—Book of the Dat Saya.

Many of these books are in Sanskrit, but some have been translated into the Pali and Burmese and Shan languages. I may mention that Colonel Burney, who was the Political Agent at the Court of Ava in the year 1830, lithographed a Burmese translation of an English medical work in that year; and I have heard that Dr. Judson, the American missionary, made some efforts in the same direction.

At present, many of our quack medicines—such as Pain Killer, Holloway's Pills and Ointment, &c.—are known to the Burmese; and there is one of the late ministers, an amateur doctor, who possesses all our medical literature, and even anatomical plates beautifully executed. I have read that the first medical book was written in the Chinese language by the Emperor Ching Nong, about 2,700 years before the Christian era, but I have been unable to discover any knowledge of it, or of any others in that language, among the Burmese medical men.

The Chinese, though possessing great political influence over the Burman empire, and having a strong physical resemblance to its inhabitants, have left absolutely no impression on the literature and language of the country, which, like its religion, have come to it from the Hindoo schools of philosophy. Not only are the Pali and the Burman languages derived from the Sanskrit, but also that of the Shans, though the ruling race and the word Shan itself are descended from the early Chinese

conquerors, whose customs and languages, like those of the Normans in England, have long ago been submerged in, or obliterated by, those of the original inhabitants of the soil.

The strong resemblance between the Burmese monasteries and those spread over Europe during the Middle Ages has suggested an inquiry as to whether a knowledge or practice of the healing art is to be found among the Buddhist monks. But though agreeing in many particulars—as, in their love of learning and religion, their celibacy and individual poverty, the right of sanctuary granted to their houses, and the protection afforded by them to the poor and the weary—yet, as regards their position as doctors, there is no similarity, rather the reverse. For, while the Hpoojee are forbidden by the laws of Gaudama, the last Budd'ha, to give medical aid to the laity, I find that in mediæval Europe the healing art was in the hands of jugglers and priests, and that the sick were conveyed to the temples, on the walls of which were written the most useful prescriptions; and the administration of remedies was invariably accompanied by conjurations and prayers.

There are no medical schools at all in Burmah.

The medicines used by the people are principally vegetable drugs, and many of our most useful medicines of this class are known to them, being indigenous. The inorganic medicines in use are calomel, chloride of ammonia, borax, nitrate of potash, sulphur, green, blue, and white vitriols, arsenic, and, lastly, petroleum or earth oil, which is so abundant in this country.

The only animal medicines I am aware of are ox-gall and musk.

The cold bath, in the hot stage of fevers, has long been used among the Burmese, but of late years it has rather fallen into disuse. This is a mode of practice now fashionable among a class of physicians in Europe.

Small-pox commits fearful ravages, and appears in Mandalay in an epidemic form every year, commencing in March, and continuing with more or less violence for a couple of months. Of vaccination the people or their medical men know little, and, even if made aware of its effect, they prefer inoculation, which, by inducing virtual disease, serves as a cause of contagion; and I have lately seen a whole family afflicted with small-pox through this vicious practice. Even this is of modern origin, having been introduced by the Italian missionaries. Such is the prevalence of small-pox that one in four of the entire population is disfigured by it. By fearful ravages I wish to be understood as referring principally to the disfiguration, as I have reason to think the ratio of mortality is not great. No Greek or Roman names are known to the Hakims, nor can any of them tell the meaning of Vybian.

The Burmese doctors believe that the earth, air, fire, water, and ether, are constituents of the human body (Elements).

Sickness or disease is attributed, firstly, to *Kam*, or fate; *Tseit*, mind; *Udu*, seasons; and *Aharo*, food; and, secondly, to the preponderance or diminution or destruction of one or more elements, or to the collision of two or more elements; in short, to any disturbance of that natural or normal equilibrium of the elements which constitutes a state of health. Thus, if sickness is diagnosed to be attributable to *Kam*, or fate, medicine is withheld for a short time, on the supposition that the ailment will effect its own cure, on the theory of the *vis medicatrix nature*. If attributable to the mind, or to season, or to food, drugs or diet, according as to whether the practitioner is a Beindau or Dat Saya, are immediately prescribed. Great importance is attached to the day of the patient's birth, his age, and the time he falls sick, from a belief that these influences combine to change the equilibrium of the elements of the body, no attention whatever being paid to the habits or temperament of the patient. So it generally happens that, should two members of a family fall sick of the same complaint, two entirely different methods of treatment would be adopted if, of the same age, they happened to fall ill on different days. The first question asked a patient is his age, and the day of his birth, and, with these data, the physician makes an elaborate calculation to determine which of the elements have diminished or increased or become destroyed. The time of the commencement of the patient's ailment is next taken into consideration, and a second calculation is made to determine what particular member of the irregular element is the disturbing cause. The treatment then consists: first, in counteracting the morbid influence of the disturbing cause; second, in directing attention to the sickness itself under which he may be labouring. For instance, if by calculation it is determined that the disturbing element in a case (say) of ophthalmia is *apo*, or water, and that the constituent of the disturbing element is mucus, the patient will have a collyrium or ointment given him, to act on the symptoms exhibited; but, at the same time, he will be directed to swallow a certain drug, or to rub it on his tongue or palate, to counteract the morbid action of the mucus. Two prescriptions are given, either separate or in combination; in fact, like the allopaths of Europe, they are localist and constitutionalist at the same time, though their theories are widely different. They seem to be acquainted with the aphorism of Bacon: "They be the best physicians who, being learned, incline to the traditions of experience; or, being empirics, incline to the methods of learning."

R E V I E W.

THE SECRET OF DEATH (FROM THE SANSKRIT), WITH
SOME COLLECTED POEMS. By EDWIN ARNOLD, C.S.I.
Trübner & Co. 1885.

If the *Secret of Death* is not quite equal to the *Light of Asia*, it is, for all that, a very noble poem. At times highly dramatic in form; vigorous, and often eloquent in expression; the subtle intermixture of mysticism and grandeur will be especially appreciated by all who recognise how much of truth and beauty lies in the sublime Pantheism that is the prevailing principle of higher Brahminism. The argument of the poem is as follows:

In a temple beside the river Moota-Moola, near the city of Poona, a Brahman priest and an English "Saheb" read together from a Sanskrit MS. the first three *Vallīs* or "Lotus-Stems" of the *Katha Upanishad*. The first *Vallī* relates how young Nachikêtas is rewarded for his devotion by being permitted to ask of Yama, God of Death, three boons. The two first for which he entreats are granted him at once. But the finest portions of the poem gather round the third boon:

"Thou dost give peace" says [Nachikêtas]: "is that peace
Nothingness?"

Some say that after death the soul still lives—
Personal, conscious; some say, 'Nay, it ends!'
Fain would I know which of these twain be true,
By thee enlightened. Be my third boon this."

But Yama, enumerating all the earthly blessings he will give instead, says:

"I give them—I give all, save this one thing:
Ask not of Death what cometh after death!"

* * * * *

"Question not Death of death!"

But Nachikêtas will not be denied:

"Let my boon

Be as I asked—that, and not otherwise!
Ah! in our sad world dwelling, how should man,
Who feels himself day after day decline,
Day after day decay, till death's day come;
Who sees how beauty fades, and fond love fails,
Be glad to live a little longer span,

For so much longer anguish? Nay, my boon!
 Tell me, great Yama! what the true word is,
 In this which men inquire, the very truth
 Of this chief question, of the life to come:
 If there be life! if the Soul's self lives on!
 Nought else asks Nachikêtas, only that
 Which hath been hidden, and which no man knows—
 Which no man knows."

And with this entreaty the first *Valli* comes to a close.

The second and third *Vallis* are less dramatic in form than the first. But Mr. Edwin Arnold is scarcely to be blamed for this. It is almost inevitable that the first *Valli*, devoted to a description of Nachikêtas's passionate longing to penetrate the mysteries of life and death, should be more dramatic than the two later *Vallis*, describing Yama's solution of the mystery. These *Vallis* are dreamy, mystical, obscure; at times beautiful; but seldom, if ever, dramatic. The Brahmanic doctrine being that God and Self are one, the second *Valli* is principally occupied with a description of Brahma. The Pantheism inherent in the doctrine will be obvious to all:

"HE, Who, Alone, Undifferenced, unites
 With Nature, making endless difference,
 Producing and receiving all which seems,
 Is Brahma! May he give us light to know!"

"He is the Unseen Spirit which informs
 All subtle essences! He flames in fire!
 He shines in Sun and Moon, Planets and Stars!
 He bloweth with the winds, rolls with the waves,
 He is Prajâpati, that fills the worlds!"

"He is the man and woman, youth and maid!
 The babe new-born, the withèred ancient, propped
 Upon his staff! He is whatever is,—
 The black bee and the tiger and the fish
 The green bird with red eyes, the tree, the grass
 The cloud that hath the lightning in its womb
 The seasons, and the seas! By Him they are,
 In Him begin and end!"

Again, when describing the full significance of the holy word *Om*, Mr. Arnold well brings out the Pantheistic doctrine in its full strength:

"This word, so rightly breathed, signifieth Brahm,
 And signifieth Brahma. GOD withdrawn
 And GOD made manifest. Who knows this word,

With all its purports, what his heart would have
 His heart possesseth. This of spoken speech,
 Is wisest, deepest, best, supremest! He
 That speaketh it, and wotteth what he speaks,
 Is worshipped in the place of Brahm with Brahm!
 Also, the soul which knoweth thus itself,
 It is not born. It doth not die! It sprang
 From none, and it begetteth none! Unmade,
 Immortal, changeless, primal,—I can break
 The body, but that soul I cannot harm!”

Already it will be seen by the above passage that Yama is beginning to unfold the nature of the soul after death. Before the second *Vallî* closes, he has enlarged upon the subject in terms that are as beautiful as they are mystical:

“If he that slayeth thinks ‘I slay;’ if he
 Whom he doth slay thinks ‘I am slain;’ then both
 Know not aright! That which was life in each
 Cannot be slain, nor slay!”

“The untouched Soul—
 Greater than all the worlds (because the worlds
 By it subsist); smaller than subtleties
 Of things minutest; last of ultimates—
 Sits in the hollow heart of all that lives!
 Whoso hath laid aside desire and fear,
 His senses mastered, and his spirit still,
 Sees in the quiet light of verity,
 Eternal, safe, majestic—HIS SOUL!”

* * * * *

“Meditate!”

There shines no light, save the Soul’s light, to show—
 Save the Soul’s light!—”

And with this injunction ends the second *Vallî*.

For sublimity of thought the third *Vallî* must undoubtedly bear away the palm. Take this passage, for instance, occurring almost at the commencement:

“Look on the Spirit as the rider! take
 The Body for the chariot, and the Will
 As charioteer! Regard the Mind as reins,
 The Senses as the steeds, and things of sense
 The ways they trample on! So is the Soul
 The Lord that owneth spirit, body, will.
 Mind, senses—all!—itself unowned. Thus think
 The wise!”

* * * * *

“For whoso rides this chariot of the flesh,—
The reins of mind well grasped; the charioteer
Faithful and firm,—comes to his journey’s end—
Vishnu’s abiding seat; the Utmost Home!”

Or, again, take this passage:

“And if they shall say,
‘How should we seek, how should we understand
That kingly Spirit, sitting on the Throne,
Hid in the Palace of the Body’s Heart,
Invisible, small, subtle?’

“Answer them:

As large as is the unbounded Universe.
So large that little, hidden Spirit is!
The Heavens and Earths are in it! Fire and air,
And sun and moon and stars; darkness and light,
It comprehends!

* * * * *

By mortal years the Immortal grows not old!
The Âtman changes not! The Body’s death
Kills not the Soul! It hath its City still,
Its Palace, and its hidden, proper life!
Becoming Self of Self; set clear from sin,
As the snake casts her slough; made free of flesh,
Of age, ache, hunger, thirst, sorrow, and death:
Thenceforth desiring the desirable,
And thinking ever what is good to think!

* * * * *

If a soul depart,
Instructed—knowing itself, and knowing truth;
And how that Brahma and the Self are One—
Then hath it freedom over all the worlds!”

The natural question, How should the soul mix, and be one with Brahma, being itself? is answered by another question:

“How should this stream—our Moota-Moola here—
Which presently is Beema, and anon
Kistna, and falleth so into the sea,
Be river and be sea? Yet thus it is!
The great Godâveri, who pours herself
Into the Lanka waves—is she destroyed?
Has Gunga vanished, when her sacred tides
Slacken against the main?—or Brahmapât?
Or Indus? or the five white sister-floods
Which, by the mouth of Indus, find escape?

Lo! these live still—though none may know of them—
Each drop and air-bell of their inland course
Existent in the vast dark water-world!

* * * * *

Listen! The things of sense are more than sense!
The mind is higher still!—the moving will,
Higher than mind! the Spirit higher yet!"
"And higher than the Spirit is the Soul!
Highest of all the all-embracing ONE,
PURUSHA! Over, or beyond, is naught!—
Innermost, Utmost, Infinito, is This!"
"This is that Ultimate and Uttermost
Which shall not be beheld, being in all
The unbeholden essence! Not the less
Will it reveal itself by subtle light
Of insight, straitly seeking hidden truth!"
"If one will see it, let him rule the flesh
By mind, governing mind with ordered Will;
Subduing Will by Knowledge, making this
Serve the firm Spirit, and the Spirit cling
As Soul to the Eternal Changeless Soul:
So shall he see!

* * * * *

Lo! such an one is sayed!
Death hath not power upon him!"

The *Secret of Death* occupies only forty pages in a volume of over four hundred. But as the greater part of the remaining poems is devoted to general rather than Indian subjects, I have preferred, in a *Journal* such as this, confining my remarks to the poem which gives the title to the book, and which, as it seems to me, is the gem among the others, fine though many of these are.

CONSTANCE PLUMPTRE.

STRUGGLE FOR SOCIAL REFORMS IN OUDE.

There is at present a renewed stir in regard to social reform in India, and I hope that some substantial result may come out of it. At this time of excitement, I think it may not be undesirable to give a brief sketch of a National Reform Association, in order to show, first, the direction in which a great change is taking place in Indian society; and, secondly, the

dangers and the difficulties to which that change is exposed. The Association alluded to belongs to a very small sect of the Indians, and, apart from furnishing an illustration of the conflicting tendencies of Indian society, is of very little interest to the general public. Being personally connected with it, and having watched from the very beginning the various changes through which it has yet passed and is passing, I feel sure that a brief history of the Association will interest those specially whose earnest endeavour it is to reform Indian society, not by haphazard ways, but with the help of a true knowledge of the various tendencies of the people. The history of one sect is the history of another; and in the institution referred to we may discern some very suggestive facts common to all Indian institutions.

In Northern India there is a very small class of Brahmans, called the Kashmiri Pandits. Their chief centres are Delhi and Lucknow. Almost all of them have some education, and most of their ladies can read and write Hindi. Excepting the educated classes of Calcutta, in Northern India, they are, perhaps, the most independent, the most enlightened, and the least caste-bound class. But they are not altogether free from those superstitions which are at present the bane of Indian society. Innovation is disliked; the innovator is treated with hatred and contempt. Female education is looked upon as highly objectionable, widow re-marriage as a great sin, and infant marriage as most laudable. Caste exclusiveness is in full force, and even the occasional use of English dress mostly meets with disapprobation. Such, in brief, are the general features of the Kashmiri community.

In the beginning of 1881, there was started at Lucknow, by a knot of Kashmiri young men, a National Club, the first of its kind. Pandit Pran Nath, notorious among the old-fashioned people as an eccentric fellow; was appointed President of this Club. It was started with three objects; namely, (1) intellectual and (2) moral improvement of the members, and (3) social reform. It had, to begin with, about fourteen members, and its first meeting was held in March, 1881. Few knew, and fewer still cared to know, about this institution for some time after it had been set on foot, though now and then a vague suspicion stole upon the minds of some as to the ultimate effect upon their children of the example and the teachings of an eccentric man, whose perverse and heretical views about the existing religious and social institutions were dreaded and disliked. After a short time, the *Murasilla Kashmeer*, a monthly journal, which exists independently of the society, was put at the disposal of the Club by Pandit Sham Narayan, the editor, for publishing its weekly

proceedings, as a token of his deep sympathy with the cause of social reform. Our community became first aware of the existence of the Club through that journal. Most of our English-educated young men were highly gratified with this movement, and some of those showed their active sympathy by joining it. But the old-fashioned people did not like it; they looked upon this new departure in the history of their society as something very objectionable, and fraught with evil consequences. But for some time they consoled themselves with the hope that the Club was merely a product of the foolish enthusiasm of young men, and when that enthusiasm was spent, the Club would die away also. This hope, fortunately, met with disappointment. How this institution, from such a humble beginning, rose to be a great factor in our community, sweeping away some of its most cherished prejudices, we shall presently see.

The Club, which was a reaction against the existing state of the Kashmiri society, began to manifest its real tendencies. The young generation were very painfully conscious of the tyranny of caste. They wanted, as soon as they could, to sap the foundations of this evil, which they thought was the chief bane of their society. But such was the hold of this superstition upon the popular mind that it was not easy to denounce it openly. Nor was it advisable to do so. They hit upon a gentle though rather tardy plan with which to begin their demolishing work, unsuspected and without creating much opposition. It was resolved that all the members must take tea together, on the same table, before or after the meeting. In a community in which it is looked upon as against the rules of caste to drink water with one's shoes on, this was not an insignificant step forward. Nay, it was more odious than mere drinking of water, as it was an imitation of English people to take tea on the same table. Hence, this little innovation was a very important step towards reaching the ultimate end. It did not pass altogether unnoticed and unopposed. Some cried out, "Young men are becoming *Christians*!" that is, irreligious. We laughed these cries to scorn. In a short time these voices were silent, and the heretics had their way. The most orthodox members of our community were, on certain occasions, obliged to take tea with us on the same table. A few months after this came a change, which shook the whole society to its very foundations, and by which the old and the young were equally affected.

A member read a paper before the Club, in which, while enumerating the various evils afflicting our society, he laid special stress upon seven of them: (1) The proceedings of the Holi festival. We all know the indecencies practised on that occasion. Coloured water is sprinkled upon people, old shoes

are pelted at the passers-by, and dirt is thrown upon them. Barbarous actions are, in this festival, not only excusable, but laudable; and for once, obscenity becomes the measure of piety. (2) Gambling in Devali. Though objectionable at other times, yet at the Devali festival gambling is looked upon as a part—a very essential part—of religion. Under the cover of this excuse, our “pious” men gamble for two or three days; and if you prevent them, you are a heretic. (3) Smoking. This is the vice of the old and the young alike in India; at least, in our community. Some may consider it excusable in the case of old men; but with regard to the young, No!—a thousand times No! (4) Intoxicating drugs and liquors. These are most dangerous temptations to my community, as well as to people of all countries. Opium-eating and opium-smoking are the abomination of my society. English influence has turned the attention of many young men towards wine, which offers much stronger temptations to them than their old-fashioned stimulants. A gross vice may be given up as men’s tastes improve; but the refined vice of the civilised people becomes more dangerous and more durable from its very refinement. (5) *Natch*-parties. These are the shame of the Indian society. *Natch*-girls, who are always of recognised bad character, are allowed to dance before our social gatherings, sometimes even before our ladies in the Zenanas. The influence of these *Natch*-girls upon our art and our morals has been disastrous. Music, from its divine height, has fallen into degradation, and from being once the purifier of the soul and the inspirer of holy emotions, has now become the instrument of evil. (6) Abusing and swearing. The mention of this fact may appear childish at first sight, but really it is not so. My community is much addicted to this bad habit. (7) Quail-fighting, cock-fighting, &c. My countrymen well know the evils of these vicious amusements. They always tend to foster habits of gambling, and have ruined many a Nawab.

These seven evils being most rampant in our society, it was thought to uproot them as soon as possible. The paper to which I have alluded gave a very powerful stimulus to this intention; and on that very day when the paper was read, Seven Resolutions were drawn up in reference to abstaining from the seven above-mentioned evils. It was decided then and there that empty talk never achieved anything, and that if we were in earnest about our plans, then the best way to accomplish them was to begin them. The history of a few subsequent meetings is very interesting, as it is the history of the struggle between theory and practice—of the backslidings, the uncertainties, the vague fears and hopes, of many a youthful heart in the hour of trial;

in the hour when they were not to preach to others; their duty, but to do their own—to do firmly, faithfully, hopefully, what they wanted others to do. It was a severe trial: for a time we thought it was a hopeless one. How the whole conflict ended we shall presently see.

Some members hesitated as to signing the Resolutions; others signed the pledge most gladly. The one section of the pledge which scared away many of us was that regarding the *Natch*-parties. Most of us thought that by abstaining from these parties we would deprive ourselves of the only source of music and dancing left to us. The opposition on this score, I think, was very reasonable. For young men specially, it was a very hard trial to shun altogether the pleasure of an art which appeals so powerfully and charmingly to youthful emotions. But the more ascetic of us urged that as the society of *Natch*-girls was in every way injurious to young men, it ought to be shunned, even at the cost of some pleasure, and that the crown of success could not be achieved without bearing the crosses of self-denial. The ascetic argument prevailed, and we are now glad that it did. The Seven Resolutions were passed, though to sign them or not, wholly or in part, was left to the option of the members. With the exception of a few, all pledged themselves to the Seven Resolutions. It is an amusing but a significant fact that a friend of mine, whose strong, and perhaps a little too uncompromising, individuality has made him a most interesting figure in the Club, pledged himself to every Resolution except the one regarding abusing and swearing. Thus far I have spoken of what passed in the Club with regard to the Resolutions. Now I shall say a few words with regard to the effect produced by these Resolutions upon the society at large.

An alarm spread suddenly that a number of young men were going to become ascetics, and to abandon completely the epicurean ways of their society. Mark the unfortunate perversity of our community!—that, instead of feeling grateful to those by whose noble efforts young men were drawn away from vicious and idle pursuits, it turned indignantly against them, branding them as the corrupters of youth! Parents, instead of rejoicing over the return of the prodigals to the ways of righteousness, mourned in sackcloth and ashes over the change. Shameful attempts were made to discourage the ascetics (as the pledged members were jestingly called) in their noble work. These evil attempts failed; and even the suspicion entertained by some, that that new fervour would soon die out, was completely removed by the zeal and constancy of the young *ascetics*. In every grand dinner-party or wedding-party, when there was going to be *Natch* (dancing and music), these young men were

conspicuous by their absence. The effect of this was very salutary upon the old as well as the young. Many old-fashioned men began to feel twinges of their conscience, and some were shamed, if not into a real, at least a feigned, regard for the decencies of civilised life. From this moment the old Conservatives (I am using the word in its non-political sense) began to feel that the Club was a power in the society; and the young Liberals that their efforts were not vain, but they were working, slowly and imperceptibly, a great change in the ideas of their community. The members of the Club were now no more looked upon as immoral: still they were considered irreligious. At first there was, no doubt, a tendency to go from one extreme to another, and to think that the Past had nothing worthy of the present. But after a while these young men began to realise that the Past had to teach us many useful lessons in morals and religion. With this change the tone of the Club changed: young men became more moderate in their views, more discriminate in judging the past, more sparing of scoffs and scorns at the superstitions of others. Instead of avoiding religious subjects scrupulously, as before, they began to discuss them more frequently. While stripping the Past of all the fascinations of poetry with which the people had invested it, they very reverently drew the attention of their society to the religious spirit which is embalmed in its wisdom and learning. This change of sentiments acted very powerfully upon the society, and in a short time it gave its verdict, that the Club was both a moral as well as a religious institution. This was in the middle of 1883. By that time the Club had passed through many ordeals; many battles had been fought and won. Those who hated us began to love us; those who respected us began to trust in us; many of our opponents became our friends and supporters; and

* Truth prevailed with double sway,
And fools who came to scoff remained to pray."

Already the influence of the Club had reached far and wide, and in some other towns, where there were Kashmiri Pandits, similar Clubs had been started. But for these Clubs the way was smooth.

Turn I now to the last scene of all, which ends my present story; namely, the visit of a Kashmiri young man to England.

In the beginning of last year, a member of the Club went out to England for study. Everything connected with his departure is as yet unknown to all except to the initiated few. It was accomplished secretly, because it was adverse to the general convictions of the community. Caste prejudices were so strong that the slightest whisper of the matter would have frus-

trated the whole plan. When the society heard of this young man's sudden departure for *Muliksh-Des* (i.e., the land of unclean people), it went mad with panic. Letters were sent to all parts of India where there were Kashmiri Pandits, full of bitter wailings over the unfortunate event, asking their generous help in bringing the whole mystery to light, and in making him return, if possible, from his way. The Lucknow community, by some strange revelation, at once jumped to the conclusion that Pandit Pran Nath, President of the Club, was at the bottom of the whole affair, and that this event was wholly due to the pernicious teachings of the Club. A notice was given to him to present himself before the tribunal of his community, and to clear himself of the charge of being privy to the runaway's whole affair; failing which, he would be excommunicated. P. P. Nath, who knew that the charge, if even true, was a ridiculous one, and that the so-called tribunal was composed mostly of rich old men and a few young cowards, who, not so much for the above-mentioned occurrence as for the many rude shakes which their cherished notions had received at his hands, wanted to wreak their vengeance upon him, never presented himself before the meeting in which he was asked to defend himself against the charge. While this feeling was raging all over the society, there were some, far beyond the effects of its heat and haze, watching the progress of events calmly and with an impartial eye. P. P. Nath's position was strong, but when these persons too threw their weight into the scale, it became much stronger. The whole society was at once split up into two parties: the one supporting the cause of Pandit P. Nath, the Club, and the runaway youth; the other denouncing him, the Club, and the runaway in the strongest words possible. No stone was left unturned, no means left untried, in order to abolish the Club and to excommunicate its president. But he knew the frenzy would pass away in a short time, and all would be brought back to their senses. So it happened. The beatings and buffetings of the storm passed away in a few months, without causing the least injury to him or to the Club.

This whole excitement has left one permanent mark upon the society. In opposition to the Reform movement of the Club, a new organisation has come into existence, having a monthly journal of its own, for the purpose of promulgating its pre-Adamite views to the "benighted" reformers of the nineteenth century. The name of this institution is Dharum-Sabha (i.e., a religious institution), and some of its principles are: (1) A slavish regard for custom; (2) total abstention from eating and drinking with persons of other castes; (3) avoiding scrupulously the idea of widow-remarriage or female education; (4) prevent-

ing young men, as far as possible, from visiting England. This is the fifth Veda, which it was reserved for Dharum-Sabha to preach to the Anglicised members of the Kashmiri community. We have, consequently, two organised bodies now in our society: the one imbued with modern ideas of change and progress; the other clinging doggedly and pertinaciously to the superstitions of the past. The Club has yet to fight another, and much harder, battle, on the return of the runaway from England. Our fanatics and a few unprincipled youths will, doubtless, strain every nerve to excommunicate him, and even now they are trying every means to play into the hands of their society by appealing to its most cherished superstitions. But the firmness with which the Club has held its own till now against the anger of the society dispels completely the dread of any danger in the future. Enlightenment, we are sure, will cast out the evil spirit which at present afflicts our society; and though Caste may, for a time, fight against the spirit of Progress, yet we have not the slightest doubt that in the end David will be victorious, and Goliath slain.

The above is a brief sketch of the Kashmiri National Club, and in it we find several facts of great importance to Indian Reformers. Its successes as well as its failures alike help to give an insight into the good and the evil tendencies of our countrymen.

A KASHMIRI PANDIT.

THE PARSIS AND THE TRADE OF WESTERN INDIA.

An interesting Paper was read at the Society of Arts, on April 17th, by Mr. Jehangeer Dosabhoy Framjee, on the Parsis and the Trade of Western India. The chair was taken by Mr. W. G. Pedder. The Chairman, after expressing regret for the unavoidable absence of Lord Napier of Magdala, introduced the reader of the Paper as representative of a race, few in number, but remarkable, not only for intellectual eminence and commercial enterprise—of which the paper would afford ample proof—but from a historical and ethnological point of view. With the exception of the Jews, he believed that the Parsis were the only example of a people who, driven from their fatherland, have dwelt for more than 1,000 years in a foreign country, intermingled with an alien

and infinitely more numerous population, yet have retained, almost unaffected by that close and constant intercourse, the purity of their blood, their national manners, customs, and dress, their religion—the ancient and famous religion of Zoroaster, professed by the Magi, who visited Bethlehem 1,900 years ago—to a great extent even their language, and who, after the oppression, and often persecution, of many countries, have emerged to a position of eminence, and, considering their scanty numbers, of extraordinary importance in their adopted country. Personally, he had the greater pleasure in being present on that occasion, because the reader of the paper was the son of a gentleman whose friendship he had enjoyed for many years, who is not only eminent among his own countrymen, but is one of the most trusted and most distinguished among the servants of the Queen in Western India, and who has lately published a book on the history of his race, which will well repay the perusal of every Englishman interested in the East.

The following is an abstract of the earlier part of Mr. Jehangeer D. Framjee's Paper: He showed that the rise of the Parsi community to affluence and prosperity was contemporaneous with the commercial development of India, which began with the arrival of European traders on her shores, and which, after progressing by leaps and bounds, now promised to attain dimensions far exceeding the most sanguine expectations. Mr. Framjee then summarised from official reports the facts connected with the trade and navigation of the Presidency of Bombay. The total value of sea-borne trade was in 1883-84 over 80 millions sterling, and the amount showed a tendency to increase. He then traced the history of the Parsis, the descendants of the ancient Persians, and related how, driven out of their country by the Mahomedan conquest, they took refuge in India, where their history as a commercial community dates from the 15th century, the eve of the arrival of members of the great trading nations of Europe. The Parsis, from being the servants of foreign merchants, were soon encouraged to become merchants on their own account. They excelled also in various handicrafts, and their work gained a reputation all over India. Especially Mr. Framjee traced the connection between the Parsis and the English, and showed that their skill, shrewdness, energy, and trustworthiness made them

valuable to the English, both in mercantile matters and in military operations. The trade with China and other places brought them in large profits. They were money-changers, and undertook the remittance of sums of money and the delivery of letters; and this last duty they performed, until in 1852 the Government took it out of their hands. In dwelling upon the well-known wealth of the Parsis, he said they owed their reputation not so much to the manner in which they accumulated it as to the way in which they lavished it in any cause which enlisted their sympathies.

The concluding portion of the Paper, which referred to educational progress, was as follows:

Although the Parsis are no longer the merchant princes which they once were, they retain their prominent position in the Bombay community by virtue of the progress which they have made in education, and in all the requirements of civilised society. The liberal professions and the Government services have provided fresh avenues of distinction, of which the Parsis have taken full advantage. The cause of their success in these new careers is to be found in the eagerness with which they have embraced all means of improving their minds, and in the thoroughness with which education has been spread among all branches of the community. Among Parsi boys, not five per cent. fail to attend school; and in Bombay this is equally true of girls. In the Mofussil, female education is not quite so far advanced; but still, everywhere the education of Parsi girls is the rule and not the exception. The earlier Parsis who helped the English merchants, and who played the part of brokers between them and the natives, were not educated men, although in shrewdness and in good sense they could have held their own. Education among the Parsis certainly does not go back further than the commencement of the present century. The mass of the Parsis had given up the use of their own language, the Persian, and had adopted, at an early period of their residence in India, the Gujarati vernacular. A few of the Dasturs, or head priests, studied Persian; but if the majority of the Parsis at Surat and Bombay, during the first century of their intercourse with Europeans, added to their adopted tongue a smattering of English, that was the extreme limit of their attainments. The few schools which existed in Bombay at the beginning of the century were of a very elementary kind, and a large proportion, if not an absolute majority, of the pupils were Parsis. The great impetus to education in Bombay, in 1820, was given by the Honourable Mountstuart Elphinstone,

that famous English administrator and highly-gifted man, when he founded the Bombay Native Education Society. As the name of Elphinstone was thus associated with the dawn of education in Bombay, so was it to be permanently identified with its course and development, by the founding of the great institution which bears his name. While the benefits of this institution were not withheld from any race or religion, none hastened to avail themselves with the same avidity of its advantages as did the Parsis. Although the Parsis are very few in number, being no more than 100,000, they have generally been able to claim a very large proportion of their kinsmen as students at the Elphinstone College. This fact is not less gratifying than remarkable, and fully explains the subsequent success of the Parsis whenever the test of an examination decided the rewards of merit. The Parsis have also educational establishments of their own, and restricted to their own people. Of these, the most important is the Sir Jamshedji Jijibhai Parsi Benevolent Institution, founded in 1842, by the most distinguished of all the Parsis. Eleven schools for boys, and the same number for girls, in Bombay and the Mofussil, are maintained out of this charity. The four boys' schools in Bombay have a roll of 1,100 pupils, and the girls' schools number 900 students. In the 15 schools in the Mofussil there are more than 1,000 scholars, and the regularity of the scholars' attendance is not less remarkable than their numbers, although absentees are necessarily more numerous among the girls than the boys. The results attained are equally creditable to the Parsis as scholars, and to their system of training, especially as this education is free. It should be observed that Mr. Dosabhai Nasarvanji Wadia, the Principal of the Sir Jamshedji Jijibhai Benevolent Institution, is a Parsi, a distinguished graduate of the Bombay University, whose administration and management of the schools under his charge have met with unqualified praise from different educational inspectors who have examined the schools on behalf of the Government. Another gratifying instance of Parsi prominence in educational matters is worthy of mention. Mr. Jamshedji Ardeshir Dalal, a distinguished graduate of the Bombay University, has recently been appointed to the Principalship of the Gujarat College. There are also several private high schools conducted by Parsis, where, with a few exceptions, the students are all Parsis, and of these schools the two principal have a muster-roll of 1,200 pupils. On passing the matriculation examination from the above-mentioned schools, a great number of them join the Arts, Medical, and Engineering Colleges, and obtain degrees at the University. Several instances may be mentioned of Parsis who have gained

many honours as barristers and candidates for the Civil Service. For instance, it was a Parsi gentleman, Mr. Mancherji Pestanji Kharegat, who occupied the first place in the final competitive examination for the Indian Civil Service, held in London in 1884. Another instance, in a different branch, may be cited of Mr. Rastamji Dhanjibhai Sethna, who, in open competition with all the students of the four Inns-of-Court in London, took several prizes, amounting in value to 160 guineas. These results show how fortunately their efforts have been crowned and rewarded. Parsis are now prominent in every walk of life in the Bombay Presidency for which talent and knowledge are the necessary passports. They are to be found not merely as barristers and teachers, but as members of the Civil Service, both covenanted and uncovenanted. In the latter capacity they serve as magistrates, revenue officers, and judges. Parsis are also well known—and I could mention many names in support of my statement—as physicians, engineers, and journalists, in all of which capacities they have distinguished themselves. The higher forms of literature remain to be attempted; but we may hope that writers of works worthy to live will appear in due time, although it is not impossible that their most successful attempts in a higher style will yet be made in the English language, which is, after all, not more foreign to them than the one they have adopted. These new pursuits have provided the Parsi community with an industrious and not impecunious means of livelihood. Among no other race in India is there a higher level of general prosperity. The poor are very few, and the beggar hardly exists. The loss of exceedingly great fortunes is hardly appreciated when there is so good an average of general welfare and contentment. We have to deplore the loss of those kings of commerce who gave the Parsi name a world-wide reputation; but, on the other hand, we possess a contented community, living in a state free from the cares of life, which may well create a feeling of satisfaction among its members, and one of envy in those who regard so agreeable a condition of things.

The energy, I am justified in saying, which characterised the early Parsi merchants, has not departed from their descendants, although it has found vent in new directions. The Parsis have lost that share in the trade of Bombay which might almost be considered as their birthright; but they have succeeded in obtaining no inconsiderable compensation in other directions. They may almost claim additional credit for having successfully coped with new conditions, and for having asserted their ability in spheres more intellectual than the disposal of opium to the people of the far East. Other races, when deprived of one

opportunity which they knew how to take advantage of, would have succumbed to the fresh difficulties that necessarily presented themselves; but not so the Parsis. Even if they should never recover the position which they have lost as merchants, they have still a great career before them as official administrators under the Government, and as the enlighteners of coming generations among the peoples of India. In conclusion, I must add, that it would be an ungrateful omission if I neglected to state that the advantages which the Parsis, in common with the other races of India, now hold, and have long held, are exclusively due to the generous and beneficent policy of the English nation. It is unusual, I might almost say unprecedented, for the conquerors to give the subject so large and honourable a share in the conduct of public questions; but such is the glorious and remarkable character of the English administration of India. There are those who, because they have got much, complain because they have not got more. The Parsis are not of this kind. Satisfied with the conditions under which they exist, they are well content to believe that they hold their own future in their hands, and that time, the great healer of all wrongs, will bring in due course the realisation of all their just aspirations.

In the discussion which followed, part was taken by Mr. Mowat, Mr. Brandreth, Mr. T. H. Thornton, C.S.I., Mr. M. M. Bhownaggee, Mr. Martin Wood, Mr. Foggó, and Mr. Mull.

The Chairman then proposed a cordial vote of thanks to Mr. Framjee for his paper. In that he had been compelled to confine himself principally to the Parsis in their commercial relations; but he (the Chairman) might mention that they had distinguished themselves in many other ways; for instance, they had not lately been looked upon as a military race, but yet there was one old gentleman whom he knew a few years ago, who was a very distinguished native officer indeed. His name was Kursetjee Sett, and he was an officer of the Poonah Horse in 1817, and took part in the battle of Koregaon, one of the most gallant actions that ever reflected honour on the British flag and on the native army. For that service he was decorated, and for many years also did excellent service as a civil administrator. He was a man who might be considered as a typical example of what a Parsi could do in the military service if called upon. He could not refrain from again referring to Mr. Framjee's father, who was a great friend of his, as an instance of ability in civil administration. For many years Mr. Dosabhoy

Framjee had been a police magistrate in Bombay, and there were very few towns in which, from the mixture of races, and the number of what might be called the rough element, sailors and others, the duties of a police magistrate were more arduous, or required more tact, temper, and knowledge of the law and mankind. He was sure he expressed the opinion of every citizen of Bombay, both native and European, when he said not only had there not been a complaint of the way in which Mr. Dosabhoj Framjee performed his functions, but that he did so with the universal applause of the whole community. He had intended to say something in reply to the remark of one speaker on the immovability of the Parsis, but Mr. Thornton had entirely disposed of that argument, having pointed out that wherever Western civilisation appeared, its pioneer was the Parsi.

EDUCATIONAL AND SOCIAL INSTITUTIONS OF THE WEST.

VI.—THE MIDDLE-CLASS (BOYS') SCHOOL, COWPER STREET, CITY ROAD.

On Tuesday, the 12th May, a party of the members of the National Indian Association made a visit to a Middle-Class School in Cowper Street, City Road.

This School was started with the help of funds, amounting to about £60,000, subscribed by the merchants and traders of the City of London, and was incorporated by Royal Charter, 12th June, 1866. The ground upon which the School has been built cost £30,000, and about the same sum of money was expended on the building. It is a very well-ventilated building, with a spacious hall, in which all the boys of the School assemble every morning on arriving, and a nice open playground, although it is situated in the midst of streets. Unlike our Indian Schools, the rooms do not present a puritanic baldness, but are tastefully decorated with maps, pictures of men and events, and some very good drawings done by the students themselves.

The object of this School is "to provide for boys who are destined for commercial pursuits such a liberal course of instruction as will fit them for the work of life, as well as to educate them in those habits of thought and discipline which will best ensure their future success." The course of instruction

includes the English Language and Literature, History and Commercial Geography, Mathematics, Surveying, Writing, Book-keeping, Chemistry, Drawing (Engineering and Architectural), French, and Vocal Music, and the Elements of Physical Science. The students are required to pay a very small fee, at the rate of five guineas per annum.

Dr. Wormell, the Head-Master, took us into every class, and we found the students perfectly attentive to their lessons. The presence of a number of Indians did not at all seem to distract their attention. In an Indian School, the presence of a stranger, specially if an Englishman or an English lady, is quite enough to put a stop to all work, and to throw the whole class into an excitement which takes hours to subside. We saw several of the boys' copies written most carefully and with very great neatness. Orderliness and neatness, which pervaded every class, were the points which at once struck us, as these are unknown in Indian Schools. Not much stress is laid upon the study of classical or foreign languages in this School. The student, for all practical purposes, is required to learn what will help to fit him for his occupation in life; the object of the School being to make him, not learned but practical, not "a full man" but "a ready man." The education that this School offers is so useful, so cheap, and so well appreciated by the English middle classes, that there are at present about 1,000 boys on the roll. Some of the pupils travel daily from a considerable distance in order to avail themselves of the educational advantages afforded here.

At about 1 p.m., we saw the drill in the playground. The boys assembled there, with their mock wooden rifles, and for about half-an-hour had an exercise in drill like soldiers. We can at once see the usefulness of this drill, when we think of the agility that it gives to the limbs, the invigorating change that it offers after a certain amount of mental work, and the keenness that it imparts to the appetite, which enables the boys enjoy their lunch all the more. A great point is made of physical education in this School, and there is no doubt that in the playground is, in a great measure, laid the groundwork of the moral and intellectual acquirements of the boys. In this respect again our Indian Schools afford us a very painful contrast. They have "all work and no play," and that is the secret of the stupidity which distinguishes our school boys from the rest of their fellow-beings.

Then again, as we learn from an extract of the Report of Mr. J. G. Fitch, one of H.M. Chief Inspectors of Schools, the School is maintained without any corporal punishment. This is a very important fact in regard to teaching. It shows that the disci-

pline which pervades the whole School does not have its root in the fear with which the boys regard their masters, but rests upon the golden link of sympathy which exists between the teachers and the taught. The School which can maintain order and discipline without any corporal punishment, and which can, through sympathy, create in young minds a love of work, is certainly the fittest instrument for training up a race of well-disciplined, independent, and manly citizens. Of the many relics of barbarism which still exist in India, flogging in schools is also one. It is supposed that the true relation between a teacher and a pupil is that of a master and a slave. Such is the current belief of Indian parents and Indian masters, and we regret to say that in some of our schools the English teachers, who ought to know better, do not keep up the right spirit.

One thing which struck us very much with regard to this School was the variety of subjects which the course of instruction included. Everything which is at all calculated to draw out the mental faculties of young men is taught there. The education given in this School is not only intended to make the boys clever clerks, but also to serve some higher purposes. While on the one hand it makes them practical, well prepared for every kind of work, it on the other hand helps to create in them an interest, independent of immediate utility, in the higher departments of science and literature.

After seeing this School, we visited the Technical College, which was quite close to it, and of which we shall speak at some other time.

ONE OF THE PARTY.

EDUCATION IN A NATIVE STATE.

The Girls' School at Sawant Wady held its annual prize distribution some weeks ago. We take the account from the *Times of India*. Colonel Westropp, the Political Superintendent, and many of the Sirdars and leading native gentlemen of this small State showed their interest by being present, as well as some English gentlemen and ladies. His Highness the Sir Desai, and his wife the Princess Tarabai (daughter of Khunderao Gaikwar and of Jumwabai, who was Rani-Regent of Baroda before the present Gaikwar was installed), honoured the institution by attending.

The Report was first read. It stated that the School was founded in 1867, by General Schneider, then Political Super-

intendent. There are 85 girls on the rolls (16 Brahmins, 11 Marathas, 39 Mahomedans, 10 Bainans, the rest of other castes). Needlework is specially attended to, under a mistress and a tailor. For other subjects there are three teachers, one for the Hindu pupils, and two for the Mahomedans. Also, there are two pupil teachers, one Hindu and one Mahomedan. The School is supervised by a Committee of six members, of whom the State Karbaree is the President. The State Inspector of Vernacular Schools acts as Secretary. The Report referred to the great interest taken by Colonel Westropp in the progress of the School. Some prizes (workboxes) had been kindly sent for the occasion by Mrs. West, from Kattywan.

Colonel Westropp made the following address on female education and early marriage:—

Your Highnesses, Ladies and Gentlemen,—We have met here this day in the hope that by our presence we may be able to give some impetus to the cause of female education at Sawant Wady. You have heard the report of the school committee read, which appears to be fairly satisfactory. I think it was the late Sir Alexander Grant who remarked, when he was Director of Public Instruction in Bombay some years ago, that female education was then a reality among Parsees and a pretence among Hindoos. I would ask every Hindoo gentleman present here to-day to put the question to himself, whether it is still only a pretence with him? Much progress has been made in several of the larger cities and towns of this Presidency, but as yet, I am sorry to say, the attainments of the native girls at Sawant Wady are of a very elementary character. Knowing how strong caste feelings and prejudices are, I am not, however, disposed to feel discouraged by this fact, but would wish it to be clearly understood that I can only second the efforts of the school committee, which represents the native community, and is much better able than I am to further the cause of female education. Women are in all communities the truest friends of law and order, and if their nature is not to be completely altered and they are not to be degraded, they must be educated. A child's first impressions are derived from its mother, and these impressions, which have a lasting effect through life, should come from an enlightened and well-educated source to be really beneficial. It is often said—and with much truth, I think—that the want of truthfulness and honesty of purpose so frequently found among Orientals arises in a great measure from the early training they receive from ignorant and uneducated mothers.

If the natives of India desire to free their children from this stigma, I would advise, as the best means of doing so, the promotion of female education. Although not myself an advocate for women's rights to the extent that they are often carried among Europeans, I am strongly in favour of the alleviation of women's wrongs as they exist in India. Among these I may briefly refer to early marriages. I have spoken on this subject to several of the most intelligent and enlightened native gentlemen in this State, and been pleased to find them all of opinion that the marriage of girls before they are eleven years of age should be discontinued. I hope the time is not far off when Hindoos and Mahomedans will boldly come forward with a determination that early marriages shall not take place in their families. Then only there will be a fair prospect of female education being carried on to a really useful extent. Although we have not advanced beyond primary education for girls in Wady, it is highly gratifying to me to be able to mention that higher class education has lately received encouragement from their Highnesses the Sir Desai and the Princess Tarabai to an extent which I hope to find will be fully appreciated by some of the pupils of this school. When the new High School for native girls was established last year in Poona, their Highnesses were pleased to found two scholarships, at a cost of Rs. 4,200, the half of which was generously contributed by the Princess Tarabai out of her Highness's private purse. It has been arranged that, as a condition of the gift, preference in awarding the scholarships is to be given to native girls belonging to Sawant Wady, and I hope many girls from this school will be found ready to avail themselves of this liberality. I cannot conclude these few remarks without acknowledging the great obligation which the school is under to Mrs. Newnham Smith for the kind interest she has shown in visiting it frequently since she came to Sawant Wady, and in having the girls sent to her house for instruction in needlework. In the name of the committee as well as in my own, I beg to tender to that lady our warmest thanks. When next we meet I hope we shall have greater progress to congratulate the committee upon than is at present apparent, as it is in contemplation to make shortly some long-thought-of changes in the teaching staff, which are expected to prove beneficial to the school. I must not omit to thank the amiable lady who has been so kind as to come to distribute the prizes to-day. All here present, I am sure, desire that I should express their warmest thanks to her, as well as to the other ladies, native and European, who have graced this assembly with their presence, and thereby shown the interest they take in the promotion of native female education at Sawant Wady.

After Colonel Westropp's speech had been interpreted into Marathee by Mr. Vinayekrow Vithal Sabnis, the girls recited some poems very well, and displayed their needle-work for the inspection of the ladies, who pronounced favourably of the neatness and skill with which it had been executed. The prizes were then distributed by Mrs. Walford to the girls, who looked very neat and nice in their smart clothes and with garlands of fresh flowers in their hair. When the distribution was being made the band played in the gardens outside. The Rev. C. Walford afterwards delivered an address. Garlands of flowers, *pansupari*, &c., having been distributed, the ladies went behind the *purdas* into the adjoining room, where the Ranees were seated, and received them. After they returned the assembly dispersed, and thus ended a ceremony which it is hoped will have created fresh interest in female education at Sawant Wady.

REV. DR. BANERJEE.

On Sunday, May 16th, there breathed his last in Calcutta a man who has left his mark on the age, and who was one of the finest illustrations of the beneficial effect of British rule in developing native talent. The man we refer to is the Rev. Dr. Banerjee, whose name was a household word for many years in Calcutta, where his writings and example will cheer the path of others who are following in his footsteps. Last year we lost a man who was equally distinguished, but in a different sphere—that of politics—the Hon. Kristo Das Pal. Dr. Banerjee's cultivated mind and genial spirit made him a pioneer in what is an object of the National Indian Association—the promoting social intercourse between Europeans and Natives. In that Dr. Banerjee so held his own, whether in Government circles or at the social clerical gatherings of the Bishop of Calcutta, as enabled him to be a link between the two races, while he never shrunk from declaring fully the views of his countrymen on the various subjects of the day and the stirring events in India.

The writer of this lived two years in the same house with Dr. Banerjee, and never has he found a more congenial companion. He made his acquaintance first in 1840, on his landing in Calcutta, and it was quite cheering to see a man in

his position not yielding to the Anglo-mania of the day, which would have swept into oblivion the great Sanskrit language, with its vast treasures of lore. Not only was Dr. Banerjee by his writings an upholder of Sanskrit literature, but also one of the most active promoters of Bengali literature, as his numerous works testify. He has composed or translated some thirty works in the Bengali language, besides numerous contributions to periodical literature. As a Professor in Bishop's College, Examiner to Fort William College, Fellow of the University, and Municipal Commissioner, he found an active sphere for his talents. He contributed valuable service also to a translation of the Prayer Book and portions of the Scriptures. We hope a memoir of him may be published under the heading of "The Life and Times of the Rev. Dr. Banerjee."

J. LONG.

INDIAN INTELLIGENCE.

In the address presented by an influential deputation of the Bombay Association to Lord Reay, a hope was expressed that the indigenous arts and industries, which have recently begun to revive, through the encouragement given by the late Viceroy, will receive further support from the Bombay Government. Also, that the Technical School, to be established to commemorate the name of the Marquis of Ripon, will be substantially aided.

The Maharaja of Bhowanagar has decided to establish an orphanage in his State.

We regret to announce the death, on May 8th, of the Thakore Sahab of Wadhwan, in Katthiawar, the news of which has been received by telegram.

Moonshi Peary Lal, the reformer of the North-West in regard to expenditure at marriages, is compiling a Report of his work during the last 21 years. He has addressed nearly a thousand meetings on the question of extravagance in marriage ceremonies, and it is said that about 40,000 marriages have been celebrated in accordance with his reformed rules and scale.

Sir Charles Turner presided, a few weeks ago, at the prize distribution to the successful pupils of the Madras Agricultural College. It appears that since 1876, when the College was established, 83 persons have gone through the full course of training. The Principal, Mr. Robertson, has ascertained the

present employment of 74, as follows: 17 are employed as owners, superintendents, or occupiers of estates and farms; 5 as agricultural lecturers and instructors; 4 as agricultural inspectors; 8 as land revenue inspectors; 11 in the Forest Department of the Madras Presidency and Native States; 19 as local cattle diseases inspectors and private veterinary practitioners; 5 as collectors, clerks, museum curator; 4 as general merchants; and one has joined the Royal Agricultural College at Cirencester.

Several parties for ladies have been lately given at Bombay: by Lady Wedderburn, Miss Pechey, M.D., Mrs. Geary, and later by Mrs. Scott. The *Indian Spectator* of April 12th mentions as the "social event of the week" Mrs. Scott's afternoon party, which was attended by 112 Native ladies, Hindu, Mussulman, and Parsee, not counting children. About 50 European ladies were also present, and Lady Reay honoured the party by attending it. The *Jame Jamshid*, a Gujerathi paper, gives an account by a lady present at the gathering, which has been translated as follows: "With very great satisfaction I have to communicate that the respected wife of a well-known Judge, the Hon. Mr. Scott, held a ladies' party, of both European and Native ladies, at her residence, last Thursday, when the ladies of many of the well-known families, both Europeans and Natives, were invited. There is no doubt that this gathering proved very successful; and Lady Reay, the wife of our new Governor, by taking very freely part in the conversation, impressed the minds of Native ladies with a very high opinion of herself. Many of the European ladies who are now present in Bombay attended the party with very great pleasure. Native ladies were also to be seen in great number. (Here follow some leading names, beginning with that of Lady Jamsetjee.) After passing some time in conversation, and in inter-communication, Mrs. Morland and one of the Misses Khursedji Rustomji Kamaji played on the piano, and entertained the guests with sweet strains of music. Other ladies also sang various songs. After all this had taken place, the ladies—now become friends—went for refreshments, and this pleasant gathering came to an end about seven p.m." The *Jame Jamshid*, in remarking on this account of the party, says: "If anything will secure inter-communication between the Natives and Europeans, it is such gatherings. Great honour is due to Mrs. Scott, Mrs. Grattan Geary, and Miss Pechey for such beneficial gatherings, and this obligation will never be forgotten by educated Native families; and we hope that Lady Jamsetjee and some other respected Native ladies, by making such gatherings at their houses, will entertain their European sisters in return."

PERSONAL INTELLIGENCE.

The following gentlemen were called to the Bar on April 29th: Mancherjee Merwanjee Bhownaggee, of Elphinstone College, Bombay (Lincoln's Inn); P. V. Ramasawmi Raju, B.A., Madras (Inner Temple); Ardeshir Kawsjee Settna, Bombay University (Middle Temple).

Philip S. Brito, M.B. Aber., of Ceylon, late Demonstrator of Anatomy in the Aberdeen University, has been admitted member of the Royal College of Surgeons, having undergone the necessary Examinations for the Diploma.

Mr. Judu Money Ghose has taken the B.Sc. degree of the University of Edinburgh in the department of Physical Science.

Kumar Bhabendra Narayan, of Cooch Behar, has passed the First Examination for the triple qualification of L.R.C.P. and L.R.C.S. of Edinburgh, and L.F.P. and S. of Glasgow. He obtained First Class certificates of Honours in (1) Anatomy, (2) Practical Anatomy, (3) Chemistry, (4) Practical Chemistry.

Mr. Bholanath Bose has taken the double qualification of L.R.C.P. and S. Edinburgh.

Mr. Merwanjee Nowrojee Gandevia, Bombay, has passed the Examination in the science and practice of Medicine of the Society of Apothecaries, London.

Mr. Arthur Chuckerbutty, in the First Periodical Examination of Selected Candidates of 1884 for the Indian Civil Service, has received the Prize in Hindustani, value £10.

Mr. Eusuf Ali Khundkar has joined the Middle Temple.

Arrivals.—Mr. N. A. Moos, Professor in the College of Science, Poona; Mr. K. K. Panthaji, Mr. N. D. Allbless, from Bombay; Mr. Eusuf Ali Khundkar, from Bengal.

Departures.—Mr. A. K. Settna, Barrister-at-Law, for Bombay; Mr. P. V. Ramasawmi Raju, Barrister-at-Law, for Madras; Mr. Bholanath Bose, for Calcutta.

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OF
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IN AID OF
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IN INDIA. ;

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING
AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.

2. Lectures in connection with the Objects above stated.

3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.

4. Extending the employment of Medical Women in India.

5. Selecting English teachers for families and schools.

6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.

7. Affording needful information to Indians in England, supplying them with introductions, &c.

8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.



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JULY.

1885.

EDUCATION AMONG THE BURMESE.

BY JOHN JARDINE, U.S.,

Judicial Commissioner of British Burma, and late President of the Educational Syndicate.

The account given in the June number of this *Journal* of "Medicine among the Burmese," by Dr. Cullimore, must, as the learned writer hopes, be of great interest to all who care for the welfare of the agreeable and light-hearted Burmese people. The state of things described as existing about Mandalay when Dr. Cullimore was there, seems to have been almost as dismal as the medical experiences of the Barnabite Friar Sangermano (1792-1808), whose *Description of the Burmese Empire* has just been reprinted, under my editorship, at the Rangoon Government Press. In my Note on Italian Missions, appended to that work, it will be seen that about the year 1728 the Mission contained a Brother Capello, who was "a clever chemist, skilful in surgery and medicine;" while later on, in 1767, one Father Carpani was not only appointed judge over the Europeans at Rangoon by the native King, but also employed himself in teaching and practising medicine. When he left, a Christian Burman was found who had some skill in medicine. In Cardinal Wiseman's Preface to the first edition of Sangermano it is stated that in 1833 there was a young Burman practising as a surgeon in Rome.

At the present time there is one Burmese gentleman practising at Moulmain, who is indebted for his medical education to the American Baptist missionaries, who sent him to America for that purpose. The Syndicate, anxious to encourage native medicine, has several times employed him as an Examiner.

While the above facts shew that the medical wants of the Burmese have not been wholly neglected, there is a good deal of evidence to prove that very little advance has been made in medical teaching under British Rule. A Rangoon correspondent, in the *Medical Press* of May 6th last, states that the ignorant treatments which Sangermano condemned are still used round about Rangoon. Women are still roasted for ten or fifteen days after childbirth: excessive drugging prevails, and the pseudo-science consists of empirical guess-work, mingled with a belief in astrology and charms. What Dr. Cullimore relates of Mandalay is substantially true of Rangoon and the country districts around. In a case which I tried at the Assizes a few years ago, it was proved that the native saya or doctor, with a view to render a patient safe from drowning, had tattooed a picture of a bird on his thigh, after which the patient, so embellished, was tied hand and foot, and kicked into the river for experiment, and so drowned. The correspondent of the *Medical Press* complains that, although the Judicial Commissioner has excluded ignorant persons from the practice of the law by imposing an examination in legal subjects conducted in the English language, any person, however ignorant, may practise as a doctor without examination, control, or even registration.

As Dr. Cullimore states, there are no medical schools in Burma; and although one or two Burmans have been sent by Government to study medicine in the Indian Colleges, no impression has yet been made on the general ignorance. It is true that there are Civil Surgeons with hospitals and dispensaries under their care, and no doubt the Burmans have means of seeing the superior efficacy of the European skill and method; but these surgeons are foreigners, and even the assistants and compounders are Bengalees and Madrasees. It is as if the London hospitals were supplied with 'dressers from Copenhagen and Lisbon.

The Indian books mentioned by Dr. Cullimore and by Dr. Forchhammer, in his *Jardine Prize Essay*, are by no means sound manuals of medicine; they belong to ancient Brah-

manic times, and there are no manuals of modern medicine in the Burmese language. The study of law is in the same deplorable condition: there are no Burmese treatises on contract, tort, or evidence; and I fear some years will elapse before any Burman will endow his native literature with any translation or original work on these subjects. The cause of this apathy is the general absence of any advanced education. No progress can be made except through the reading of English works; but very few Burmans know English well enough to understand properly any technical work in the English language. In a population of nearly four millions in the British territory, one person has taken the degree of B.A. There is no LL.B., and it is only in the last three or four years that a few have passed the first examination in Arts of the University of Calcutta. Among ninety-two who went up to an easy examination in surveying, not one passed; only one passed of eighteen who tried to be admitted as Advocates of the lower grade. The Examiners reported that most of them could hardly write English, the standard of general education being deplorably low.

These facts are the more remarkable because the state of primary education in Burma is far better, so far as the male population is concerned, than in the other provinces of the Indian Empire. The Census Report shows that fifty-three per cent. of the males are either able to read and write, or are at school. Ten per cent. of the males are under instruction. Burma is stated to be on a level with Western Europe, coming between Belgium and Austria. The Census Officer attributes this excellent result to the monastic system of the Buddhist religion. There are thousands of monasteries where the monks instruct the boys in the three Rs: out of 88,553 children in inspected schools, 65,320 belong to the schools of these monks. Under the wise policy of Sir Arthur Phayre, the indigenous system has been kept up; the State department is an auxiliary and regulative machine by its side. At the same time, there are many excellent schools belonging to the various Christian missions, whose energy in respect of education is beyond all praise. The question then arises, how advanced education should have made so little progress. Why should there be such difficulty in procuring candidates fit for such well-paying professions as the law, medicine, and the subordinate Civil Service?

My own opinion is, that Burma has suffered from the want of endowments and scholarships, and from the absence during the past of anything like a Local Board of Education, in which the heads of the Missionary Colleges, the members of the learned professions, and the leaders of the native world, could meet to discuss, and provide for the change of things which the British Government has brought in its train.

Till lately there were no scholarships for advanced students; and such as there are, are nearly all found by Government, and are charges on the Budget. Under a merely official system, the Burmans were not tempted to subscribe any money for such purposes; indeed, they were never asked to do so, while the idle sneers of the utilitarians, who ridiculed the donations for religious purposes, merely hurt the better feelings of the best of the people. Things are changing, however, and the credit for a very large reform is due to Mr. Bernard, the present Chief Commissioner.

On the 25th August, 1881, Mr. Bernard constituted a Local Board, called the Educational Syndicate, "for the purpose of directing and controlling the public examinations under the grant-in-aid rules, and for promoting the study of medicine, engineering, law, and technical arts." The Director of Instruction and some of his subordinates got seats, but so did the local Judges and the Civil Surgeon, while the missionary bodies got full representation, and a large proportion of the native element was also included. The Roman Catholic Bishop, Bigandet, a scholar of European reputation, consented to be Vice-President; and I gladly became President in hopes of smoothing the road the officials and non-officials were to travel together. We met for the first time at a public breakfast; and for some time, until Mr. Bernard handed over to us a splendid hall, our meetings were held in my drawing-room, which was convenient on hot afternoons, as it enabled my wife to supply us with tea and cakes. In a few months, the examination system was remodelled; the Karen language was included, and a Vernacular middle-school test established. In February, 1882, the Syndicate determined to establish a Public Library; at the formal opening many Buddhist monks attended in state. It now contains about 3,000 volumes, and my time in England has been utilised to expend above £300 given by the Government for other books. In this way the very best books of reference—the classics,

general literature, and works on law, medicine, the arts, and every scholastic subject--are provided for the use of the scholar, the teacher, and the professional man. Vernacular literature has not been neglected. This Library is open all day long, and is called the Bernard Free Library.

Since then, the authorities have shown their confidence in the Board by handing over the examinations for the subordinate Civil Service and the office of Advocate to its management. The municipal scholarship schemes were all settled by the Board. The Chief Commissioner has even informed the Viceroy's Government that the examinations for grants-in-aid might have broken down if they had not been conducted by a representative body that gave a public hearing to all objections and objectors. The Director of Instruction, many of whose duties were transferred to the Board, has now admitted the value of its work, and looks forward to its developing into a University. The Bishop of Rangoon, who has publicly noticed the sad state of native medicine, and who is himself an M.D. and gold-medallist of Edinburgh, has also advocated the creation of a University; and, so far as I can judge, this proposal is not in advance of the time, but is much required even now. Formerly there was no technical school in Rangoon; but the Syndicate created a Law School, with two professors, and a medical class is sure to follow. A College of Arts, the first ever created in Burma, has lately been established; and, at the suggestion of the Marquis of Ripon, it will be placed under the Syndicate, and thus secure the confidence and support of the missions and the native world, without which it would certainly be a failure.

Indeed, the Province of Burma owes a deep debt of gratitude to Lord Ripon for his recognition of this most important fact of all: but for his scheme of local self-government, the Board would never have existed, and there would have been no Free Library, no law teaching, no widely-diffused interest in these matters. I have been assured by a Doctor of Divinity, who labours among the poor Karens, that they watch with interest the regularly-published accounts of the Board's debates. Large donations have been offered by the Bishop of Rangoon and others for founding scholarships. One learned Missionary made a promise to the Director of Instruction to collect a lac of rupees, if the latter gentleman would join in the proposal. A native gentleman, on a modest

salary, came to me to offer, quite spontaneously, Rs. 100. Surely, no more certain signs of liberality could be wanted. But, unfortunately, jealousies and misunderstandings occurred. Lord Ripon's general policy was the subject throughout India of violent discussion, and a legal objection was suddenly sprung that the Board was not a corporation competent to hold property. The tide of liberality was thus arrested, and the money has not yet been accepted; but I am informed that for about a year negotiations have been going on for the purpose of conferring on the Board a legal corporate capacity to hold funds, and I do not despair of this means of assisting the poor student being provided before long. As in India, the founding of scholarships will soon become a common instance of Burman charity; and as endowments grow up around a University of Rangoon, the medical question will solve itself.

A good many objections are taken to the constitution of the Board; but this, like the discussion in England on the Franchise, indicates the interest which the public take in it. Perhaps the greatest defect is the absence of any lady-members. I had myself to go to school, and study questions raised about herring-bone and other kinds of fancy work which arose under the Standards. The male members evidently got up these subjects at second-hand, and we all wished we had a lady at the Council table. Female education has been neglected in Burma. It appears in the Census Report that only 3.60 per cent. of the females can be described as either educated or being taught. This ignorance prevails in a country where there is no prejudice against female education, where the women are as independent and free as in England and America. As Lord Ripon pointed out, at a State dinner, when he visited Rangoon, there is no excuse for the neglected state of female education, but every reason for applying all the remedies that lie in our power. Another objection—which I do not at all endorse, and which savours of Indian officialism—is, that some members of the Board, even in the Educational Department, are not men of academical learning. This objection would exclude natives of Burma altogether. I take it that University College, at Nottingham, with its 1500 students of both sexes, its technical teaching, its workshops and science classes, its evening classes, its care of the Board-school teachers, and its great Free Library and

Museum, is a successful model to follow. Its Managing Committee has done things which we officials in Burma have not even thought of, much less attempted. The Committee includes the Mayor, five Aldermen, and eight Common Councilors, with only four or five University Dons. It succeeds in attracting endowments where we fail. I think that it is only pedants who despise the wisdom and help of able though unlearned men, and, for my part, would be glad to abolish the narrow pedantry and mere officialism which in Burma, as elsewhere, hinder free movement and stop progress.

THE STATE OF INDIA, ESPECIALLY BENGAL,
WHEN CALCUTTA WAS INHABITED BY TIGERS,
AND ST. PETERSBURGH BY WOLVES,

AS SHOWN BY THE RECORDS OF THE INDIA OFFICE.

In 1869 I published in Calcutta, for the Government of India, Selections from its Records between 1749 and 1768, throwing light mainly on the social condition of India. In the present year I shall take up the earliest documents to be found in the India Office that throw light on persons, places, and things in India previous to the foundation of Calcutta in 1690. In examining those old musty MSS., I found much material for the historian; the Portuguese and Dutch come on the scene, while the French were just making their appearance. The English merchants of Leadenhall Street, who constituted the grandest corporation the world ever saw, at that period never seem to have realised what a glorious future was opening out to them—how could they?

A friend of mine, Mr. Barlow, some years ago bought for a few shillings a MS., the Diary of Sir W. Hedges, who, in the year 1681, was sent out by the Court of Directors as their agent and governor for their affairs in the Bay of Bengal. He left England November 20, 1681, and arrived opposite the site of Calcutta July 23, 1682. There was no Calcutta then; a forest invested by tigers occupied the place where the palatial buildings of Chaurangi now rise. Hedges passes up, and the first place he touches at is Hugly. His

remarks are brief, but a few words give one a peep into the state of society at that time—factory life, with its sleepiness, quarrels and narrowness; the oppression of the Natives by the Moslems, who understood the art of extorting money by “slippering (beating on the soles of the feet), chambucking (whipping), and drubbing till the party could not speak.” Mr. Hedges notices Santipur, Dacca, Cossimbazar, Hugly. He continued in Bengal until superseded in September, 1684, and on Christmas of that year he left Barnagor for Persia, arriving in England after a journey of two years three months from Bengal. He held office in Bengal two years one month. On March 6, 1688, he was knighted in James the Second’s bed-chamber at Whitehall—where is the site of that room?

I offered this MS. to the Hakluyt Society, and they agreed to publish it; I undertaking to furnish Notes and a Dissertation on that period of our history. By the permission of the Secretary of State, the Records of the India Office were thrown open to me, and I here take as my standpoint, the state of India, and especially Bengal, when Calcutta was inhabited by tigers and St. Petersburg by wolves. I refer to the latter city because of the wonderful series of most unexpected events by which England has moved north from a swamp in Bengal, and Russia south from the marshes of St. Petersburg, till we arrive at the meeting of the waters on the northern frontier of India—from Calcutta to Herat, from St. Petersburg to Herat.

I select a few subjects from my MS. The *language* of some of the Records is quaint and pithy. A letter from Chuttanutte (Calcutta) to Cossimbazar, 1699: “Try and get part of the debt owing; half a loaf is better than no bread, as our masters say.” The Court of Directors write in 1627, on their reconciliation with the King of Bantam: “To covenant upon presumption, where there’s no certainty, may bring one home by weeping cross.” In 1690 an order was given to “Mr. Thorowgood to manage the Company’s candle at the sale.” This now obscure order refers to the practice of auctioneering things by inch of candle.

The *Company* has been designated very properly as “the Great Empire of the Middle Classes,” the merchants of London; and they held to that policy, for as early as 1600 they resolved “not to employ any gentlemen in any place of charge, lest the suspicion of the employment of gentlemen being taken

hold uppon by the generalities do dryve a greater number of the Adventurers to withdraw their contributions." They evidently meant by gentlemen the Cavalier or roisterer of Scott's novels, who, like the Irish squireen, knew only how to sport and drink. The Court, however, understood true gentlemanly courtesy: their old letters generally conclude with "Your friends and servants," "Your loving friends," "Your assured friends."

Factory life must have been dreary and dull. Two hours a day did the work of the factory. There was a library in the factory of Masulipatan composed of 73 volumes, chiefly ponderous tomes of divinity. The Court wrote to Fort St. George, 1670: "We send you copies of two useful treatises lately extant, one touching the existence of God, the other against Popery." The factory at Masulipatan was of one story, and was damp. The Chaplain's house cost the Company 12 rupees a month. We need not be surprised at people *quarrelling*, as on shipboard in olden days. In 1676 the Court wrote to Madras: "Our business is impeded and our nation itself brought into contempt by the differences among our servants at the Bay." The *post* afforded little relief. Despatches from Calcutta to Surat took two months in the transit overland, *via* Aleppo. When at sea a shot or piece of lead was to be attached to the packets, which were to be thrown overboard should an enemy take the ship. January and February were the vacancies of business; at other times it was difficult even for the Chief to be away a night from the factory.

The Company were opposed to their servants getting into *debt*, and in 1678 an order was issued at Madras to give no remedy in the Court of Judicature against their persons, or pay to any trusting officers, soldiers, or seamen except for diet. "All persons in the Company's service are to receive their pay every month, or forfeit it altogether." *Frugality* was the order of the day. In 1680 candles are to be allowed only to the Chiefs of Council, to the Chaplain and to the Surgeon; the others to use lamps. The Court wrote to Surat, 1677-8: "You are to forbear firing of guns on frivolous occasions and at drinking of healths, for our powder will be better bestowed upon our enemies." The diet money for each of the Council at Bombay, in 1673, not to exceed 25 rupees a month. At Masulipatan, 1677, Mr. Main-

waring, the chief, was allowed two candles and one pint of oil daily.

Presents to Native Chiefs were customary; in 1698, at Calcutta, some curious flint ware, and wax figures with black hair, were to be sent to please the Prince and help in procuring the dewanship of the town. In 1675 a present of strofng waters and spirits was sent to the Governor of Masulipatan—"spirits the most acceptable present to him which goes under the name of rosewater." In 1691 the English authorities searched Calcutta for a good looking-glass as a present, but could not find one. In Madras, in 1680, they made a present to the Nawab of 10 yards of scarlet cloth, two sword blades of the best, 24 quarts of cherry brandy, and two English cheeses.

Though the Court was opposed to having "gentlemen" in the service, yet they were sticklers for rank and *precedence*. In 1678 they issued an order that in Divine Service there should be no unbecoming mixture of sexes; the Chief should sit opposite the minister, next to him on the left the Councillors, according to their respective degree; at the right hand of the Chief the Councillors' wives to have their chairs, agreeable to the order of their husbands' stations; the same rule among others, "according to their several qualities." These and St. James's rules about rank in church do not agree. I have stood in the Cathedral of Nijni Novgorod, in Russia, close to the late Emperor of Russia, at Divine Service, and a man dressed in sheepskins stood close to the Czar. This rule of *precedence* extended also to table. We find in 1675, at Masulipatan, the Chaplain claimed his place at the dinner table next the second in Council, and it was conceded to him, as the controversy "might inflame the dining-room, which is sometimes made intolerably hot on other accounts."

The bad treatment of *Natives* by Europeans was at an early period condemned. We have an order from Madras, 1678, that "if any English soldier strike a Native, he shall stand sentinel in arms, or, being made fast to the breech of a gun, shall receive so many stripes as his officers shall think fit, or shall ride the horse (wooden) so many hours." Yet in Calcutta, in 1701, the authorities seem to have had a different policy towards the Bengali. They say of a Native Agent who was fined 6,000 rs. for exacting money from Native merchants and peons, "Little will be got from him until his back and belly

pay for it, it being the Bengallee's custom to receive many stripes before they part with a few rupees." They call them "rascally fellows." The term "black fellow" occurs in a letter from a Company's servant in 1676 at Masulipatan.

We find at that time the English Chief of Masulipatan paying a visit to the Avildar, who entertained him with a supper. About the same period the King of Golconda, attending Divine Service at Masulipatan, noticed the English ladies had books; to be satisfied they could read, he gave the Chief's Bible and Prayer Book into the hands of two English ladies, to test their ability to read.

In 1678 *duelling* was punished with two months' imprisonment "only with rice and water." The punishment was evidently obsolete in Francis and Hastings's time. The Court in 1676 wrote out to Surat: "We observe that out of three theeves, two were executed and one made a slave. We do not approve of putting any to death for theft."

Afternoon tea, now so common, was in use among the Dutch in India two centuries ago. They rose with the sun, dined at mid-day, then the siesta, and about four took their tea, after that a long walk, supper about seven, and bed at ten. They considered tea dispersed the gross vapours of the head and stomach, and consequently exhilarated the spirits. It would have been well had the English adopted that custom, as it might have saved many a person from the temptations of what is often referred to in the old Records—the *Punch House*. In Balasore, in 1676, the English authorities forbade Punch Houses within the English Compound, as opposed to the health and quiet of the place and hostile to the Lascars; and with regard to those outside, only two or three were allowed. Punch was to be made only in the Factory Arsenal, and a moderate price was to be set on what they sold. Canary was the favourite wine. In 1680 four butts of strong beer arrived in Madras; but beer last century was not a popular drink. A private soldier in Madras, in 1679, was ordered, for being drunk, to ride the wooden horse three several days, three hours at a time. In Madras, 1682, "Thomas Barrett, having most infamously in his cups drank a health to the Devil, was ordered to be imprisoned, and then sent away by the ships."

The name Calcutta first occurs in 1700; before that it was called Chuttanuttee. The *early days of Calcutta* were very simple. In 1698, the authorities there ordered their servants

in the country to write on country paper, for "we have no English paper that's fit to write upon." In 1697: "The cook-room in the Fort being built with thatch and several times burnt down, ordered to be made of brick." In 1690 an order was signed by Charnock and Members of Council: "Pray send back with the boat 10 rupis worth of geese and 10 rs. worth of large fflowls." They had not a palankin in the place that year. In 1698 no scissors, penknives and knives to send from Calcutta to the country—none were to be had in Calcutta; also very few medicines, only empty pots. Even as late as 1758 the New Fort of Calcutta was built on the site of Govindpur, described as "a large village surrounded by a tiger jungle." One of the earliest buildings in Calcutta was the Temple of Ula uta Devi, or the Goddess of Cholera, erected by an English merchant (Duncan) about 1720, to please his Hindu friends. Crowds of Hindus used to frequent it to present offerings to propitiate the Deity (*Asiatic Journal*, 1818). An image of Ula Bibi was worshipped at Kidderpur in consequence of the outbreak of the cholera epidemic in 1817 in Jessore and Calcutta.

(To be continued.)

J. LONG.

THE BAR EXAMINATION.

As so many Indian gentlemen are students of the different Inns of Court, and as the number tends steadily to increase, a few remarks on the examinations preparatory to the call to the Bar may, perhaps, not be *mal à propos*.

In the March number, 1881, of this *Journal* I contributed an article stating the subjects requisite for the Bar Pass Examination, and the various scholarships and studentships open to those desirous of obtaining them. I now propose to make some suggestions relative to the scheme and course of reading. I have made similar suggestions in the preface to one or two of my works for students, and I have been told they have been useful; and I trust that what I say here may be the same.

I shall confine my remarks here exclusively to the Bar Pass, which, although it is not a difficult examination, is

troublesome to Indian students, owing to its nature being foreign to the style of education with which they are familiar, and which, consequently, often procrastinates their stay in this country. Besides, so few attempt the studentships—owing, no doubt, to the amount of knowledge of the Latin language necessary—that information concerning them may not be uninteresting to the majority of the readers. It is highly satisfactory to observe, however, that whenever natives of India have become candidates for these distinctions, the result has been eminently creditable to them. Formerly there was an honour examination, passing which exempted a student from two terms; but it is now abolished.

The Roman Law portion of the Examination is usually taken up first (after keeping four terms). The subject is part of the *Institutes* of Justinian. The Examiners are very easy towards natives of India in this subject. They excuse their answering any passages which involve a knowledge of Latin. Hence the Latin text may be omitted altogether. The book usually read is Sandars' *Justinian*, to which may be added Hunter's *Introduction to Roman Law*—the third edition of this is just published. — This last is an excellent little book, written in Professor Hunter's usual lucid and masterly style. This small work is scarcely enough in itself; though sometimes the examination has been so simple that, leaving out the Latin, anybody could have answered almost every question from it alone. But I do not recommend trusting solely to it; more especially because the more marks a candidate gets in the Roman Law, or in fact in any one subject, the less it is necessary to get in the others. Therefore, a student knowing something of Latin already should by all means get up the text, and not omit it because it is not compulsory, so as to obtain as many marks as possible. But it is not worth while for those who are entirely ignorant of the language to learn it on purpose.

The student will find Sandars' *Justinian* rather an unarranged and rambling work. After giving the text, and a translation of each paragraph in the order of the original, Mr. Sandars (after the translation of each paragraph) adds notes of his own, collected from Gaius, from the *Digest*, and other sources, thus forming a most valuable collection of material; but he makes no attempt at any order or scheme of arrangement, probably purposely, leaving this for the student himself.

stick to one book, or, at all events, to a standard work, for getting up the whole field of the subject in detail, and a small book by way of revision.

In the Real Property, and also in the Equity, as a rule, rather more is required than can be gathered from a single book. The questions in these papers occasionally assume a somewhat practical form, requiring rather the application of knowledge acquired than the mere knowledge of a theoretical work. For students who are in chambers, or reading privately with anyone, this is immaterial, as the law is placed before them in its practical shape. My remarks are directed to those who are reading alone, and all I can suggest their doing is this: to bear in mind that what they read is not to be learnt as a school book, but it is to be *understood*. Over and over again I have seen men count the pages in such and such a book: "114 pages to be got up," and so on. This is a most absurd way of setting to work with a subject like "law." It does not follow at all, because a book is long or short, the subject it deals with is the same. It may be extremely small, and yet replete with information; or long and spun-out, with nothing at all in it. In a subject like law, it is its foundation and structure which is the bugbear to be grappled with. When a student has the principles grafted in his brain, and lying in his mind's eye like a map, however practical a question may be, he will be able to tell directly in what department of the subject the answer to it may be found. That is why older men (of whom there are so many nowadays coming to the Bar) have, as a rule, less difficulty with the Bar Examination than young men. They look at each question in a practical light, in the light of common sense; while often a younger man, if the question is not framed so that the answer can be found pat in the book he has been reading, considers it something he has never come across, and does not attempt to answer it. In fact, he does not recognise it in a new cloak; whereas, if he searched into the question he would penetrate its disguise. A student may with advantage sometimes supplement his reading by turning to books of reference and practise. Thus, in the Equity subject of Partnership (Mr. Pollock's being the work I suggest to read), he should look in Prideaux's *Precedents* to see the form of a Partnership Deed, or in Seton to see a Dissolution Decree—a question asked recently. This is not contradictory

to my previous advice as to sticking to one book. What I mean is, not to—as men often will do—read two authors on precisely the same subject. Ascertaining the application of a theoretical work by reference to a practical work is totally different, and eminently useful.

That which presents the most difficulty to Indians is the subject of Real Property, because, independently of being in itself intricate and uninteresting, the land laws of England are so widely different to those of India that, no matter what acquaintance the student may have with his own laws—though I have found in most cases that students come here without any previous knowledge of law in any shape or form—this must necessarily come upon him as something totally new. The fact that acquaintance with English real property law will be no subsequent benefit, also prevents the Indian student from attacking it *con amore*, and thus adds to the trouble he finds in mastering it.

The books suggested by the Council of Legal Education for perusal are Williams's *Real Property* and Goodeve's *Real Property*, though the Examiners do not habitually confine themselves to the matter comprised in the works they suggest. But, however, if the student thoroughly understands either of them—so as to be able to answer questions set, not straightforward, but in a searching and practical form—he is pretty sure to pass.

I advise students to attack the text-books on English law in the same way as I have already suggested for the Roman law. Besides marking and underlining passages of importance in the text-book itself, and also such marginal notes as are not given sufficiently in full, the student should have a note-book, and take down headings and definitions. For example, take the subject of Life Estates. Williams's *Real Property*, c. 1:

CH. 1.—AN ESTATE FOR LIFE.

1. Quantity—Peculiarities—What words confer it.

2. Kinds—

i. For one's own life:

For the life of another— (*Pur autre vie*)

General occupant—1 Vic. c. 26, s. 3. Can he still exist?

6. Anne, c. 18.

ii. Absolute.

Determinable, as an estate "*durante viduitate*."

iii. For one's natural life.

Outlawry determines this.

Civil life.

3. Incidents to a life estate :

- i. Committing waste—Definition of— timber.
- ii. Kinds of waste—
 - Legal,
 - Equitable,
 - Voluntary,
 - Permissive.
- iii. Statutes on waste—
 - Judicature Act, 1873, s. 25, subs. 3.
 - Settled Land Act, 1882, s. 35.
- iv. Leases—The power of a tenant for life to lease,
 - (a) According to the Common Law,
 - (β) Under Statute Law.
 - Settled Estate Act, 1877, } (note their
 - Settled Land Act, 1882 } provisions.)
- v. Emblements—What :
 - Whether tenant for life can take them.
 - “ under-tenant of tenant for life can.
 - Note 14 and 15 Vic. c. 25.
- vi. Apportionment of rent :
 - (a) Common Law principle as to this.
 - (β) Apportionment Act of 1870.
- vii. Powers given by recent Statutes to limited owners.
 - The Drainage Acts.
 - The Improvement of Land Act, 1864.
 - The Settled Estates Act, 1877.
 - The Settled Land Act, 1882.

In this way, the whole work may be comprised in a note-book in a set of headings. Shortly before the examination, the note-book of headings should be revised, the student endeavouring to go through in memory the passages to which the headings relate ; to refer to the book for those forgotten, and also to underline the latter ; and once more, a day or two before going up, to traverse the underlined headings in the note-book only, so that in this way no portion of the book is omitted, and the passages previously forgotten are thus fresh on the memory.

While reading the work, for practise, past examination questions should be answered, and the student should compose questions himself on the points under perusal, and then answer them, or go through some book of examination questions and answers. To acquire ease and rapidity in answering questions is of great importance. Frequently students

know what an answer ought to be, yet, from want of practise, are unable to put it in a concise and intelligible shape; and as the time at the examination is limited, there is not much opportunity for thinking, revising, or re-writing. This remark applies with particular force to natives of India, who sometimes have difficulty in expressing their ideas freely in English, a foreign tongue to them; or, again, one may know the subject and the answer, and yet, from its shape, be unable to perceive or mistake its drift. Familiarity with the tenor of questions, and readiness to answer them, comes with experience and practise alone.

Further, at the *viva voce*, where candidates are called before the Examiners, and verbal interrogatories submitted to them, the nervousness incident to such an ordeal as an examination, and the short time necessarily allotted to each person for answering, naturally tends to make him hesitate, and be unable to give a prompt reply.

For those who are reading alone, the only advice I can give is, that two or three may combine and ask one another questions, and thus obtain familiarity with *viva voce* practise. The only objection to this is, that unless the questions are framed straight from matter found in a book, or from cases or statutes, they not being of a speculative form, there is no test as to the correctness of the answers. It is rather like the blind leading the blind. .

Personal Property should be read next. Personal and Real Property, in fact, form one paper. Williams is the book recommended. The Personal Property is not so hard as the Real Property, and there are fewer questions on it; besides, some portions of the book may be skimmed, if not entirely omitted. For instance, questions have rarely been asked on Bankruptcy, Arbitration, Company, or Shipping Law. The chapters on Contracts, Torts, Settlements, and Partnership come in conveniently useful as being an introduction to those subjects in the Common Law and Equity. Those portions relating to Settlements, Administrations, Sale, and the Law of Husband and Wife, should be most carefully attended to.

The work named for the Common Law is Broom's *Commentaries*. It is best, of course, to adhere to the book given, though similar information will be found in any works on the same subjects. These subjects are four—Contract, Tort, Queen's Bench, Procedure and Criminal Law.

Students need not be alarmed at the size of Broom's *Commentaries*. It is not so formidable as it looks; it is easy reading, replete with illustrations, and does not contain more matter than many books half its size.

In the Equity branch, Trust and Partnership, there are at present no books noticed. Lewin is the leading work on the law of Trusts, and although so large, its arrangement is so admirable that the leading principles can be gathered and understood without elaborate perusal of the whole work. Should, however, a small work be preferred, there is one by Mr. Underhill, which contains about sufficient for the examination. But it would be better to use Lewin. On Partnership, the works are Lindley and Pollock. Lindley is, perhaps, too large for examination purposes. In Pollock, answers to most of the questions can generally be found. I should advise the perusal of the latter, with occasional reference to Lindley. The Equity subjects, however, change, and probably after January next some other branch of Equity may be substituted for Partnership.

JOSEPH A. SHEARWOOD.

(To be continued.)

PHYSICAL TRAINING FOR INDIA.

The following is a translation of a Gujarathi lecture on "Physical Education among the Parsees," in connection with the Dnyan Pursanik Society, Bombay, on 3rd March, 1885, by Mr. Muncherjee Framjee Patell, B.A.:

What is exercise? What are its advantages? Where is the necessity of undergoing it? These are questions on which the knowledge of the Parsees is very limited, and it is for this reason that I have availed myself of the present opportunity to place before you my ideas on the subject. I do not propose to treat it as a medical man would do, or as having read extensively on the subject, but in a practical manner.

There is a difference of opinion, not only among our people in general, but even among our medical men, as to the desirability of taking exercise, and as to the best way of doing it. We know that many are in favour of sending boys to the gymnasium, the cricket field, the swimming bath, &c.; whilst others oppose the idea. Some like one thing, and others another; but it is impossible to appreciate properly the advan-

tages and pleasures of any art without personal experience of it. None but those who study eminent authors can understand the pleasures derivable from them, and none but accomplished musicians can imbibe true pleasure from music. And so with exercise; its pleasures and advantages can only be appreciated by those who have undergone it. I will place before you an instructive instance in point. On the subject of swimming there are numberless treatises written in the English language, but three or four excepted, the rest do not appear to have been written by practical swimmers. One ignoramus started a theory that if a man dived with closed eyes, he could not open them under water; another supports the theory, and gravely asserts as its reason that the pressure of water prevents the lids from opening. Now, any common diver will say that there is no difficulty in shutting or opening the eyes under water. This will convince you of what little value such opinions are, and I leave it to you to take them for what they are worth.

It is very easy to understand what is exercise. Exercise is the movement of the different parts of our body. Nature has presented us with various gifts—such as legs to walk, hands to work, eyes to see, the mind to think, &c., and complete health is attainable only when all the parts are brought into play according to certain fixed laws of Nature. If any limbs or organs are overworked suddenly, they become weak, and such as do not get sufficient work become idle and diseased. Nature, again, is so just that she nourishes the active parts more than the idle ones; thus the parts to which we do not give sufficient work soon become weak for want of nutrition. Many people keep up the practice of walking, and their legs are consequently strong; but if they have to lift up a weight their hands decline to do so, as the hands, being not put regularly to work, become weak and incapable. An oculist calculates that if a man's eyes were closed for a period of twelve years—that is, not a ray of light being allowed to enter them during the time—the man would not be able to see, although no apparent injury to the eyes could be noticed. When a man can do a thing well, by reason of doing it every day, we say it is simply by practice. As, for instance, if a man takes a long walk every day, he will experience no difficulty when, if some day he may be required to go a long distance. We attribute this to practice; but what is practice? Practice really means the development of such parts of the body and the mind as are required for performing a certain act. This development is the result of doing the thing little by little every day. So that what a man cannot do at first he may be able to do at last, by doing it bit by bit every day; for this necessarily strengthens the parts required for the per-

formance of such an act. We have read in ancient history, that when Milo commenced the practice of lifting weights, he made his first experiment with a new-born calf, and, having succeeded in lifting it, he continued the process every day for a long time, till the calf had grown into a bull; for as the weight of the animal increased every day, the strength required for lifting it also developed in Milo. Allowing for exaggeration, the story explains how things that seem impossible at first may be accomplished by exercising little by little; as, at last, the crossing of the English Channel was accomplished by Webb, which was considered impracticable before he did it.

Those who live in villages, and cultivate fields, enjoy life in accordance with the laws of nature, and are consequently free from many of the complaints to which the city people are liable. In a city we cannot live as we ought to do. The temptations of a city life, family difficulties, and the constant desk-work for the sake of bread, may be pointed out as some of the prominent reasons for such a state of things.

At one time considerable attention was paid to physical culture among our people, so much so, that some eminent gymnasts abused their strength to such an extent as to bring their career to a speedy and disgraceful end. This turned the tide of popular thought against gymnastics. But, if we enquire into the cause of such a state of things, we shall trace it to the fact that, in the last generation, those who took too much physical culture neglected mental education altogether. At present we encourage the latter at the cost of the former, and sooner or later must a time come when the baneful effects will be noticed; in fact, some signs are apparent even now. The most proper way of leading a healthy, and consequently a happy, life, is to train the body and the mind together, so that the whole human frame may be put to work, properly nourished and vigorous. It is with the object of securing this happy combination that in Europe gymnasiums are attached to schools, and gymkhanas and boats are provided for the business people to spend their morning and evening hours of leisure.

Various objections are urged against exercise, such as corpulence, old age, weak health, &c. But it is the duty of every man, from the time he sees the light of day, to the time that he shuts his eyes for ever, to put to work all the parts of his body. We mark this natural tendency in a new-born babe. If we place it on a bed in a waking state, it will continually move its limbs; and the moment a child takes to walking, it does not like to be at rest. Now, if the child can do a fair amount of work in proportion to its size, why should grown-up people fail to do the same justice to their limbs? At this place, it is neces-

sary to mention that some parents, and particularly mothers, from a mistaken love for their children, and a fear of the injury they would receive by a fall, prevent them from moving about in the house. "Lest dear Jimmy should graze his skin by a fall," the fond mother makes him sit by her side the whole day. But she should know that a child suffers tenfold more from lack of movement of the limbs than it would by the casual loss of two drops of blood, consequent upon a fall. This mistaken love proves detrimental to the future well-being of the child. Children of poor people not being cared for in this way, enjoy all the better health.

Against many of the exercises it is urged that they lead to diseases, such as heart-disease. But are non-gymnastic people free from such complaints? However, granting, for the sake of argument, that men who undergo exercise become liable to many complaints, is it not more from the abuse of exercise than the right use of it that such results follow? It is no wonder if evil comes out of overdoing a thing, to gratify vanity or a desire to excel others. We know that at times schoolboys compete with each other in drinking large quantities of water, and swallow gallons on such occasions. From the disadvantages resulting thereby will anyone infer that water drinking is a bad habit? Why should exercise, then, be blamed, if an overdose of it leads to diseases? The question then arises as to where the line should be drawn, to distinguish moderate exercise from excessive. How long one should exercise in a gymnasium, or swim in a bath, is a question the reply to which everyone should find out for himself, as the length of time which may be too much in one case may be too little in another. The proper rule is, that exercise should be continued till fatigue sets in, and it should be stopped before the frame gets exhausted; for exercise without a little fatigue does not develop the body, while great fatigue breaks it down. Now, in the absence of the knowledge of such a rule, some people read books for instructions, and if they meet with some text on the subject by a practical writer, they stick to the hints contained therein. Many English writers on swimming recommend us not to keep in water for more than ten minutes. Probably, in cold countries like England, a longer stay in water than ten minutes may be injurious; but not so in tropical countries. In Bombay, during summer, little children swim for fifteen minutes with impunity. The same law applies to the training of the mind. The mind should be put to task a little without fatiguing it; for without work the mind will not improve, and a great burden breaks it down. Some parents, who are anxious to push their children in education, should keep this law before them.

I will here ask the attention of the proprietors of private schools, who take up boys after school hours with the noble (?) object of making them go through the matriculation examination. If boys, after working the whole day in schools, do not get time for play and exercise, it is no wonder if they should turn out weak-minded, and lay the foundation of a miserable life in the future. "All work and no play makes Jack a dull boy," is a saying well known to us all; but, to appreciate it properly, we must examine carefully the health of our school-boys. At one time, a friend of mine, while discussing the Factory Act, told me that in Bombay there was a greater necessity for a School Act than for the Factory Act; for, while the latter protected little children from excessive physical work, why should not an Act protect little children from mental overwork? As the parents of children that go to school are more sensible and more able to look after their offspring, there is no necessity for a School Act; but the above illustration shows how disgusted parents are at the amount of mental work which their children have to undergo, being consequently spared no time for play and exercise. The mind, in its natural state, resembles a raw, uncut diamond. As the value of the latter depends on the cultivator and the burnisher, so the cleverness of the mind depends on those who have its care in early age. As the diamond loses its value in the hands of a stupid artisan, so does the tender brain suffer for ever in the hands of foolish parents and heartless teachers. When once this precious jewel is overworked, it loses all its strength, and does not admit of improvement.

(To be continued.)

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

VII.—LOAN EXHIBITION OF WOMEN'S INDUSTRIES, BRISTOL.

We have already referred to the fact that, in the spring of this year, a Loan Exhibition of Women's Industries was held at Bristol, in connection with which Lectures on various interesting and practical subjects were delivered. We give this month extracts from the Report of the Committee for the Exhibition, from which it appears that the undertaking proved a successful one. As industries suited to women are under consideration, now in India, we feel sure that this attempt to collect specimens at one place of all the kinds of work in which women have shown excellence will interest many of our readers.

It seems that the need had been strongly felt at Bristol of technical teaching for girls, and the Exhibition was partly an outcome of that feeling. It was thought likely to be useful as raising the standard of estimation of women's performances, and as showing how technical training in other places had tended to develop ability. "The idea was taken up eagerly in so many directions, that the first suggestion of two or three rooms for a week or two quickly expanded into taking a large house for a month or two, friends being happily found willing to guarantee the sum estimated as needful. The Committee were fortunate in procuring premises so central and suitable as the Queen's Villa, in which the Exhibition was opened, on February 26th, with a *Conversazione*, at which Mr. Weston, the President, and the High Sheriff, Mr. John Harvey, gave opening addresses. It closed with another *Conversazione*, on April 28th, when Mr. Alan Greenwell, the Chairman of Committee, gave a closing address. Between these two dates the admissions by ticket have been over 12,000, not including season ticket-holders, nor the schools, of which several (including the Red Maids and the Preventive Mission) visited the Exhibition, also several parties of working women, who were conducted over it by members of the Committee or other ladies. When the Committee recollect how they used to ask each other, in the early days of the undertaking, whether they might calculate on 1,000 visitors, it will be seen that the results have exceeded anticipations.

"With such moderate resources of time, strength, and funds as they possessed, it was never attempted to make anything like an exhaustive display in any one direction, but rather to suggest as many varieties of work as possible. Thus, though some important industries are barely indicated, and some rising industries represented by perhaps one small specimen, while others have come too late to their knowledge or could not be obtained in time, they hope that the total, as enumerated in the annexed table, may be found to show a wide variety of lines along which women may seek remunerative occupation. But if this enumeration points to wealth of possible scope, yet the list of technical classes from which work for exhibition could be obtained points to much poverty of instruction. Such good work from Dumbarton, from the School of Wood Carving, from the Lambeth and Staffordshire Potteries, from the Chromo-Lithographic Studio, from the Law Copying and Plan Tracing Offices in London; but where are there any such means of instruction in all the West of England? The work from Messrs. Price's, Redcliff, was a bright exception. Therefore, as was pointed out by Mr. Greenwell, in his speech at the closing *Conversazione*, the promoters of this Exhibition desire to see in Bristol more

opportunity afforded to women, similar to those which the Trade and Technical Schools afford to men and boys.* We have, in these days, to face the fact that factories are destroying home industries; that women are being deprived of home work of marketable value. The greater number of industries once wrought by women at home, by the mother, assisted by her daughters and her maid-servants, are now to be bought, factory-made, for hard cash in the shops. In other words, the possession of cash has increased in importance, while the woman's range of domestic industries has decreased. Amid the rapid changes brought about by machinery and science, 'the mere craft-skill acquired yesterday becomes obsolete to-day, when a new process, involving entirely new modes of operation, takes the place of a previous one; nor is there any promise of stability in the process of to-day, which may be again superseded to-morrow by something more nearly approaching ultimate perfection.'† How, then, can the work of those who are untrained do other than lose its worth and respect? Only those who are trained to understand principles as well as to exercise manual skill can hold their own in the race.

"The lecture given by Mrs. Paterson showed how the Women's Printing Society in Westminster, after many difficulties in obtaining instruction, has at last obtained a secure footing, and is teaching girls the different branches of the printer's art. Miss Temple's explanations have pointed out that a scientific method should underlie the principles of taste which women exercise in their dress; and Miss Drew's lecture on 'Dress: Technic and Economic' (which has been reprinted by the Committee, and may be obtained from Mr. Arrowsmith) points to the commercial possibilities opening before a due appreciation of the principles of the trade, to the acquisition of which she advocates the establishment of a Technical School of Dress-making. Miss Baker and Miss Arnott's Cookery Class, which, we are happy to learn, is to continue, reminds us that good

* "In nearly every country which the Commissioners visited they found, in most of the large towns, schools established for the training of girls in various industries, and these schools closely resembled one another in character. In all of these the girls are taught every variety of needlework, including plain sewing, embroidery, the making of linen under-clothing, and dressmaking. The special trades taught in these schools varied in the different countries. In all of them drawing is well taught, and is the principal basis of instruction."—Extract from *Report of Technical Commissioners*, vol. i., p. 166. 1884.

Since their Report was in type, the Committee have heard, with great satisfaction, that it is the intention of the Merchant Venturers of Bristol to open the evening classes of their new schools to girls.

† Opening Address at Birmingham Midland Institute by Dr. SIEMENS, October, 1881.

teaching is not to be despised in this commonest need of daily life. Miss Lippoldt, in her account of Froebel's system for training young children; Miss Van, in her advocacy of the Oral system of Training the Deaf; Mrs. Hoggan, M.D., in her address on Medical Work for Women in India, have each pointed out professions in which women, efficiently equipped, are pursuing useful and honourable careers. Surely, the true lesson of the Exhibition lies in this: First, that there is possibility of skilled occupations for women, in which they may acquire the personal dignity and inspire the respect of independent worth, *when the gates of instruction lie open*. Next, that it needs not to go far to seek scope for skilled occupation: that this may be found in ordinary matters of daily life—in the decoration of our homes, the clothing of our families, the preparation of our food. These common things, properly regarded, thoroughly pursued, afford potential means to enhance the work of women as contributors to the economy of the home and the stability of the State. If this Exhibition has done anything to raise the standard of women's work, especially in the thoughts of those who have the teaching of our industrial population at heart, its object has been achieved."

The following is an enumeration of the main groups of Exhibits:

FINE ARTS.—*Painting*: Historic, Portrait, Animal Life, Landscape, Genre, Flowers, Still Life (in Oils and in Water-Colours). *Crayons and Etchings. Sculpture and Modelling.*

DECORATIVE ARTS.—*Carving. Ceramic*: Original Designs and Decorative Painting (Vases, Plaques, Tiles); Moulded Work (Flowers) in Redcliffe Ware; Moulding and Printing Ordinary Pottery; Primitive Pottery (from Algeria and Fiji). *Domestic Furniture*: Rooms with Furniture and Decorations complete, Sideboard, Screens, Tables, Hand-woven Carpets, Rugs. *Designs*: For China, Fans, Wall Papers, Carpets, Rugs, Chintzes, Christmas Cards. *Minor Arts*: Photography, Painted Mirrors (front painted and back painted), Glass Blinds, Florentine Medium, Lustra Painting, Chrystoleum, Painted Candles.

NEEDLEWORK.—*Lace*: English; Irish; Foreign—Italian, Swedish, Icelandic, Antique of many kinds. *Embroideries*: Decorative—Portières, Cushions, Panels, &c.; Ancient—Needlework Pictures, Samplers, Quilts, Early Scottish Flags; for Dress—Beadwork, Embroideries from Punjab, Burmah, Sweden, Iceland; Ecclesiastic—Altar Cloth and Vestments; Military—Gold and Silver Military Braidings; Plain Work—School Board Code, Patchwork, Ladies' Underclothing.

DRESS.—*Historic*: Old Embroidered Dresses, Aprons, Waist-

coats, Shoes, &c. *Rational Dresses*: For Walking, Climbing, Gymnastics, Children, Babies. *Artistic Dresses*. *Waterproofing*.

MECHANICAL WORK.—*Calculative*: Leven Shipbuilding Yard (Marine Drawings and Calculations), Line Divider. *Copyist*: Plan Tracing, Architectural and Military; Law Engraving, Deeds and Charters (in paper and parchment); Music Copying. *Typography*: Printing, Chromo-Lithography. *Telegraphy*. *Textile Work*: Knitting; Spinning and Weaving—Homespun Linen, Old English Spinning Wheels, Irish and Swiss ditto, Icelandic ditto, Madagascar Cloth; Machine Lace, Frilling, Hosiery (from Nottingham). *Work in Metals*: Wrought Brass Screen, Bellows, Inlaid Frame; Steel Pens in all stages; Iron Hinges in all stages, Nails, Chains. *Work in Paper and Leather*: Box Making, Monogram Stamping, Bookbinding, Children's Shoes, Gloves.

STRAW AND BASKET WORK.—*Straw*: Luton—Bonnets, Specimens of Plait, Toys; Switzerland—Specimens of Plait; Madagascar—Hats, Baskets. *Brushes*: Patent-Handled Scrubbing and Blacking Brushes. *Basket Work* (from the Blind).

CHEMICAL.—Pharmaceutical Preparations, Perfumes, Syrups, Eye Protector.

FARM AND GARDEN PRODUCE.—Roots, Seeds, Jams; Work in Immortelles (flowers).

We may mention that among the exhibits was a copy of the number of the Gujerathi Magazine called *Stri Bodh*, or the Female Instructor, edited by Mr. K. N. Kabraji, in which number all the articles were written by Parsee ladies.

With one of the mottoes on the Report we close this account:

“Let us be content, in work, to do the thing we can.”

TO OUR VISITORS FROM INDIA.

The few words which I should like to address to those who are looking forward to a visit to Great Britain—especially a long visit, for educational purposes—are precisely what I would like to say, with sundry minor variations, to all who are leaving home to go among any strange surroundings. And if these variations could only always be supplied by residents in the countries to which they go, a great deal of trouble might be spared, and many mistakes, wasteful of time, money, temper, and sometimes, alas! of still more precious character and career, would be prevented.

First, then, I would say, when you think of leaving home to improve yourself generally or professionally, take stock of yourself, your aims, powers, and necessities. Ask yourself what you really want, what you can possibly achieve, what you must have, and what you can best go without. Remember that the last is a very important item. Wherever you decide to go, and whatever you decide to do, you will find some disadvantage. Try to find out the disadvantage that will cost you least in the end.

This will involve your endeavouring, before you leave home, to learn all about where you are going. Strive to get all the information you can, from sources as impartial and as varied as possible. Before starting, it is generally best to have a particular destination in view, to know to which school or university town you intend to direct your steps. Do not hesitate to apply there beforehand for information. Get a list of the officials, a prospectus, a kalendar, as the case may be; and if these should fail to tell you explicitly where to apply for further particulars, address yourself to one of the leading men they name, and if your inquiry is not made absolutely in the right quarter, he will see that it reaches it. If there is still difficulty in the way, address a letter beforehand to the Hon. Secretary of the National Indian Association, who, either directly or through the Association's corresponding members, will be able to give the necessary information.

Do not rest content with any single forecast of expenditure, &c. (except perhaps in the matter of class fees, &c.). There is scarcely any subject on which information is less reliable or explicit. People have such different ideas of styles of living, and often speak with dogmatic confidence concerning what can or cannot be done. They are also apt to forget that money has really no fixed value, and that what could have been procured for a shilling a quarter of a century back, may now cost fully half-a-crown. Also, the cost of living varies much in different places in Great Britain. A much smaller income will serve in the Scottish Universities than in those of England. While many people do not fully realise this, others have an exaggerated idea of it. Marvellous stories are always in circulation as to the infinitesimal sums on which young men have lived, at any rate a few years ago, while working for the Scottish degrees. But it is generally ignored that these were the sons of local farmers, and that their real sus-

tenance was sent them from home, whither they repaired on foot for the holidays, returning refitted in clothing and other necessities, so that all the money they needed in College (save for fees) was a trifle for rent. Awkward and disquieting mistakes are sometimes made through these vague assertions. I have heard of an Oriental father who considered that his son's entire income at a Scottish College need not exceed seventy pounds a year, and that anything beyond that must mean extravagance and luxury. He had been told that such had been the complete expenditure of a friend's boy educated in the same place. The unfortunate son found that he needed at least another fifty pounds a year to do the barest justice to health, comfort or education, and on a more minute inquiry being instituted, it proved that the young man whose economy had been made the model had spent seventy pounds per annum in board and lodging only, and had had at least as much again for fees, books, clothes and travelling! So much for over-faith in rash assertions.

It is wise to start from home with too much ready cash actually in the pocket, whence, amid distraction and novelty, it is sadly apt to melt! Yet there should be always a sufficient reserve to draw upon for the contingencies so likely to arise in a strange place, since debt should be carefully avoided as an evil in itself, and as likely to place a stranger in the power of unworthy people, who may exercise it for the purpose of extortion. The man who has to go in debt dare not ask too particularly about the prices of what he requires.

Strangers should be very careful about the first acquaintances they make. They should therefore be on their guard even with their travelling companions, who often have some power to influence their earlier movements when they reach their destination. We would not ask them to be suspicious or ungenial, but only to remember that as there are good and bad, superior and inferior, among their own nation, so there are among strangers; and that they must not be too confiding because they fail at first to recognise the signs by which they have hitherto discriminated between the worthy and the worthless. They have to wait and watch, to "prove all things, and to hold fast that which is good," remembering the quaint rhyme:

"The world in all does but two nations bear,
The Good and Bad, and those mixed everywhere."

On no account should they allow themselves to be prematurely

tempted into permanent arrangements of any kind. Any effort to draw them into such arrangements should be at once regarded with mistrust and negatived. It is but an effort to take advantage of their ignorance of their new surroundings, and indicates that those wishful to take it know that whatever they offer would be speedily rejected when once its true relative value was understood.

This does not mean that strangers should not desire to be really settled as soon as they can fully take in all the bearings of their new environment. It only warns them against doing what a homely English proverb describes as "buying a pig in a poke," *i.e.*, making a bargain which is not fully understood. A little seasonable consideration is the best means of securing desirable settlement.

And when they are fairly settled, it behoves them to be doubly careful of their companions and their actions. They must realise that they are strangers, who have their character to make. They should steadily respect themselves, and never be seduced by loneliness or curiosity to consort with mean companions or to indulge in inferior pleasures. If such temptation is made the stronger by its having already led away some fellow-countrymen, also in voluntary exile, it must still be firmly resisted. We must study to do our duty to others, without being led by them away from our duty to ourselves and to those to whom we owe ourselves. Strangers should never lose sight of the fact that they have in their hands the honour of their race, and that their well-doing and credit will tend to smooth and brighten the lot of every fellow-countryman who comes after them.

The young student should make it a special study to keep his parents or guardians accurately and minutely informed concerning his expenditure, course of study, social life, &c. He should feel that such frankness on his part engenders confidence on theirs, and entitles him to hope for their favourable consideration of anything which he may suggest as possibly advantageous to himself. Parents and guardians should feel it a duty to cultivate this frankness and to meet it with genial sympathy.

As regards the new manners and customs with which a stranger finds himself surrounded, he need allow no diffidence to make him reluctant to enter such good society as may open for him. Well bred people of all nations can recognise each

other by a kind of freemasonry quite apart from and above all matters of mere local etiquette. He must not allow himself to shrink into shy solitude, but must remember that social culture is the end of all culture, and that true society does not distract one from one's immediate duties, but strengthens one for them. Many acquaintances are not desirable, yet all friends must first be acquaintances. A worthy friendship, nobly based, makes one at once at home in the country where it is formed.

In matters of dress, diet, warmth, &c., we should advise any stranger of fairly good health to seek simply to conform as much as possible with the wisest and most cautious sanitary customs of the people among whom he sojourns, as they would apply them to the rather delicate among themselves. It seems best to come to Great Britain during the early summer months, so as to get the full benefit of its brightest days and its bracing autumn before encountering its winter. It is wise not to indulge in any vain hardiness, nor yet to pamper any instinctive shrinking back from unfamiliar claims on endurance. Do not scorn any counsel that may be given you on such subjects, but always receive it with respectful consideration, whether or no it is such as you can accept. Keep your eyes open for all that goes on around you, and, without hankering after mere novelty, note where you see anything that might be advantageously introduced into your own country. Do not scruple to mention any customs of your own which seem to you superior to what you see in that particular respect. Begin early to lay in a little store of treasures to enrich your return home. Time, care, and consideration will make a few shillings do more in this direction than many pounds would do without them.

In a word, at every point regard yourselves as ambassadors sent forth to promote the mutual interests of the countries whence you come and whither you go.

I. FYVIE-MAYO.

PATCHEAPPAH'S CHARITIES, MADRAS.

On May 8th the prize distribution of the Schools connected with the Patcheappah's Charities took place in Patcheappah's Hall, Madras. Mr. J. H. Garstin, C.S.I., occupied the chair, and there was a large attendance of visitors. The President of the Charities, Mr. P. Somoosoonthum Chettyar, first read a short

address, calling attention to the portrait, just placed in the Hall, of the late P. T. Lee Chengalroya Naicker, the founder of the Middle School and Orphanage, who had left by will five lakhs of rupees to the Patcheappah's Trustees, to be devoted chiefly to educational and charitable purposes. The portrait has been executed by Mr. Pavi Varma, a native artist, and the frame had arrived from England that very day. The President stated that Mr. Chengalroya Naicker, by his power of work, his faculty for organisation, and his independence of character, raised himself to be the first of the Vunnia caste of Hindus in the city of Madras. His great aim through life was to work for the good of the community and the improvement of humanity. With this aim his liberality was unbounded, a large portion of his charitable work having been performed without ostentation or in secrecy. He was well known in Madras for his enlightened philanthropy.

The Forty-third Report of the Charities was read. It referred first to some fraudulent transactions of the late Head Accountant and negligence of the late Secretary. The various Schools were then mentioned, beginning with Patcheappah's High School and College, at which 164 boys were on the rolls at the close of the year. Mr. Cruickshank, the Principal, had been obliged to resign through illness, and had been succeeded by Mr. John Adam, M.A. "The Trustees take the opportunity of publicly expressing their cordial thanks to Major-General R. M. Macdonald, late Director of Public Instruction of this Presidency, for the prompt and invaluable assistance he afforded them so kindly in selecting as the new Principal of Patcheappah's College, a Cambridge Wrangler and a graduate in first-class honours of the University of Aberdeen, bearing the brightest character as a gentleman and a scholar, and in every way worthy of their respect and confidence. The good effects of Mr. Adam's appointment are already perceptible, and are certain to become more and more fully manifest in the future. It is with great satisfaction that the Trustees note the increase in the income from fees during the year by about 30 per cent. over the figure for the year preceding; and this, though partly due to the slightly increased scale of fees collected from August last, was mainly due to the increase in the numerical strength of the institution."

In the Matriculation the students had done well, but not so satisfactorily in the First Examination in Arts.

"The Maharajahs of Travancore and Cochin and their Dewans, and other native friends and admirers of the late Mr. John Bruce Norton, the former distinguished Patron of Patcheappah's

Educational Charities, raised a fund to commemorate, in connection with this institution, his invaluable services in promoting the great cause of education among the natives on a sound secular basis. "The Norton Commemoration Fund" thus raised during the year has been handed over to the Trustees of Patcheappah's Charities, to be devoted to the founding of a Scholarship styled the "John Bruce Norton Scholarship." The money has been invested in Government Securities for Rs. 3,000, yielding an interest of Rs. 10 per mensem for a scholarship, which has been awarded this year, under the rules framed, to K. Duraiswami Aiyangar, who passed the First Examination in Arts, to enable him to proceed to the Presidency College, where he has undertaken to study for the B.A. Degree Examination of the University, taking up Mathematics as his optional subject. The warm acknowledgments of the Trustees are hereby tendered to the Princes and gentlemen that raised the fund, and their Executive Committee, who have confided to the Trustees the administration of the Scholarship Endowment."

The Trustees allude to an important experiment they tried during the latter half of the year under report in the way of teaching Short-hand writing as a practical subject to the undergraduates of the institution. This is a matter of special interest to the Managers of Native Schools as well as to the Mercantile Community, the bench and the bar of the High Court, and the Heads of Government Departments, who are large employers of educated labour in Madras. The question of teaching practical subjects like Short-hand writing in schools, as a test for those who are desirous of qualifying themselves for Mercantile and other employments, was raised by the Education Commission during their sittings in this part of India in 1882, and prominently noticed in the Report of the Chamber of Commerce published in 1883, in which it is stated as the experience of one of the leading firms in Madras (Messrs. Arbuthnot and Co.) that "the best all-round men" in their counting-house came from Patcheappah's School. With the advice of Mr. Henry Cornish, the late Secretary to the Chamber of Commerce, and with the substantial support of the Honourable Mr. Mackenzie, the former Chairman of the Chamber, who presided at the last Anniversary of this institution and dwelt on the importance of technical instruction, the Trustees sanctioned the formation of a Short-hand Class in August last as an experiment, with the aid of Mr. Tom Luker, of the Madras Mail Office, well known for his excellent Short-hand reporting. The Honourable Mr. Mackenzie, the Honourable Sir Charles Turner, and other European gentlemen interested in such an experiment, contributed half the cost of the class, the other half having been provided for by a

grant from the Trustees and fees from the students. Mr. Luker's Report shows that the success attained by the class is on the whole fair and encouraging. The seven students that have completed the course of instruction have a thorough knowledge of Pitman's system, and only require a little practise in reporting public speeches to improve in speed; and one of them has an early prospect of being employed as Short-hand reporter.

The Gymnastic Classes were worked during the year with much interest, and the difficulty so long felt for want of space will soon be removed by fencing the ground secured by the late President of the Municipality for the Gymnasium in the esplanade opposite Patcheappah's Hall; and Mr. Adam's experience and active exertions to improve the Physical education of the pupils in the three boys' schools are expected to lead to satisfactory results, and will be noticed in the next annual Report.

The Report further referred to the Branch School at Chidambaram, the Pomombala Pillai's Charities, the Govindoo Naicker's Primary School, the Chengalroya Naicker's Middle School, and the Chengalroya Naicker's Hindu Orphanage and Industrial School.

The Chairman then distributed the prizes, and we make the following extracts from his address :

Ladies and Gentlemen,—We are met here to-day to commemorate the forty-second anniversary of the foundation of the charities which bear the name of their founder, Patcheappah Moodelliar, and when I recall the eloquent addresses that have been delivered in this Hall, in bygone days, on the occasion of similar anniversaries, by such a speaker as Mr. J. B. Norton, I cannot but wish that I possessed some of his eloquence to do justice to the present occasion. As time rolls on (and it does so very rapidly), as the young grow old and the old die, facts once familiar become legendary or are altogether forgotten. It is fitting, therefore, that from time to time we should recall the story of Patcheappah Moodelliar and his charities, so that each successive rising generation may be acquainted with it; and as there is no more fitting opportunity for doing so than such an occasion as the present, I will give the story in a few words. Patcheappah Moodelliar, then, was a gumastah in the employ of two wealthy native residents of Madras, by whom he was sent to the court of the Rajah of Tanjore about the middle of the last century. He then managed to make himself useful to the Rajah, was made a Dewan by him, and in his service amassed a large fortune. He died about the year 1778, leaving a will by

which he bequeathed a lakh of pagodas to his executors in Madras for the purpose of establishing charities, chiefly of a religious nature, but in part dedicated to objects of general benevolence. In those days wills were unknown to Hindu law, and no native was supposed to be legally capable of making one. The consequence was that for many years successive executors neglected the charities and misappropriated the funds, until in the early part of this century, the facts coming to the knowledge of Sir Herbert Compton, the then Advocate-General, he filed an information in the Supreme Court against the person finally liable, and obtained a decree for an account of the funds with accumulated interest, amounting to many lakhs of rupees, and also for the performance of the charities. The person against whom the decree was passed could only pay up a small portion of the money decree, but the suit being pressed with vigour by Mr. George Norton, a successor of Sir Herbert Compton in the office of Administrator-General, he succeeded in recovering a large quantity of jewels and in realising in other ways from the person liable a total sum of about eight lakhs of rupees. Thereupon, the Supreme Court, in a further decree, embodied a scheme by which, after setting apart the original lakh of pagodas for the performance of the religious and charitable bequests mentioned in the will, the balance of the fund, amounting to about 4½ lakhs of rupees, was ordered to be devoted to educational establishments in various parts of the Presidency, but particularly in Madras. As regards the Mofussil, however, the control of these endowments became vested by law in the Board of Revenue, who, under the instructions of Lord Elphinstone's Government, embodied the Supreme Court's scheme in a kind of Letters Patent, and appointed a body of Native Trustees to govern the whole of the charities, and this arrangement continues to be to the present day. The first school supported out of the funds bequeathed by Patcheappah was opened in Black Town, in January, 1842, "for the purpose of affording eleemosynary education to the poorer classes of the native community in the elementary branches of English literature and science, coupled with instruction in the Vernacular of the Presidency."

The principal income of the charities is derived from the interest on the eight lakhs of rupees I have already mentioned, the other main source of income being the school fees, supplemented to some extent by grants in aid from Government. The total income for the year 1884 was Rs. 54,405, and the total expenditure Rs. 54,157, of which about Rs. 41,000 were spent on education and about Rs. 13,000 on religious charges. Both income and expenditure in 1884 were somewhat in excess of those of 1883, as was also the number of scholars on the rolls on

the last day of 1884. All this is satisfactory as indicating steady progress, and though the Report of the Trustees is not altogether free from statements of a disagreeable character, yet, as the Trustees are giving the matter to which they relate their closest attention, I think we may accept their Report as, upon the whole, satisfactory, and congratulate them on their management during the year. In one respect the Trustees are, I think, certainly to be complimented, and that is that their management is regarded by the native public with so much confidence, that within the last year or two a second splendid bequest of about four lakhs of rupees has been entrusted to them under the will of the late Mr. P. T. Lee Chengalroya Naicker, for the performance of religious and educational charities, besides which they superintend some smaller educational endowments. The Trustees are an unpaid body, and the discharge of their duties entails on them, and particularly on their President and Secretary, much responsibility and trouble. This, however, is ungrudgingly endured, and for their trouble and devotion they will deserve the thanks of the community at large, which I now beg, on their behalf, to tender them. One of the most gratifying features in the Report of the High School and College is the fact that the practical suggestion of Mr. Mackenzie, when presiding at last year's anniversary, that a Short-hand Class should be formed in view to opening up a new form of employment for educated natives, has been promptly acted on, and with such success that 17 pupils attended the class on its being first opened in August last, of whom seven, who still attend it, are now able to write from dictation at the rate of about 50 words a minute, and can all read short-hand as fluently as long-hand. Moreover, I have been since informed that so popular is this new branch of study becoming, that there have been 70 recent applications for admission to the class. There is no question of greater practical importance to the native community than that of finding employment for the educated youth of the rising generation. So far as I am aware, all branches of the public service, except one, are eagerly entered by graduates and other well-educated natives. The solitary exception is the army, and yet there is no profession so honourable as that of bearing arms in the service of the State, while it is the first duty of every good citizen to take up arms in defence of the State whenever necessity arises. The spirited appeals that were recently made in the public prints, and the numerous applications that were made to me personally from all parts of the Presidency, with reference to volunteering in case of war breaking out between England and Russia, are evidence that there is plenty of material for supplying the army with good native officers, and for forming

a first-class reserve of efficient short-service soldiers. I therefore put forward, for the consideration of all those well-educated young men who find it difficult to adopt a profession, the suggestion that they should apply to Government for commissions as native officers in the army; and I have reason to believe that, as far as circumstances will permit, such applications would be favourably entertained when the applicant's health and physique are good. In this way the army might be supplied by degrees with a younger and better educated class of native officers than, I believe, it at present possesses, and it would gain by the change.

Mr. John Bruce Norton, in an eloquent address delivered on the occasion of the opening of Govindoo Naicker's School, used these words: "Of course, if we educate the people and then deny them the fair results which await upon, and which they have a right to suppose reward, education, the danger becomes imminent, possibly insurmountable and overwhelming; for the permanency of English supremacy can only ultimately rest in India upon moral and not on physical forces. Eighty thousand British bayonets would be powerless to support the Empire; while it may rest stable and secure if founded upon the confidence, the trust, the love of the native population; and even if the time should come when the British rule must end in India, I, for one, can look forward to that consummation with serenity and equanimity. I cannot regard it as a disgrace or a misfortune, provided that, when the moment arrives, we shall have educated the natives into a power strong enough and wise enough to govern themselves; we shall then part company, or enter upon new relations under the most favourable circumstances and auspices, with a delightful sense of duty discharged and trust fulfilled on the one side, and of gratitude and friendliness upon the other. But if education is to bear its fairest, its richest, and its ripest fruits, time must be given for the tree itself to grow. I believe that ten years hence, if our present state of peace be not rudely shocked by foreign aggression from without, or internal commotion from within, India will be one of the most prosperous and contented countries in the world, provided we employ the interim thus afforded us in treating the natives with perfect honesty of purpose, and acting up to the solemn assurances we have given them of respecting their temporal and religious rights."

Twice ten years have passed away since Mr. Norton spoke the words I have quoted, and if anything could prove that during that period the British Government have striven honestly and earnestly to do their duty by the people of their country, and the consequent contentment of the latter with British rule which he foretold, it is the splendid outburst of loyalty to that Govern-

ment that has been displayed during the present grave political crisis by the Princes and people of India from one end of the country to the other. It is a grand historical incident in its annals, and will, I believe, not be without an important effect as a check on the tendency of Russian aggressiveness.—And now, my young friends, to you who derive the most direct benefits from the noble charities whose foundation we have commemorated to-day, I would say a few words of advice. I am not going to lecture you on the advantages of education, that is far too trite a subject. I assume you have wit enough to appreciate them, but if you have not I am sorry for you. But what I would say to you is this: while your school and college course lasts try to learn thoroughly whatever you have to learn. Remember that the education you are receiving is only a means to an end, namely, to enable you to fight the battle of life with success when you are men, and that your real education only commences when your schooling is over. Lastly, I would say to you, if you are successful in life and amass wealth, reflect how much you owe that wealth to the education imparted to you at Patcheappah's Schools, and out of gratitude to his memory go and do as you have been done by, and out of your wealth help the poor children of others to get a cheap and sound education.

The Chairman and some gentlemen on the platform were then decorated with garlands, a vote of thanks was proposed to Mr. Garstin, and the meeting dispersed.

PARTY TO THE LATE GOVERNOR OF BOMBAY.

On June 4th an interesting entertainment was given to Sir James Fergusson, by the inhabitants of Bombay now residing in England, at the house of Mr. and Mrs. Cowasjee Jehanghier, in Kensington Park Gardens. The object of the party was to shew appreciation of the endeavours of the late Governor of Bombay, in regard to promoting social intercourse and friendly feelings between different races. Among the large company present, were: Lord and Lady Ripon, Lord Napier and Ettrick, Prince Malcom Khan, Lord George Hamilton, Mr. and Mrs. Kynaston Cross, Hon. Edward Stanhope, M.P., Sir Frederick Haines, the Regent of Kolapur, Sir Arthur and Lady Hobhouse, Sir Barrow Ellis, Sir Owen and Lady

Burne, Lady Wedderburn, Mr. and Mrs. Gibbs, General Beynon, in all more than 200 ladies and gentlemen. The party was marked by sociability and geniality, the kind exertions of the host and hostess rendering it pleasant and successful. The garden was illuminated by coloured lamps, and afforded a cool variety on an evening which was sultry enough to remind those who knew India of the climate of that country. Music was given at intervals, and the party was kept up to a late hour.

The following address was presented to Sir James Fergusson, and was acknowledged by him in kind terms, expressive of his gratification at the reception he had met with :

TO THE RIGHT HONOURABLE SIR JAMES FERGUSSON, BART.,
P.C., G.C.S.I., K.C.M.G., &c., *Late Governor of Bombay.*

DEAR SIR,—Before you left the large circle of friends and admirers you had made in Bombay during your tenure as Governor, they gave expression, in various ways, to the satisfaction and approval with which the prominent acts of your administration were regarded by those directly interested in them. The educational and other institutions inaugurated on the eve of your departure, the valedictory gatherings held in your honour, and the movement set on foot to perpetuate the memory of your connection with Western India, fully testify at once to the sympathy and fostering care which you judiciously accorded on behalf of Government to projects of popular welfare, and to the confidence and admiration which the motives of your actions inspired.

What, however, formed the more noticeable characteristic of your career in Bombay were those pleasant festive occasions which in your public and private capacities you either organised or utilised with the object of promoting friendly feelings and intercourse between all sections of the community. The wisest among the administrators of British India have always attached great value to the maintenance of good understanding between the European and native sections of its inhabitants; and it is generally admitted that there is no means so powerful to secure that object as gatherings of a social character, where persons of different races and religions may exchange civilities and express their views on terms of friendly equality and confidence. You, sir, endeavoured to give practical effect to these harmonising influences. The frankness and heartiness which enabled you to overcome, in a great measure, the prejudices and other obstacles which lay in your path, also secured to your exertions

a degree of success which had been denied to similar previous efforts.

We, members of the community of Bombay now residing in England, think it desirable that your friends and ours here should recognise the significance of well-meant attempts to promote good relations between your countrymen and ours in India as tending to the mutual advantage of both. We are grateful to you for the opportunity which you afford us by your presence here to give expression to this sentiment, at the same time that we are doing ourselves the pleasure of manifesting our sense of the sincerity and cordiality of your social intercourse with the different races and creeds of the inhabitants of Bombay.

In offering you a welcome to your native land, may we express a hope that your large experience of India, and your larger sympathies with its peoples, may, in the important career which awaits you here, serve to promote that friendly feeling between the two countries, with the expansion of which broadens the scope of England's noble mission in Hindoostan?

Accept, Sir James Fergusson, the sentiments of our profound respect and high regard, and believe us to remain, your sincere and dutiful friends.

(Signed by many inhabitants of Bombay.)

LONDON, 4th June, 1885.

THE BIRTHPLACE OF SHAKESPEARE.

It is an established fact that when Shakespeare's plays are announced in the Bombay papers, an unusually large house is the result. The audience is of a varied kind. There are, as usual, ladies and gentlemen, ordinary playgoers; but there are some present there who manifest the most lively interest. These are the junior and the advanced students of English language and literature. Long before the hour of acting the students muster in large numbers, and when the play has commenced, some of them may be observed repeating to themselves passages from Shakespeare, and thus they keep pace with the actors. The writer of this article once belonged to such an audience, and has now had the good fortune to see some of England's greatest and most eminent actors.

Englishmen in England may perhaps wonder why the people of India, whose language and mode of thinking are different from their own, appreciate the works of their great national poet. The solution of this question is found in some books

about Shakespeare, wherein it is happily expressed that he is the poet of the world, and that his plays have no particular home, being the common property of all who understand the English language. When I was still at Bombay, I had often thought of Shakespeare and his home, and had resolved that when I came to England I would not fail to pay a visit to Stratford-on-Avon, the birthplace of this immortal bard. I believe that an account of Stratford may prove interesting to many of my countrymen.

I left London on an autumn afternoon for Stratford-on-Avon. To a foreigner, accustomed to the din and bustle of this huge metropolis, the quiet and quaint old town of Stratford was particularly pleasing. As the space at my disposal is limited, I shall not attempt to give a life of the poet. I take it for granted that most of us are familiar with his life, and that we all know in whose reign he lived and flourished.

The chief objects of interest at Stratford are the house of the poet, the church where he lies buried, the Shakespeare Memorial Theatre, Chalcotte Park, and Anne Hathaway's Cottage. The first in importance is the house of Shakespeare. It is a very small house, which is now very much changed. It has three rooms on the ground floor. One of these is the ancient kitchen, with its large chimney. Having seen this, I went to the room in which Shakespeare was born. The walls of that room are densely crowded with the names of the most distinguished visitors. One familiar name was pointed out to me; it was that of Sir Walter Scott. From this room I went to another on the right, which is now something like a museum, and which contains many valuable documents and relics relating to Shakespeare. One object in this room deserves special notice. It is a gold seal ring, on which are engraved the initials W.S.

Having spoken of the house, I shall now attempt to notice some objects in connection with the church, where the poet lies buried. The situation is very beautiful. The river Avon flows gently by. There are many things worth noticing in the church, but none attract so much attention as the monument and the tomb of the poet. In the monument he is represented as writing upon a cushion, and on either side is a Corinthian pillar. Beneath the bust, the following lines are seen, in Latin :

“ Iudicio Pylum, genio Socratem, arte Maronem :
Terra tegit, populus maeret, Olympus habet.”

The English of which is : “ In judgment a Nestor, in genius a Socrates, in art a Virgil : the earth covers him, the people mourn for him, Olympus has him.” There is another Latin verse besides this, but I do not wish to trouble the reader about it.

The grave of the poet is near the monument. It is covered by a flat stone, on which are to be seen the following lines. They are said to be written by the poet himself a short time before his decease :

“ Good friend, for Jesvs sake forbear
To digg the dvst enclosed heare.
Bleste be the man that spares thes stones,
And cvrst be he that moves my bones.”

Which can readily be turned into modern English.

Many of us in India are aware of the fact that men of worth and genius in England are buried in Westminster Abbey. The above anathema will serve to explain why Shakespeare is not buried there. There is, however, a monument to him in the Abbey, in Poets' Corner.

In another part of the church is still to be seen the font in which Shakespeare was baptised. I was also particularly pleased to see the old parish register, in which the name of William Shakespeare is written in Latin. Herein is entered the date on which he was christened.

The next object of interest is the Shakespeare Memorial Theatre. It has a pleasant situation near the banks of the Avon. The building was presented by Mr. C. E. Flower. It should be mentioned here that the members of the Flower family have done a very great deal to revive the memory of Shakespeare. In presenting this magnificent building, Mr. Flower has shown that the English nation always delights in doing honour to the memory of the great and the gifted. I wish I could give at full length the history of this Memorial Theatre, because, owing to the presence of this building, Shakespeare may still be said to live among the men of the nineteenth century. The exertions, therefore, of the different members of the distinguished Flower family in the cause of the national English poet certainly deserve to be praised. The Memorial Theatre consists of a library, a picture gallery, and a theatre. The theatre has a stage which is admirably got up. Every year, in April, there are performances in the theatre, and the whole town is illuminated. In this way the poet's birthday is celebrated. The picture gallery contains some very valuable pictures. In the library there is a collection of books, both ancient and modern, that are written on Shakespeare.

I had no opportunity of seeing Chalcotte Park, but I saw Anne Hathaway's cottage. Hathaway was the maiden name of the poet's wife. The cottage still retains that appearance about it which it probably had in the time of the poet.

One more object at Stratford remains to be noticed. It is the inn where Washington Irving, the American author, stayed when he visited Stratford. When a schoolboy, I had often and often read his description of Stratford in his "Sketch Book." The chair and other things of which he speaks are still shown to visitors, a large number of whom are his countrymen. The inn has since been named after him.

I cannot bring this description to a close without thanking my English friends, both in London and at Stratford. I am sure that, without their assistance, I should not have been able to see the place to my satisfaction.

B. S.-M.

London, June, 1885.

WIDOW MARRIAGE IN INDIA.

We are glad to learn that a Widow Marriage Association has been established at Naldanga, in Jessore (Bengal), under the auspices of the Rajas and Zemindars of that place. The following gentlemen have formed themselves into a Committee: Rájá P. B. Dev Roy, President; Raja Mathuresh Ch. Dey, Vice-President; Baboo Rajendra Nath Dutt, Preacher and Superintendent; Baboo Bissessur Bandopadhaya, Secretary; and a few other members. We have received an Appeal to Educated Hindus, signed by three members of the Association, who are, we understand, leading members of the Native community in Bengal. In this Appeal Bengalis are urged to consider their want of fixity of purpose, courage, perseverance, and unity. "Year after year," it continues, "the University pours forth into our society hundreds and thousands of educated youths, with the most elevated notions of things and the most advanced views of life. But, alas! where do all these notions and views go as soon as we pass the Gibraltar of collegiate life and launch ourselves into the great ocean of the world!" The writers further represent that politics should not absorb comparatively so much attention. "The connection between politics and society is intimate and inseparable. Let us direct all our energies and resources to the regeneration of our society, and the weeding out of those social evils, the existence of which is a grave reproach. It would not, of course, be practicable nor prudent to wage war against all the social evils at once. He is a bad general who attacks all the enemy's forts at the same time. Let us invest and take them one by one: 'Heart within and God o'erhead!'" The Appeal then puts forward as the foremost of the present

social evils demanding redress "the wretched condition of widows, especially such of them as have lost their husbands—so-called—before arriving at womanhood." The unhappy fate and condition of such young widows is pictured: their unhappiness, their temptations, their isolation. Finally, a stirring address is made to graduates, students, and men of all professions and callings, to rouse themselves from their "lethargic sleep, which ill becomes the true sons of Aryavarta," and to bring about this "most necessary reform in society. Be not scared away by the phantom of social persecution. We have Manu and Parāshara—Parāshara, the lawgiver of the *Kali Yuga*—on our side; and we who have received a liberal education are a legion. Let us muster up courage, and come in a phalanx, and in the highest spirits, into the field.—We have already begun work, as you have seen in the newspapers. We now implore your sympathy and co-operation. Let us form ourselves into a vast organisation, the strength and magnitude of which will paralyse all opposition."

The Appeal is signed by Rájá Promotha Bhushan Roy, Rajendra Nath Dutt, and Bissessur Bandopadhaya, and is dated from the Palace "Naldanga," Jessore, Bengal, 1st April, 1885.

MEDICAL WOMEN FOR INDIA.

Mrs. Grant Duff has received a private letter from General Ponsonby, stating that Her Majesty expresses herself as being warmly interested in the success of the scheme submitted to her for establishing a Hospital for Caste Women at Madras, and will graciously permit it to be called the Victoria Hospital. The Committee, of which the Hon. T. Rama Rao is the active Secretary, has, we understand, secured promises of Rs. 1,75,000 towards the three lakhs which they hope to collect. Lady Adam has consented to become one of the Vice-Patronesses.

Mrs. Anandabai Joshee, the Mahratta lady who has studied Medicine in the United States for two years, has passed the Final Medical Examination at one of the American Universities. She will shortly receive her degree, and return to India.

It is stated that Mr. Justice Thumboo Chetty, of the Chief Court of Mysore, has expressed his intention to offer a Scholarship of Rs. 35 per mensem, tenable for three years, to

any native lady who will qualify herself in the Madras Medical College, and subsequently practise in the Province of Mysore. The support of the Mysore Government is promised for the scheme.

We have pleasure in stating that Dr. Elizabeth Bielby—who obtained the M.D. from the University of Bern in February last—passed the Final Examination at the King and Queen's College of Physicians, Dublin, held on the 4th, 5th, and 6th of May, for the license to practise medicine as a physician. Dr. Bielby passed the first half of this Examination in January, 1884. As she had been successful in obtaining the diploma from the College, she was allowed to present herself the following day, 7th of May, for the Examination for the special diploma, given by the College to qualified men and women for Midwifery and Diseases of Women, and was also successful in that Examination. Dr. Bielby has taken the charge of Dr. Sophia Jex-Blake's practice (Edinburgh) for a few weeks, where, in addition to private practice, she has the charge of the Provident Dispensary for Women and Children. Dr. Bielby is anxious to return to India as soon as a suitable appointment can be obtained. She was for six years at Lucknow, working in the Zenanas as a doctor. She also opened a Hospital and two Dispensaries for Women and Children in that city, and was for four months medical attendant to the Maharani of Panna, C. India. This lady is thus, by her experience and qualifications, well suited for work in India, either in a large town or a Native state.

• INDIAN INTELLIGENCE.

The Ripon Hospital at Simla was lately opened by the Viceroy. The subscriptions have amounted to Rs. 1,47,000, and included many munificent contributions. The foundation-stone was laid by Lord Ripon in October, 1882, and the building is now ready for use. Lord Dufferin expressed his satisfaction that his first public duty at Simla was the opening of an institution for the alleviation of human suffering.

We regret to have to record the death of the Maharani Chimna-bai, wife of His Highness the Gaikwar of Baroda, which took place on May 7th. The Maharani belonged to the Tanjore family, and the marriage was celebrated in 1880. Her Highness leaves one son. She had been latterly out of health, and had

been staying at Bandora for change, when her illness took a serious turn, and she returned to Baroda. Though very young, the Maharani had gained much popular esteem. She was well educated, and in consequence exerted a powerful influence for good both within the domestic circle of the Baroda Palace and on the administration generally. On the day of the funeral all the people of the city joined in showing honour to her memory.

A monthly Journal for boys, called the *Balak*, is issued at Calcutta, under the editorship of Mrs. Satyendra Nath, Tagore.

We have received the Report of the Chudderghat Anglo-Vernacular Girls' School, at Hyderabad, which has only existed two and a half years, but is making good progress, owing to the self-sacrificing efforts of its supporters. It contains 70 pupils, 20 of whom are Mahomedans. The subjects taught are: English, Telugu, Tamil, Urdu, Arithmetic, History, Geography, Needlework, and some Indian music. We are glad to note that one of the Examiners was a Mahomedan lady. The Nizam's Government has promised a contribution of Rs. 10 monthly.

The following is the detailed account of a Native ladies' party at Madras, to which we lately referred:—"At the invitation of Mrs. and Miss P. Ramasawmy Chetti, nearly 30 Hindu Caste ladies attended a soiree, held at 310 Thumbu Chetty Street, on Thursday, the 19th instant, at five p.m., in connection with 'The Hindu Social Improvement Association,' of which Mr. P. Ramasawmy Chetti is a member. Among those present there were several Brahmin, Chetti, Mudaliar, Komatti, and Naidu women, and the two brides who were recently re-married at Bellary were also present. The hall was well furnished, and adorned with evergreens and bouquets. The guests began to arrive at about half-past four, and were received by Mrs. and the Misses P. Ramasawmy Chetti. Though many of the ladies who honoured the meeting with their presence were not personally acquainted with the hostesses, yet the way in which both the daughters of Mr. P. Ramasawmy Chetti received and engaged in conversation with them speaks volumes for their superior education and training. The proceedings opened shortly after five o'clock with an overture on the piano by the Misses P. R. Chetti, played with great credit. Then Mrs. P. R. Chetti briefly, but vividly, related to the ladies present how both the brides lost their first husbands, and how and with whose assistance the second marriage was performed. The ladies evinced much interest in hearing the whole story, and the expression of their countenances showed that they thoroughly

approved and sympathised with the movement.* The next item of the programme was the presentation of a cloth and a bedine, with saffron, kunkam, fruits, and cocoa-nuts, to each of the brides, by Mrs. P. R. Chetti, this being the highest respect that could be shown to a married lady in Hindu families. This was followed by a free distribution of garlands, bouquets, pansuparee, and fruits, and sprinkling of rose-water among the guests. The evening's pleasant entertainment closed at eight p.m. with some selections on the pianoforte by the Misses Ramasawmy Chetti. The guests were thoroughly pleased with the entertainment and the music, and parted with much reluctance. If time had permitted, they could have enjoyed their company for some hours more. The soirée is a novelty in Hindu families, in that it is intended for ladies; and great praise is due to the Misses P. R. Chetti for the excellence of the arrangements."

The death is announced of the Raja of Tajpur, N.W.P. He was a liberal and public spirited gentleman, and will be much regretted. He made large contributions to the Agra and Bareilly Colleges, founded the Bijnor Agricultural Institute, and in other ways promoted education and reforms.

In the recent Matriculation Examination of the University of London, held in the Colonies and India, the following were successful candidates in India: Honours Division—20, Man Mohan Lal Agarwala, Muir Central College; 55^{aq.}, Baradu Charana Gupta, Medical College, Calcutta; 69^{aq.}, Govenda Chandra Das, Dacca College. First Division—Reginald Digby Connell, La Martinière College, Lucknow; Kali Kumar Ray, Presidency College, Calcutta.

Mr. Dulputram Dadabhoy and Mr. Ramaswami Mudaliar have received the honour of appointment to be Companions of the Order of the Star of India.

PERSONAL INTELLIGENCE.

At the General Examination of Students of the Inns of Court, held May 14—22, the Council of Legal Education awarded to Mr. Byomkes Chakravarti, Lincoln's Inn, a studentship in Jurisprudence and Roman Law, of 100 guineas, for one year.

The Council awarded to the following Students Certificates that they have satisfactorily passed a Public Examination: Mr. Jehangeer Dosabhoy Framjee, Lincoln's Inn; Mr. Hamid Ali Khan, Middle Temple; Mr. Syud Mahomed Nabi-Ullah, Middle Temple; Mr. Edward Nundy, Inner Temple.

The undermentioned gentlemen were called to the Bar on June 17th:—Inner Temple: Mr. Edward Nundy (Resident Medical Officer, Royal South London Dispensary). Middle Temple: Mr. Hamid Ali Khan, M.R.A.S., M.R.Hist.S.; Mr. Syud Mahomed Nabi-Ullah; Mr. Anthony Arratoom Avetoum.

The Council of the Society of Arts have awarded the Society's Silver Medal to Mr. Manchierjee M. Bhowmagree, for his Paper on "The Present Condition and Future Prospects of Female Education in India."

Mr. Satya Runjun Das has passed among the Junior Optimes in the Cambridge Mathematical Tripos, Parts I. and II.

The following have been examined and approved for the degree of LL.M. of the University of Cambridge: Mr. Ashotosh Chaudhuri, St. John's; Kumar Shri Harbhamji, B.A. Trinity; Mr. Syud Mahomed Nabi-Ullah, B.A. Trinity.

Mr. Felix R. Dias, Trinity Hall, has passed in Class II. of the Law Tripos Examination of the University of Cambridge.

An Exhibition of £20, open to Civil Service Probationers, has been awarded to Mr. L. Palit (Emmanuel), Cambridge.

Mr. P. N. Chetti, Downing College, Cambridge, has gained the Law Prize of his College.

Mr. J. F. Mirza has passed the first M.B.C.M. Examination of the University of Aberdeen.

Pundit Sri Lall has joined the Royal Agricultural College, Cirencester.

At the Levée which took place on June 10th, Mr. Pestonjee Dorabjee Pudumjee, Mr. Nowrojee Pudumjee, Mr. Vithal Khandorao Kirtikar, Mr. Umar Bukhsh, and Mr. J. N. Banerjee had the honour of being presented to H.R.H. the Prince of Wales by the Secretary of State.

Arrivals.—The Regent of Kolapur and his Secretary, Mr. V. K. Kirtikar; Pundit Sri Lall, Secretary of the Agricultural Institute, Bijnor; Mr. Mirza Kazim Hossein, from the N.W.P.; Mr. Mahadeva Vishnu Rané, of the Bombay Educational Department; Mr. B. P. Godbole; Mr. B. R. Bomanjee, and Mr. Karsondas Chubildas, from Bombay; and Mr. H. L. Mookerjee, from Calcutta.

Departures.—Mr. A. C. Homji, for Bombay; Kumar Shiam Sinha, for the N.W.P.

We acknowledge, with thanks, Note on Mohammedans in Southern India; and The Harvest Field.

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To acquire a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING
AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.

2. Lectures in connection with the Objects above stated.

3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.

4. Extending the employment of Medical Women in India.

5. Selecting English teachers for families and schools.

6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.

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IN the next number of this *Journal* we shall give the details of a plan, lately organised by the Committee of the National Indian Association, in regard to the superintendence of Indian students whose parents may desire to secure for them careful and friendly guidance during their stay in England. The importance of such an undertaking is proved by the increasing number of youths who come from India to prepare for professional life, and by the early age at which many now begin their course of study in this country. The Committee have formed a definite scheme, with the view of helping to make the visits of such students to England profitable and satisfactory; and they hope that those who may commit sons to their charge will have reason to approve the results of their efforts.

MEDICAL WOMEN FOR INDIA.

Much has been said and written on the need for qualified lady doctors for the women in India. So clearly has it been shown that this need is real, that people of all shades of religious opinion affirm the fact with equal force; and also people who have no wish that the movement should be connected with the teaching of religion just as strongly bear testimony to this great need.

The suffering that Zenana ladies must bear because—except in a few large cities—they cannot have a qualified doctor of their own sex, has become so widely known that half the people one speaks to on the subject answer, “Yes, we know; for we have been told;” and then follows a narrative, more or less startling—they have heard from some one who has visited India—which bears out the truth of the assertion.

We are told, and we read in newspapers, that the supply of qualified woman for India will soon come short of the demand. So often has this been said, that there is the danger that many ladies who are now studying medicine may think that they have only to go straight to India, and that they are then likely to succeed at once. This is a mistake, and it has arisen from all the facts of the case not being sufficiently understood. At present the *supply exceeds the demand*. I do not believe this state of things will continue, but at present it is so.

Now, how is this?—a question which very naturally suggests itself. To answer this question, I think the best way for me will be to try to answer other questions that have been asked by friends many times.

1st. Is there need of qualified lady doctors for Indian women?

I am in a position to say this need is greater than anyone who has not worked in the Zenanas can fully realize; and it is none the less a *great* need, because the majority of the Zenana ladies do not yet understand their great want.

When the upper-class Indian ladies are ill or in suffering, they are left to the mercy of the ignorant and superstitious Dhais. These women (Dhaies) have had no medical teaching; they are totally ignorant of what they profess to do. The only claim they have to treat their fellow-women is due to the fact that they belong to a certain class, whose fables, charms, and nostrums have been handed down from generation to generation for hundreds of years. I do not mean to say for a moment that all these women are essentially bad; but what I do maintain is, they are as ignorant of medical knowledge as a child who is just beginning to learn to read. Sometimes a medical man, either English or Indian, is allowed to see a Zenana lady, and prescribe for her. This is rarely done, and then only when the life of the patient is

in great danger. Under no circumstances would he be allowed to make an internal examination. I have often been told by the Zenana ladies, "Oh, yes; we have seen the doctor." But what does that mean? Why, only this, that *behind* a curtain the doctor has been allowed to ask the patient or her friends questions, and *through* the curtain feel her pulse!

Under such circumstances, and with women in such a social condition, is not the need of thoroughly qualified women beyond words to express?

Forty millions of women are thus left—with few exceptions, as Bombay, Madras, Amritsur, and a *few* other large cities—to live or die as best they may. Thousands die because they cannot have the most ordinary medical care. The need of duly qualified medical women for the women of India cannot be exaggerated.

2nd. If the need is so great, why do we not hear more of the Indian women themselves asking for qualified women to go to them?

I have in part answered this question by saying that in the majority of cases they do not understand their need. But there are other reasons, besides this one, why we do not hear of the women themselves asking for this particular help.

(a) They are shut up from the outside world, and have no communication with it except through their male relations and servants. Few of them can read English; so, if even an English paper, giving an account of all that has been, and is still being done here on their behalf, found its way into their hands, it would be as a dead language.

They *cannot* help themselves if they would. For an Indian lady to come out of her home, and tell her wrongs to the outside world, would be to disgrace herself.

Then, how could they do such a thing? They, who have been shut up all their lives—they, who are so ignorant of the ways of this busy world of ours. If they got out, where is the friend to whom they could go? Where the house? Shall the startled woman turn to the right or the left? No, *they cannot* come and tell us what they want. In cases where they feel their need the most, they have to bear it with a passive despair. They are quite dependent upon the Indian gentlemen, and upon us English women, who know what they need to make their wants known.

(b) In many cases disease is looked upon as a curse from some higher power, so that to attempt to cure it would only bring on a worse evil.

(c) Custom has a great hold upon the Indian women. What their forefathers did, they must do. They have a great dislike to change, and are slow to take up any new thing, especially if the change comes by the hands of a foreigner. I do not wish to say that all Indian women of the upper classes think thus. On the contrary, I know that there are hundreds who *do* understand what a blessing a qualified lady doctor is, and would employ one at once if they had the opportunity. But these are the few; the majority have to be educated to the fact that such a change would be for *their* good.

(d) Another strong reason against the Indian women themselves making any movement in the matter is the great hold the Dhaies have over them. It is to the interest of these women to keep learning and enlightenment out of the Zenanas. In many cases this is easy enough; for as yet there are so few qualified lady doctors in India. But where there is such a lady, the Dhaies work on the fears, superstitions, and desire of the suffering woman and her distracted friends not to leave the customs of their forefathers; so that often when the qualified doctor arrives, it is to find the patient dead or dying. If she dies after the stranger has been called in, the Dhai does not fail to impress upon the friends of the poor woman it was because *her* advice was disregarded; therefore the curse has fallen.

The Zenana ladies are told by these women of the awful curses that will fall upon them *for ever* if they consent to consult a stranger—stranger in nation and religion. Stories without end are told of the tortures others have had to suffer who have so far gone from the customs of their forefathers. We, with our Western civilization, and with our means of communication with each other, and all the world, may smile at all this; but we must remember these Indian women are not so fortunate. They have no means of refuting what is told them. I never found that the Indian gentlemen were averse to having a qualified lady to attend the ladies of their Zenanas; but where there was opposition, it came from the ladies themselves.

(e) Many of the high-class Indian ladies, while they

could fully appreciate the advantage of a qualified doctor of their own sex, and would put all the objections I have mentioned away without much trouble, would, on religious and other grounds, object to have a doctor, unless she was of the same nation as herself. There are thousands of Zenanas in the North-West, in the Punjab, North India, and other parts, which will not, for very many years, admit a qualified lady doctor unless she is in very truth the sister of the women. For this reason, if for no other, it is of the greatest importance that every facility should be given to Indian women to become qualified doctors to their own sex in their own country.

So these reasons, one or more, act upon the Indian women, and prevent their voice from being heard.

3rd. If the need is so great, and there are qualified women ready to go to India, why do they not go on their own account to start practice in some large town, as they would at home, instead of waiting for an appointment that would bring them in a fixed salary?

Now, for those who only know a little about India, this does not seem unreasonable or a surprising question; but nevertheless, such a step would be impossible for any lady doctor, unless she had a private fortune—at least, in the present state of things, it is impossible. We hear of the success of Dr. Edith Pechey at Bombay, and of Mrs. Scharlieb at Madras; but the first-named lady had a salary settled for three years from the time she went out, and Mrs. Scharlieb was well known at Madras as a student, and in other ways; also she had her home there. It is true that every success, such as these two ladies have had, will make it easier for others; but still the difficulty will remain, that *few, if any*, medical women can, if they possess ordinary prudence, or have not a private fortune, go to India unless they can depend on a salary—even if it is ever so small—for the first two or three years. There are many reasons which make a settled salary, with travelling expenses and a certain sum for outfit, essential.

(a) To get to India, even to a city like Bombay, Calcutta, or Madras, with the necessary outfit (which outfit a medical lady would not need if she were going to practise at home) would cost from £130 to £150. If, after landing at any one of the cities I have named, a railway journey was necessary, the expense would be greater.

Now, this matter of travelling expenses and outfit is of serious consideration ; for it is argued by those who are most anxious to work as lady doctors in India : " Would it not be wiser to spend this large sum in starting a practice at home, than spend it in getting to a country where I should be a stranger, where I should have to wait just as long to get a practice that would give me sufficient to live on as I should at home ? "

(b) Living in India needs a greater outlay from the commencement than would be necessary in this country ; and especially is this so in the large Presidency cities, though it holds good, more or less, all over India. Here, when a lady begins to practise, she can do all her work on foot. In India such a thing would be impossible, for the climate will not allow of ladies walking long distances ; so a carriage, with the necessary expenses, must be had from the first. Here a lady could put up with inconveniences of living ; in India this is impossible : for just in proportion as this is done, so much will the health suffer. Let it not be thought that I am advocating extravagance in living in India ; but what would be considered *unnecessary luxuries here*, are *simple necessities there*. Besides, a lady doctor must maintain a good social position if she wishes to get into the best Indian families.

(c) No woman going to India is sure that her health will stand the climate. In the case of her health not standing the heat, she must bear in mind, she will have the expense of returning with broken health.

I think a great deal of nonsense has been said about the danger women incur to their health in India. I believe the majority of women who have gone through the hard work of getting their diplomas will, with ordinary care and common sense, work well and happily for many years in that country. But, in order that they may do this, they must be able to get those necessities I have referred to. They must not think that they can work or live there as they could here, or try to do what to strong men would be impossible. But even with every care, and under the most favourable circumstances, there are women whose health cannot bear the climate of India ; and a lady doctor going there would have to take into consideration that she *might* be one of these.

(d) But supposing a lady doctor gets out to India, and settles where she thinks she has a fair chance of getting a

practice, I have shown in the beginning of this paper that it does not follow that she will have immediately a paying practice. She must be able to wait, to work, amongst the poor, both at a dispensary and in their homes. In this way the rich families will hear of her. To do this, and keep her health good in a climate like India, she must not have the worry and anxiety of thinking where the necessities of life are to come from.

Under these circumstances, it is impossible for qualified women to go to India unless they are sure of a certain salary for the first two or three years, with a sufficient sum to cover the necessary expenses of going to India.

What this sum should be is almost impossible to say. It would depend so much upon the city or town, upon the chances of private practice, and upon so many other things, that it is quite impossible to fix a sum for all cases. I should say, speaking broadly, £300 or £350 a year (Rs. 300 or 350 a month) is the lowest sum for salary, with £130 or £150 for expenses out and outfit. But I wish it to be most clearly understood that I do not say the exact salary I have named is indispensable for all cases. As I have already said, each case would perhaps have to be considered separately.

Much would also depend on what the lady had to do, and how much of her time she would have to give, etc., etc. The agreement should be for two, three, four, or five years; and there would be many matters of detail which perhaps could be best settled by a Committee, who would patiently consider every particular brought to bear on each case.

Of course, ladies with private fortunes could dispense with the promise of a fixed salary; but, unfortunately, qualified ladies who are most anxious to spend their medical skill for the good of the Indian women, are just those who have not private fortunes. Missionary Societies quite understand that their workers should be free from any anxieties about the expenses of living in a climate like India, and therefore pay their agents sufficient to live on in comfort. Medical Missionaries are paid by the Committees at home, which makes them quite independent of getting fees from their patients.

A few words, before I close this paper, about the kind of women who should go out to India. I am grieved when I hear of ladies of 26, or even younger, going out to India at once on obtaining their diplomas, with no more practical

experience than can be gained in the four or five years they have been students. This is a great mistake. I know that qualified women are far better than none at all, but I would like to see qualified women who have had at least one year's experience—either as House Physicians or as Assistants to some other qualified lady who has a good general practice—going out to India.

If it is not possible to get such appointments, they should study abroad for three or six months, that they may gain a practical knowledge of all those difficult cases of midwifery with which they will have so much to do in India. If they can afford to do this, and also can act as Assistants or House Physicians for another six months, so much the better for them and their patients.

Anyone who has had experience of the difficult cases that are brought to one's notice in the zenanas of India, will support me when I say, qualified women are good, but experienced qualified women are far better. If one is in a difficulty in this country the matter is soon settled, or at least the responsibility shared, by calling in some one more experienced; but in India that is impossible in ninety-nine cases out of every hundred; for, however willing the Civil Surgeons might be to help—and I always found them most willing to help me where it was possible—from the very fact that the practice is in the zenanas, the help needed cannot be given by any but a woman. In all probability, the nearest qualified lady who could give one the advice or assistance needed is hundreds of miles away.

If ladies going to India to practise medicine cannot get experience in the way I have named, they should go first to a large city, like Bombay, and, while they are learning the language, work as much as possible in the Hospital and Dispensaries for Women and Children. If, at the same time, they can get posts in such institutions, which will give them the opportunity of gaining experience without having too much responsibility, they will find their time has been well spent. The lady doctor working in the zenanas of India will find that—in most of the cases brought to her notice—she needs calm judgment and experience, which it is impossible to gain as a student. If these facts were taken into consideration, I believe one of the causes of broken health would be removed.

I will not close this paper without a few bright words; for I should not like my readers to think I am taking a gloomy view, or that I am at all downhearted with regard to the prospects of qualified women for India. I never felt more strongly than I do at the present time that India needs us. India has work for us to do; and she will repay us with no mean hand. But we must all have patience. We must remember, that if India is slow to move, she is sure, and that she is not wanting in gratitude to those who prove they wish to better her condition.

Perhaps opportunity will be given me at some other time to say more on this subject.

ELIZABETH BIELBY,
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THE BAR EXAMINATION.

(Concluded from page 327.)

Now, as to the amount required to pass a candidate. All the outside world are informed is that the test is this: Are all the Examiners satisfied or not? If rather more than half of each paper is correctly answered, and a fair knowledge of the principles of law shown, evincing that pains have been taken to acquire the subject—that, in fact, it has not been merely crammed, in order to pass on the easiest terms possible—in short, if the Examiner in that paper considers that the candidate will not be unfit to be a member of the profession he aspires to belong to, the Examiner will be satisfied, and the number of marks he gives will depend on whether he is thoroughly or only just satisfied. I am so often asked how many marks are wanted, how many is given for this question and that question, &c. The number of marks for particular questions rests entirely with the Examiners themselves, as also does the plan upon which they mark. But this much is divulged: that it is necessary to obtain a certain minimum to satisfy the Examiner in each subject, and it is necessary to obtain a gross minimum to pass altogether, and that the gross minimum is more than the sum of the minima on the different

subjects ; so that the candidate must get some marks to spare besides the minimum in each subject. What these minima are is not officially given out or supposed to be known, but it is whispered that 50 must be obtained in each subject to pass in that subject (the total obtainable being 170 in each subject, 130 for the paper and 40 for the *viva voce*). In order to pass altogether 280 marks are required ; therefore, besides making 50 in each subject, 80 more in some of them must be made. Presuming this to be correct about the marks, it looks as if about a quarter of the paper would pass anybody, but it is not so, for the Examiners are chary in marking ; to let men pass by doing a quarter would render the Examination a farce. When a candidate has shown himself to be fairly acquainted with one or more subject or subjects, the Council of Legal Education will sometimes (but this is quite discretionary with them) excuse his attending for that subject again ; therefore, sometimes men pass piecemeal. But I do not recommend anybody to try to do this, for this reason : Suppose a man has only just passed in three subjects, but not the fourth. Suppose he has made a little over 50 in each, say a total of 160, then he must get 120 in the last, which means doing the whole paper thoroughly, to achieve which the subject must be known really well. Often students have just scraped through in two or three subjects, and, owing to the number of marks wanted to make up the gross minimum, have been postponed again and again in the last ones. Now this to Indian students usually means procrastination of their stay in England, and they are generally anxious to get back. Therefore, my advice is to try to pass in all the subjects, when first going in. There is plenty of time to get all up well in nine terms, and devote the last three terms to going into chambers. Besides, it looks bad for a man's name to be amongst the candidates, and yet not figure in the pass list, and the names of those who have only passed in one or two subjects are not put down. This is the reason why I have said *supra* to do as much as possible in the Roman Law, and not to neglect the Latin, because it is not compulsory, unless the student actually knows nothing about it. For the more marks obtained in it, the easier will be the terms of passing in the others.

I may observe that a fair amount must be done in all three English subjects, or else the Council will not excuse the candidate from re-examination in any one of them. Therefore,

a man cannot send up blank or almost blank papers in one or more. It is only the Roman Law which is allowed to be taken up singly.

Men unaccustomed to examinations are apt not to do themselves justice when submitted to the ordeal. There is a great deal of tact and policy in the method of dealing with questions, as in fact there is in everything. It is very common amongst young men to say about one another that A is lucky at Examinations and B is unlucky. I do not deny but that there is good luck and bad luck in everything, but a good deal of what is put down to luck means tact and worldly wisdom. Some men can utilize to the utmost whatever they happen to know, and ingeniously conceal from the Examiner what they do not know, in fact make a good show with a bad hand.

A student must, in this respect, be governed chiefly by his own sense. I can but give a few rules for general guidance. He should remember that the Examiner is supposed to know nothing, so that everything must be explained and nothing assumed. The answers must be to the point, with no diverging into collateral matter. This the Examiners consider pure surplusage. The student should remember that what is required—and this remark applies to every Examination, legal or otherwise—are direct, clear, and concise answers; but in legal Examinations this is especially important, because preciseness and conciseness are so virtually essential to a lawyer—in fact they are an indispensable attribute to his fitness for the profession, and it is this fitness which it is the object of the Examination to ascertain.

Each answer should be as simple as possible. Matter indirectly bearing on what is asked is useful, if there is time to give it, as it tends to give a good impression, and shows knowledge. His own sense must guide each candidate in discriminating between this and collateral matter, which is, as just noticed, not the slightest use. Lucidity and arrangement should also be studied in answering, in fact the student should try to fancy the Examiner is a solicitor coming for an opinion. Of course, legal language and expressions need not be explained, for that would make the answers interminate.

Clear writing is a very important item. I am able to testify to this from past experience in looking over various papers. Imagine an Examiner, tired with having to look

over some 80 or 100 papers, containing, to some extent, the same matter and the same statements. Imagine him coming to one slovenly and illegibly written, will he not naturally say, "If this man cannot take pains and write clearly he cannot be anxious to pass, and it is unreasonable to expect that I shall take the trouble and time to decipher what he means." Understand, however, that I do not, for one instant, assert that the Examiners are prone to pass over, unmarked, what they cannot easily read. I have little doubt but that the Bar Examiners look into and test the papers of every man in the most praiseworthy and conscientious manner, but this I assert, that a nicely and clearly written manuscript cannot fail to produce a pleasing impression, and make the Examiner desirous, if possible, of passing the writer, and thus militate in his favour.

I have frequently heard objections to the Examinations on this ground, that a student intending to go in for a particular branch of the law, Conveyancing suppose, has to get up matter which will be no use to him, *e.g.*, Criminal Law. There is something in this; but it is answered by saying, that a barrister should know something of all the ramifications of the law, more especially as the tendency nowadays is towards amalgamation, and every branch of practice being to some extent connected with the rest, total ignorance of any portion may some time expose him to ridicule, or worse perhaps, injure him professionally. Besides, there are three years to study in; students seem to forget this, and often speak as though there were only four months or so. Because they so frequently postpone Examination reading, or more accurately, in many cases, all legal reading, till the last few months, they speak as though the last few months were the allotted time. I think the Council is perfectly right in requiring a diversified examination, and submit that it should be even more diversified. It, however, would be an improvement, to have a higher and lower order of papers. Let each candidate be examined in the higher order in the subject or subjects in which he intends to practise, and in the lower order in the others.

In conclusion, I subjoin a few remarks for students who do not wish to read alone, but to utilize to the utmost their time and opportunities and the machinery provided to qualify themselves for their future profession. The system is of such a voluntary nature, and students are often without guidance, and thrown on their own resources without control or direc-

tion, and do not know at which end to begin, and thus they let the time slip; and I have often found that they regret it afterwards, saying, "I wish I had known this and that, or done this or that."

There are five methods open for the acquisition of legal knowledge: (1) Reading; (2) Public lectures; (3) Private tuition; (4) Going into chambers; (5) Practice in the art of speaking. In my opinion all these are necessary, (5) most particularly, and for that, unfortunately, there is no regular method of instruction provided. All that is compulsory is to pass the Examinations and eat a certain number of dinners, but really a great deal more is necessary. Even the Examination itself is too simple generally, though it varies greatly in difficulty (compare, for instance, the Roman Law papers last May and last October, or the present Equity papers, now and in 1881). This year the papers have been absurdly easy in every subject. It is questionable whether the Pass is harder than the Pass Examination required for solicitors, while in truth it ought to be very much more so, as a barrister's knowledge should range far higher than that of a member of the lower branch of the profession. In the Examination there is scarcely anything about evidence, and there is no branch of the law of greater importance. There are only two heads of Equity; of Chancery Practice there is nothing at all; and in the Common Law Practice only three questions or so. Again, the *viva voce* is far too short—just half a dozen simple questions.

In relation to (1) Reading: As I have already suggested, let the student begin to read the text-books leisurely, but regularly and carefully, from the time that he is first admitted, allotting a certain number of hours a day to study. The Roman Law will not require a year, therefore an English subject can be begun concurrently. The (2) Public lectures should also be attended, and notes taken of their substance. While the public lectures are going on, two hours a day or so are sufficient for private reading. It would also be advisable for a student to have occasional (3) Private instruction an hour or two once a week or fortnight, to have a line of reading chalked out, difficulties explained, and occasional papers, by way of practice, given; as there are points which he may not understand, and a certain amount of personal guidance suitable to the varying capacities of individual students is useful, and this cannot be obtained at the public

lectures. Readiness of reply and quickness in understanding points submitted to him are essential to the professional success of a barrister. Clients come and put points suddenly, and frequently form their opinion of the capacity and ability of the counsel from the manner in which he answers. Hence hesitation, unreadiness and confusion are apt to be fatal, and may cost young barristers intending clients. Some men have natural readiness and glib tongues, but these cases are the exception and not the rule. This can only be acquired by practice, and I submit that there should be some system provided by the Council of Legal Education whereby students can acquire some oral training in answering legal points, and that the *viva voce* should be made a far more important factor in the Examinations than at present. All that can be done now is: (1) For students to act counsel and client, and ask one another questions *inter se* (the objection to this being that there is nobody to correct inaccuracies in the answers); (2) To obtain it through the medium of small class or private tuition. But for those students who cannot afford the latter there should be some public system provided, obtainable at little or no expense. At the Inns of Court lectures available for students, the number is far too large to admit of anything in this way.

(5) Practice in the art of speaking, so very essential for a barrister, should be also attended to from the beginning. Independent of its professional importance, a barrister is always expected, at meetings or elsewhere, to speak on any subject when called upon. He is supposed to be a born orator, and no allowance is made to him for diffidence, inexperience or nervousness. Now this is rather hard, as it is not only those who have natural aptitude for speech who select the Bar as their profession; and there is no art which, for the generality of people, is more difficult and arduous in its accomplishment, no gift more rare, no gift which so few possess by nature, and no art more eminently valuable when attained. Many of our leading counsel owe in some measure their success to having attracted their earliest clients by good speeches at public meetings or places apart from the professional arena; and again, if a young barrister is not at home in Court and makes a mess of a case, he is likely to lose clients he has obtained through private sources, and a man is almost certain to come to grief on his first appearance in Court, unless he is already accustomed to address an audience. There

are some Debating Clubs exclusively for members of the Inns of Court, amongst which the Hardwick, meeting at the Inner Temple, occupies a prominent place. There are also Political and other Debating Societies scattered through London and the provinces; and the local Parliaments, which are modelled upon the House of Commons, an introduction of the last few years, and one which has been highly popular, many of them consisting of 600 or 700 members, some of the speeches being on a par with most at the ordinary debates in the House of Commons itself. There is also the Gray's Inn Moot Society, where sham trials take place—an excellent form of practise. Students should, additionally, at times attend the Law Courts, to see the forms of examining witnesses and addressing the Court. About a year should be passed in obtaining a knowledge of practice in a barrister's chambers; but this I should suggest postponing till after Examination, or, if the student is anxious to leave England as soon as possible, to postpone it till the last year of his stay, because the more of the law he already knows, the greater will be the value to him of the practical matter acquired in chambers; and as no personal attention is expected to be given (though very frequently barristers give it), if he knows nothing of the principles, he will be at sea amongst the papers before him. The object of chamber work is, in fact, to learn how the knowledge already acquired may be practically utilized.

I conclude by repeating that the objection to the training for the Bar Examination is, I always consider, that too much is optional and too little compulsory (it is too much on the *laissez faire* principle altogether), and that there is a lack of guidance; and that consequently young men (a class of the community generally prone to procrastinate anything disagreeable) so often put off the evil day of beginning serious training for their profession. Also, frequently, in the absence of having relatives or other advisers in the profession, they do not know what resources are open to them, or at which end to begin, and consequently three or four valuable years are apt to be misapplied or wasted. However, taking advantage of the five sources of legal and forensic attainments in the order suggested, will, I think, enable any person of ordinary abilities to be fairly fitted for his profession, and I shall be very glad if the above suggestions prove of any value to those for whom they are intended.

JOSEPH A. SHEARWOOD.

REPORTS ON THE ADMINISTRATION OF PUDUKÓTA
FOR THE YEARS FUSLI 1292 and 1293
(A.D. 1882-83 and 1883-84).

The little State of Pudukóta was distinguished in the last century for its fidelity to the British cause, when all the southern Poligars were in arms against us. The Tondaman, or Rajah, was rewarded for his loyalty to us during the siege of Trichinopoly in 1753, by exemption from all tribute and by other honours. The present Tondaman, who ascended the throne at the early age of ten, fell into evil courses, and was in consequence deprived of his salute of thirteen guns and the title of Excellency; but eventually, acting under the advice of the Madras Government, he dismissed his Sirkele, or Minister, and in August, 1878, appointed A. Sashiah Sastri, C.S.I., to that office. This gentleman was one of the most successful of Mr. Powell's early pupils. After carrying off Patchcappah's vernacular prizes for Tamil expositions of certain portions of Arnold's *Lectures on Modern History* and Thornton's *British India*, as well as Lord Elphinstone's Prizes for an English Essay, he obtained the first Government reward of Rs. 300, given by the Council of Education, and passed out of the old Madras University in 1848 with a Proficient's degree of the first class. He then went to Masulipatam as Tahsildar, and rose in a few years to the post of Head Sheristadar. Here it was mainly owing to his influence and exertions that the Hindu School was established, and an example set to the other towns of the Northern Circars, in which schools of a similar character arose one, after another, in course of time. After filling the posts of Deputy Collector and Sheristadar to the Board of Revenue, A. Sashiah Sastri succeeded Sir Madava Rao as Dewan of Travancore; and on his retirement from that office, accepted the lighter duties of Sirkele of Pudukóta. That his past administration has been a successful one may be inferred from the fact that the reforms introduced in every direction have been approved by the local Government and by the Secretary of State. The law's delay has been checked. The revenue is collected with regularity. All the tanks are

now in good repair. Great attention has been paid to the roads. All extravagant expenditure has been curtailed. Not a single complaint of oppression has reached the Political Agent of Government. Under these circumstances, a salute of eleven guns has been sanctioned as a hereditary distinction, and the title of Highness, which is higher than his former title of Excellency, has been conferred on the Rajah. The general tendency of the reforms which have been carried out in Pudukóta has hitherto been in the direction of assimilating the system of administration to that which prevails in British India. Thus, Regulation II. of 1882 declares that the Indian Penal Code, the Codes of Civil and Criminal Procedure, the Indian Evidence Act, the Indian Contract Act, and several other important Acts, shall be applied *mutatis mutandis* to Pudukóta, with due regard, however, to the customs, special circumstances, and constitution of the State, and subject to such modifications, reservations, and rules as may be laid down by the Huzzoor Adawlat Court. The decisions of the Indian High Courts are to be quoted, and, although not absolutely binding, are to be followed as far as possible. It often happens that one reform almost necessitates another, and it seems quite clear that some great change must be soon made in the Huzzoor Adawlat Court. At present the Tondaman himself presides, aided by his Minister and one professional judge. The objections to this patriarchal system, under which the law is expounded by untrained judges, and civil suits by and against Government are carried on before the Rajah and the Sirkele, who are thus constituted judges in their own cause, are very clearly pointed by the Civil Judge, V. Subbier B.A., B.L. The Sirkele quite admits the force of his arguments; but this and some other measures, the drafts of which the Minister has in his portfolio, have still to be matured. Among the improvements which have been commenced during the period under review may be mentioned the establishment of a British Post Office at Pudukóta, the opening of a telegraph line from Trichinopoly to Pudukóta, the establishment of an experimental plantation of Casuarina trees on the banks of the Vellar, and a vigorous campaign against the Prickly Pear, which was threatening to overrun the whole country. All connection of the Government with the temples has long ceased in British India, but it, of course, still continues in

native states. It appears that in Pudukóta the expenses of the Pagodas were for six years placed on a reduced scale in consequence of the great famine, which desolated Southern India; but the expenditure has now been raised again from Rs. 90,980 to Rs. 105,330. This measure is said to have given great satisfaction, and "set the administration right with the people, who were only too ready to ascribe every little contretemps of season to the anger of the starved gods." It may be remarked that the Devasthanam, or Pagoda Funds, are not devoted entirely to the maintenance of the temples. The cost of certain pensions, of the Hospital and of the State schools, is defrayed from this source; and although the proportion set aside for these purposes is comparatively small, the fact itself is sufficiently suggestive. How much might be done for education in British India if even a small part of the vast endowments of the Pagodas could be annually obtained for such purposes, as is now done in Pudukóta! The systematic fraud and peculation which go on in these establishments have long been a public scandal in the Madras Presidency. The cry of "the starved gods" is often heard; but the question is beset with great difficulties, which time alone can solve. In Madras there was a fund, originally called the General Education Fund, formed from the surplus balance of the old Devasthanam Funds. This amount was set apart for educational buildings, under the orders of the Court of Directors, and was subsequently largely augmented by transfers of sums from other sources, so that the capital invested amounted at one time to Rs. 10,00,000. For many years the interest sufficed for the demands made on it; but in course of time the expenditure on buildings for Government and aided colleges and schools increased far beyond the small sum needed at first, and the capital gradually dwindled down, until it was at last announced in the Report for 1882-83 that the Education Building Fund was to be wound up.

The cost of the Maharajah's College, Pudukóta, in 1883-84, was Rs. 9,510, of which Rs. 6,617 was paid from Devasthanam Funds, and the balance was met from school fees. The attendance had risen on the 30th June, 1884, from 384 to 406 pupils, and the institution had for the first time sent up sixteen youths to the First Examination in Arts, of whom eight passed, three in the first class, and one standing fifth

in that class. These excellent results have been obtained with a staff consisting entirely of Hindu graduates, aided by a Sanscrit and a Tamil Pandit. Twenty-six boys went up for the Matriculation Examinations, and nine passed, two in the first class. The school also did well in the Middle School and Comparative Examinations, and Mr. A. Monro, the British Inspector of Schools, was satisfied with the state in which he found the institution when he visited it. A Girls' School has also been started this year at Pudukôta, and it already contains sixty-two girls, who acquitted themselves very well at their first public examination.

The weak point of this State was a few years ago its finance. The great change which has been effected by the present Sirkele may be gathered from the following passage :

"For the first time in the history of Pudukôta, there was literally no room in the Treasury for the money that had accumulated in it, and it was thought advisable, rather than so much money should lie idle, to invest the surplus in Government Securities, not only as a source of some profit, but generally as an Insurance Fund against future years of adversity."

It may be hoped that in this prosperous state of things some measure may be devised for promoting the education of the masses. At present the only expenditure incurred under this head is a grant of Rs. 5 a month to the Town Elementary School.

J. M. MACDONALD.

REVIEWS.

CYCLOPÆDIA OF INDIA, AND OF EASTERN AND SOUTHERN ASIA. By Surgeon-General EDWARD BALFOUR. Third Edition. 3 vols., 8vo. London: B. Quaritch.

When a work of this comprehensive character reaches a third edition, it may generally be regarded as beyond the pale of criticism or review. We feel, however, that we should be guilty of injustice both to the author and to our readers, if we were to allow the issue of the third edition of so important a work as Balfour's *Cyclopædia of India* to pass without notice in these pages, which are devoted to the interests of our great Eastern Empire.

It is seven and twenty years since the first edition of this work was published at Madras: it was in a great measure the outcome of the Gréat Exhibition movement, which, then in its infancy, had aroused throughout the length and breadth of the land a mighty and laudable spirit of enquiry into the products, arts, and manufactures of the vast Indian continent. The materials forwarded for exhibition from all sources, European as well as Native, were in most instances accompanied by more or less elaborate and valuable Reports, and these, as a matter of course, passed into the hands of Dr. Balfour, who acted as the local Honorary Secretary to the Great Exhibition of London in 1851, to that of Paris in 1855, and to those of Madras in 1855 and 1857. To analyse these Reports, to separate the wheat from the chaff, to classify their contents, and to incorporate the information thus obtained with that pre-existing in the various scientific and other journals of India, as well as in monographs, books of travel, &c., was a truly Herculean labour. Nothing daunted, however, by the magnitude of the task, Dr. Balfour undertook it with an energy and ability deserving of the highest commendation, and the result was, that in 1858 he presented to the world the first edition of his *Cyclopædia of India*. Its great value, incomplete and defective as it was in some respects, was speedily recognised, and it at once took its well-earned position as a standard work of reference on all matters pertaining to the East, a position rendered still more assured by the publication, in 1873, of a second edition, into which was introduced a large amount of new and important matter, the whole contained in five thick volumes, representing an immensity of good honest literary labour.

The *Cyclopædia*, as it now makes its third appearance, consists of three goodly-sized handsome volumes, having an aggregate of 3,610 double-columned pages, 35,000 articles, and 16,000 index headings. The information contained in it is, from the very nature of the work, diversified in the extreme; indeed, it may be said that there is scarcely a subject relating to India and Eastern and Southern Asia which has escaped more or less extended notice. There is no other work in the English language in which is brought together an equal amount of information on everything connected with India, her people, arts, manufactures, and products. To the merchant and agriculturist, to the man of

science, whether botanist, zoologist, geologist, or meteorologist, no less than to the Oriental scholar, the historian and literary student, it cannot fail to prove of the highest service as a work of reference. It is well deserving of a place in the library of every one interested in or connected with India.

Some of the articles are very elaborate and exhaustive; of these, the most extended is "India," which occupies upwards of 180 pages. This, as well as some of the longer articles, is furnished with a separate or subsidiary index, which certainly greatly facilitates reference. Amongst the other more erudite articles may be mentioned "British India," "Languages," "Hindu" and "Hindustan," "Mammalia," "Birds," "Reptiles," "Insects," "Fish" and "Fisheries," "Fibrous Materials," "Dyes," "Weights and Measures," &c. Much curious information will be found in articles: "Caste," "Marriage," "Divorce," "Polyandry," "Burial Customs," "Suttee," "Sacrifice," "Superstitions," "Witchcraft," "Ordeal," and "Divination;" whilst many important historical data are furnished by articles: "Battles of India," "Earthquakes," "Famines," "Floods," and "East India Company." The brief biographical notices of Indian Celebrities will, doubtless, be acceptable to many: they might be improved by being given somewhat more *in extenso*. From an examination of the articles, Wheat, Cinchona, Quinine, Opium, &c., Dr. Balfour has, we observe, availed himself of the latest official returns. With regard to the names of places, Dr. Balfour has exercised a wise discretion in retaining the traditional and historical spelling; to have introduced the new, though probably more correct and scientific, renderings could not have failed to have been a source of embarrassment to the student, who, for example, in the name "*Kūmbatūr*," would have had no little difficulty in recognising the well-known district of *Coimbatore*! To have adopted the new orthography would have necessitated a complete system of cross references, which, to the student, is highly objectionable, as it consumes valuable time.

The "get up" of the book is on a par with its intrinsic merits, and reflects much credit on the printer: the paper good; the type clear, and the typographical *errata* very few—remarkably so, indeed, considering the nature of the work. We should be rejoiced to hear that the Indian Government had adopted towards Balfour's *Cyclopædia of India* the course

which, we understand, it pursued in the case of Sir Joseph Fayrer's magnificently illustrated volume on the *Poisonous Snakes of India*, and some other costly and valuable works, and placed a copy, *pro bono publico*, at the head-quarters of the principal stations throughout India. Thus distributed, not only would it prove a boon to officials and others, but it would be a practical and well-deserved compliment to the author, one of the most hard-working and meritorious officers in her Majesty's Indian Medical Service.

E. J. W.

A TREATISE ON THE MANUFACTURE OF SOAP, CANDLES, LUBRICANTS, AND GLYCERINE. By W. L. CARPENTER. London: E. and F. N. Spon. 1885. 10s. 6d.

The Messrs. Spon are well known in England as publishers of books upon technical subjects, and the subject of this notice is their most recent issue. Those who are interested in the development of manufactures in India will find in this volume all necessary practical information, as well as a clear statement of the scientific principles underlying these industries. The sources and preliminary preparation of the various raw materials, the "plant" necessary, &c., are all fully described, as well as the most recent forms of the manufacturing processes themselves, and the analytical work required in connection with them. In addition, the book contains a valuable abstract of patents for the last fourteen years, full references to the bibliography of the subject, and a capital index. Its 344 pages contain 87 illustrations.

A MANUAL OF HEALTH SCIENCE. By Dr. ANDREW WILSON. London: Longmans, Green & Co. 1885. 2s. 6d.

The object of this admirable little manual, written by one of our best popular writers and lecturers on biological subjects, is to present to the student, and also to the general reader, a popular and comprehensive account of the leading facts and features of sanitary laws. The titles of its chapters give a clear idea of its contents: I. The General Conditions of Health. II. The General Functions of the Body. III. Food,

Diet, and Cooking. IV. Water and Beverages. V. The Air we Breathe. VI. Ventilation. VII. The Removal of Waste Matters. VIII. Local Conditions of Health. IX. Shelter and Warming. X. Personal Health—the Care of the Body. XI. Ambulance Work; or, “First Aid” to the Injured. XII. Infectious Diseases and Disinfection. In addition to seventy-four well-executed cuts, the book contains a valuable and suggestive series of questions, suitable for the use of students.

W. L. C.

LOUIS PASTEUR: HIS LIFE AND LABOURS. By his Son-in-law.
Translated from the French by Lady CLAUD HAMILTON.
Longmans, Green & Co. 1885. 7s. 6d.

This is a most valuable addition to popular scientific literature, giving, as it does, an authentic account of the many brilliant and eminently practical discoveries of M. Pasteur. Among these may be mentioned his long-continued controversy on, and final refutation of, the doctrine of “Spontaneous Generation;” his investigation of the causes of, and remedies for, silkworm diseases; his attenuation of the virus of splenic fever and of hydrophobia; and his demonstration of the fact that every one of the many kinds of fermentation depends on the growth and activity of a definite and specific “microbe.” Professor Tyndall’s preface adds to the interest and value of the book.

W. L. C.

THE STATE OF INDIA, ESPECIALLY BENGAL, WHEN CALCUTTA WAS INHABITED BY TIGERS, AND ST. PETERSBURG BY WOLVES.

AS SHOWN BY THE MSS. RECORDS OF THE INDIA OFFICE.

(*Concluded from page 320.*)

The *Sanitary* condition of the houses in those days excited as little attention in India as in England. Streynsham Masters, in his diary, 1676, observes: “The houses in Bengal are all made of mud dug out of the ground, by which every house almost hath a hole full of water standing by it, which may be

one reason why the country is unwholesome." Again he writes: "When it rains there is a noisome smell in the town of Masulipatam" (a description of Calcutta itself until recently). At Madras, in 1678, the authorities were annoyed at swine straying through the streets; they issued an order "that any one finding them doing so, and killing them, may have them for their pains."

We find that in 1700 all India-wrought *Silks* were forbidden in England. The cultivation of silk, however, attracted, at an early period, the attention of the Company. They wrote from Calcutta, in 1697, that they were ready to send some silkworms to England as ordered, but they had a difficulty, owing to the fact that "these Bengalee fellows will not leave their native country, notwithstanding all the arguments we can use, and promises of great wages to them if they will go." What a contrast to the present time, when the Bengali, like the Greek, is found everywhere, and Bengali coolies swarm in the West Indies!

Slave boys were common articles of purchase two centuries ago. In 1678, at Masulipatam, a slave boy was classed among the house necessities, along with gridirons, carpets, a blunderbuss and palankins. At an outcry at Madapallam, in 1678, a "slave wench" was offered for sale at £2 5s., along with china, plate, and dishes. She went for £2 10s., and a slave boy for £1 11s. In 1696 an order was passed to receive on board the ship two children of the deceased R. Herbins and their two slaves.

The Court write out to Surat in 1676: "We do not approve that any of our natives should be made a slave, a word that becomes not an Englishman's mouth." They add that they approve of their purchasing blacks, but that they be instructed by the Chaplain in the Christian religion, and "if they obtain such a competent knowledge as to qualify them for the Sacrament of baptism, that after three years service as Christians, and being of good conversation, they shall be admitted as Freemen." The Old Court in this was ahead of America and the West India islands.

In Calcutta, in 1694, to prevent disputes at the sale of houses and slaves, a registry was instituted. In 1706, the Court wrote out that slaves were bought at Nayer for Bencoolien at outcry for £40 each, yet charged in the book £100 for a male, £85 for a female slave, and £60 for a child. Brokerage and its profits were understood in those days.

Our military power and aspirations were on a small scale. In 1717, the *Soldiers* in Bengal numbered 236: of these 26 were at Cossimbazar. In 1696 Government wrote from Calcutta, "We are in great want of a chief officer to command our soldiers, having a complete company of 100 men, and an officer 'that can't say *bho* to a goose.'" Of these soldiers probably many were Portuguese; for in 1680 they wrote from Surat "to send out 200 good English soldiers, and not such pitiful wretches as are now there, that dare not look an enemy in the face." In 1713 the Court direct, "Be very tender of your soldiers' health, by giving them daily fitting provisions, and keeping them stirring and in motion, to prevent the scurvy and other distempers." In 1704 T. Woodville is appointed Lieutenant in the Bay of Bengal, "giving security that he shall procure ten soldiers more within one year to come." In 1704 a petition to be prepared to the Queen, applying for 50 soldiers for St. Helena, 100 for Bombay, 50 for St. George, and 50 for the Bay. What a bound to the present day, when we are fortifying Quetta, and Herat has become a household word!

The Madras *Records* refer us to an earlier period than those in Bengal. We take the year 1650, when at St. Thomé, near Madras, the Portuguese in a large town had some relics of their former greatness. The Governor of this town was a Padre, but being an enemy to a French friar, who lived in Madras under the protection of the English authorities, he had him seized and sent to the Inquisition of Goa, then in its prime. The English authorities at Madras, excessively indignant at this, made reprisals, and seized the Portuguese Padre Governor, resolving to detain him until the friar was liberated; but the Padre bribed an English drummer who had charge of the watch: having prepared a laced cot, they were conveyed over the walls in it, and went away together to St. Thomé. However, through the intervention of the Government of Surat and the Portuguese Captain-General, the liberation of the French friar from the dangers of the Inquisition was effected.

About *Doctors* many things turn up in the old *Records*. They are styled chyrurgeons. We find that in 1698 Calcutta had four English doctors, but in 1699 it is stated in Calcutta, "No physick in the Company's stores, and many being indisposed (the month of August), a small chest was bought

of Dr. Damers for 100 rupees." Before this, in 1675, at Masulipatam, two of the Company's servants were wounded: "the surgeon offered to cure them, if they will pay for the medicines, as there being none of the Company's for a long time past." The terms were agreed to. The pay was small. In 1676 the surgeon of Balasore returning to England, his place was supplied by the doctor of a vessel, who was paid at the rate of £3 monthly, but that included a variety of perquisites. We find in 1675 a Dr. Heathfield allowed ten pagodas a month for diet money, and three candles a week for his chamber. In 1703 a surgeon received for attendance on each soldier or artificer on board ship 2s. 6d., ditto for medicines, ditto for each woman delivered alive at any of the Company's settlements, as an encouragement for their extraordinary care of such soldiers or artificers. We find the bill in 1703 for English *Drugs* paid to the Apothecaries' Company amounted to £470. In those days and later, castor oil used to be sent out from England. In 1679 the Chyrurgeon at Masulipatam complained of the medicines sent out from England as very bad and badly packed.

Interlopers in those days constantly come before one; they were the free lances in India, who not only interfered with trade but also with discipline. We have an entry in 1684: "The Moors grow mighty insolent, caused by interlopers; John Patter turned Moor, a rank interloper." This is the first instance, we believe, of a Christian becoming a Muhammadan. In 1696 efforts were made at Hugly to have interlopers' trading stopped by beat of drum. The Nawab hindered their trading, but they went to the French under native names. In 1676 the Company issued an order "that no Englishman not in the Company's service was to reside in any part of India except at our Fort of St. George or town of Madraspatam." A letter from Acheen in 1695 describes it as "a rendezvous of dishonest men and disaffected to the Right Honble. Company, making it their continual practice to deride and degrade them and their servants in a most shameful and ridiculous manner."

English women in India two centuries ago were few and far between. We give some items regarding them. The Company, in a letter to Surat, 1675: "The women we sent out last year are of a better rank than we expected. If they behave not themselves well, send them back, as you do the men." From Bombay, 1675: "Many women came out in this year's

shipping whom they hope to dispose of to ease the Company's charges. They desire none may be sent out but of good fame." The Court to Surat in 1679: "Twelve yomen have been sent to Bombay for wives of our soldiers. We have tried to get some country girls, but failed." In 1678-9, of 24 servants of Government at Madras only six were married. There were two spinsters and three widows at the settlement. Matrimony, on the other hand, was encouraged by the Dutch and Portuguese, who sent out cargoes of well-bred but poor orphan girls.

Young writers sent out were often a subject of great anxiety to the Company. Among the complaints are: They did their writing work in their respective offices, and the result was papers were often lost; a writing office was in consequence instituted—their drinking bowls of punch in their chambers, exceeding the bounds of sobriety—their discourse usually to censure the Company—their neglecting to come to daily prayers. In 1676 they made the following rule at Masulipatam:—"That upon occasion of treating the Dutch or other strangers the young men of the Factory at such times doe sit apart by themselves, and those only to come to table whom the Chiefs shall think fit to call, as is practised at Surat." From Bombay the Government wrote in 1687: "We desire 20 writers of good families, whose dependence to be on their behaviour, not on friends. Have been forced to use some soldiers for writers."

The study of the *Vernacular languages* by civilians was encouraged at an early period. In 1677 the Court wrote to Madras: "We renew the offer of a reward of £20 for proficiency in the Gentoo or Indostan language, and sanction rewards of £10 each for proficiency in the Persian language, and that fit persons to teach the said languages be entertained."

In Madras in 1678 *duelling* was punished with two months' imprisonment "only with rice and water." *Drunkenness* was punished by riding the wooden horse for three several days, three hours at a time; while *contemning the Government*, was punished with 15 drubs at the breach of a gun.

The Company was constant in its inculcating on its Indian servants *frugality*. The days of the Indian Nawab had not set in, nor had the City of Palaces exhibited its proud mansions and splendid array of carriages on the Course. In

Calcutta, in 1697: "The cook-room in the Fort being built with thatch and several times burnt down, ordered that it be made of brick." Calcutta, 1690, the Governor writes to Mr. Bainbridge: "We shall write to Hugly for a pallankeen to be sent to you, which we must hire or buy, having none by us here." Calcutta, 1700: "You must make a shift as we do, since we have no book paper; take diary paper and turn it the contrary, making a whole sheet a half sheet."

We have few Records of *social intercourse* between Europeans and Natives. In 1676 Ago Gol, the Governor of Masulipatam entertained the chief English at his house; a supper was provided, with music and dancing.

We have thus far communicated from the Old Records. There are many other extracts that could be made relating to *places*, such as Balasore, Hugly, Cossimbazar, Malda, Madras, Masulipatam, Bombay, Calcutta, Baranagar, Dacca, Patna—to *persons*, such as Charnock, the founder of Calcutta; Chaplains, Doctors and Diseases, Native Rulers, Natives and Europeans, Pilots, Romanists—to *Miscellaneous*, as, Tea, Voyages, Women, Quarrels, Prices, Presents, Punishments, Punch Houses, the River Hugly, Soldiers, Slaves, St. Thomé, Thanna Fort—to *Nations*: The Danes, Dutch, French, Portuguese.

But the gleanings on these subjects will appear in a forthcoming volume, to be published by the Hakluyt Society at the close of the year.

J. LONG.

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

VIII.—THE FINSBURY TECHNICAL COLLEGE.

This institution was recently established by the City and Guilds of London, for the advancement of Technical Education, and I will begin by stating how it originated.

Until lately the artisans of England had scarcely any opportunities of scientific education. They were taught how to do a thing mechanically, but not told why and wherefore. They were not even instructed in the first principles of science, and they were incapable of entering into higher studies. Arts and manufactures are, however, simply the practical application of scientific

knowledge, and of course the result of mere 'rule of thumb' training was by no means satisfactory. The intellectual standard of work was low, and in consequence the industries of the nation suffered. French, Germans and Americans came to the front, and by their superior scientific knowledge damaged the trade of England. This was noticed by the late Government, and an inquiry was made with regard to existing English educational systems, while a Commission was sent to the Continent to inspect the systems in practice there. The Commissioners observed that the superiority of the Continental nations arose chiefly from the method by which they were educated—the adoption of a course which is midway between theoretical and practical. They made a thorough investigation into the matter, and after a few months they came to a conclusion that the scientific educational system followed in England was not a sound one, and that it required a radical change. The basis of their theory was mainly as follows: Practical knowledge, unsupported by theory, produces mechanical workers; while learning which cannot be applied to practice often proves a mere waste of time, and fails to promote industrial success. The Commissioners suggested reforms in the present system such as would enable the artisans of England to obtain both practical and theoretical instruction. Of course, in a reform like this, grand speeches were made for and against the reform, but ultimately a unanimous conclusion was come to in favour of the suggestions made by the Commissioners. Then the people of England, having become aware of their defects, raised a cry for the reform; but the question of reforms brings with it another question—the fund for executing these; and now the question arose, who was to supply the fund. Unlike the system of our country (India), a large proportion of the educational expenses is defrayed here through public liberality. Many schemes were suggested for the supply of funds. The Commission recommended that not only charitable endowments should be applied to the scheme, but that even the local authorities should be empowered to establish, maintain and contribute to such institutions, a proposal calculated to alarm the ratepayers of this country, especially those who already grumble at School Board rates. Of course the proposal did not meet with support, and it fell to the ground. Another suggestion, made by the Local Board, which was ultimately carried out, was that the City Companies were the fit bodies to look to for help. Many of our readers know the history of these Companies, and have heard of their princely incomes. It is enough to say here that the Companies were established over two centuries ago with some special privileges and rights, and that since then their wealth has greatly increased. An application for funds

was made to them, and it met with a favourable response. The Companies took the matter in hand, and one result of their charity was the establishment of the Technical College in Finsbury. These Companies are still giving money freely for the advancement of the scheme.

At this College ~~every~~ facility is given to students for the study of Electrical and Mechanical Engineering, and other allied subjects; and, as the rate of fees is low, it gives important help to artisans. Technical education is very much needed by us in India, and if the Government would take up this matter, our industrial progress will be greatly aided.

The following extracts from the latest Report of the Finsbury Technical College will give an idea of its scope and usefulness:

"The first complete session of the Finsbury Technical College terminated on July 16th, 1884. The results of the session's work were most satisfactory.

"In the Day Classes, 108 students were in regular attendance, taking the complete courses as laid down in the Programme. Of these, 71 entered the Department of Electrical Engineering, 20 that of Mechanical Engineering, 14 the Chemical Department, and 3 that of Building Trades. 12 of these were admitted without payment of fees. In the Evening Classes, 876 tickets were sold to 685 individual students. Of the 876 tickets, 112 composition tickets admitted the students to any of the classes of the College. Of the remaining 764, 199 were taken for Physics and Electrical Technology, 122 for Chemistry, 137 for Mechanical Engineering and Mathematics, 158 for Applied Art, and 86 for Trade Classes (Metal Plate Work, Plumbers' Work, Carpentry and Joinery, and Bricklaying), 45 for Practical Geometry, and 17 for the course on Gas Engines.

"It is again satisfactory to report that as many as 123 tickets were taken by apprentices, who, on producing their employers' certificate, were admitted at half the ordinary fees. Of these apprentices, 12 paid composition fees, 13 entered the Physical Department, 4 the Chemical Department, 23 the Mechanical Department, 53 the Applied Art Department, and 18 the Trade Classes.

"At the commencement of the new Session in October last, there was a considerable increase in the number of day students who presented themselves for the Entrance Examination, and a noteworthy improvement was shown in the state of preparation of the candidates.

"Of the 81 candidates examined, 65 were admitted. At the examination at the commencement of the Easter Term, the admission of 12 new students was sanctioned.

"The success of the Day Department of the College has been very marked, as may be seen from the fact, that at the opening of the College, in February, 1883, the number of students increased from 29 to 98, and that although students have been subsequently admitted only after passing an Entrance Examination, the number has now increased to 148. It is interesting to note that the Finsbury Technical College serves not only for the technical instruction of selected pupils from some of the more important Middle Class Schools of the Metropolis, but that among the students are many who have received their early education at schools in the provinces.

"In the Evening Department, the attendance since October last has also been satisfactory. In the term ending December, 1884, 533 class tickets were sold to 482 individual students. The number of students on the College Register in the several classes was as follows: Machine Design, 72; Practical Mathematics, 43; Practical Geometry and Metal Plate Work, 56; Electrical Technology, 147; Practical Physics, 39; Inorganic Chemistry, 70; Organic Chemistry, 13; Drawing and Design, 134; Gas, 28; Carpentry and Joinery, 34; Bricklaying, 4.

"In the Applied Art Department, several students have received instruction in Tapestry Painting, and it is expected that many of these will thereby be able to obtain remunerative employment.

"A special feature of the Evening Classes are the complete courses of instruction that have been drawn up as a guide to artisans engaged in different industries, and 86 of the evening students have taken tickets for these complete courses.

"During the past term 118 apprentices have been admitted to the College at half fees, 10 of whom have entered the Physical Department, 3 the Chemical, 32 the Mechanical, 60 the Applied Art Department, and 13 the Trade Classes."

"The Council hope, in the future, to give greater prominence in the curriculum of the College to the course of instruction to be pursued by those who are preparing to enter some branch of the Building trade, and they are only waiting for further funds to enable them to extend the building with the view of giving practical instruction, during the daytime, in Applied Art, and of increasing the number of Trade Classes for artisans."

J. D.

MOHAMMEDANS IN SOUTHERN INDIA.

(The following article is taken from a pamphlet which we have received, entitled "Note on Mohammedans in Southern India.")

• It has been felicitously said by an eminent author that the noblest work of the creation is "Man." His supremacy over the rest of animated nature consists in the possession of the intellect, which enables him to receive the impressions made by the senses—by observation, or by any other means; to remember and to reason upon such impressions; to deduce inferences therefrom; and to distinguish right from wrong, good from evil. Gifted with powers of speech—a gift denied to the other denizens of the world—he holds a free intercourse with his fellow-beings, and imparts to others the knowledge he has acquired by personal observation. On the different degrees of mental culture rests the superiority of one man over another. It is, therefore, manifest that our bounden duty to ourselves and to the Supreme Being who has implanted this faculty in us is to ensure the highest culture; to seek the learning of antiquity; to study the laws that govern the vast mechanism of the creation, and deduce the great fundamental principles which should guide human action.

It is the accumulated knowledge of individuals that constitutes the basis of the greatness and prosperity of a nation. The ingenuity of man has devised means for extending and increasing the mass of such accumulation by uniting to the present the experience of past generations. Men may acquire immense knowledge; but if one should constitute himself the sole repository of the vast thoughts and extensive learning that he may have acquired, such thoughts and learning would only go a short way to ennoble mankind during his ephemeral existence. Fortunately, however, in addition to the powers of acquisition, he is blessed also with a power to hand down the vast treasure that he has acquired by skill, industry, and research of a labourious life, to the benefit of posterity for all ages to come; and this power of transmission is found in the art of writing. In proportion to the degree of refined culture in the arts and sciences, will be the rapidity of a nation's advancement in the tide of civilisation.

Let us pause for a moment, and look at the present condition of the Moslem population. At one time it was reputed for its enterprising spirit, its civilisation, and its learning; and now, it may be said, without exaggeration, that it is found immersed,

at least in Southern India, in the depths of ignorance and poverty. The causes which have led to such a state of things are well worthy of our enquiry. It is a source of congratulation that this subject has already engaged the attention of the State, and that measures have been set on foot to effect an improvement in the proper direction. Her Imperial Majesty's Government have been, from time to time, making some special concessions in favour of the Mohammedans, and are still anxious to do all in their power to promote the intellectual advancement of this class, and to befit them to occupy a prominent position in the administration of the country.

It is an undeniable fact that the language which has been found best suited to afford the readiest means of opening the intellectual wealth to the youths of the country is English. The forethought and prudence of that great man who, years ago, directed his attention to the spread of education among her Imperial Majesty's Indian subjects, during the earlier days of the British rule, and laboured to divert the whole course of instruction into the channel through which it now flows, cannot be remembered but with deep feelings of gratitude. I refer, of course, to Lord Macaulay. He has, in his able Minute, which met with the entire concurrence of that popular Governor-General, Lord William Bentinck, argued, at full length and with great force, the desirability of educating the natives of India through the medium of the English language in preference to Sanscrit and Arabic. I cannot express myself better than by quoting the words of that eminent statesman regarding the excellence of the English language as a medium of instruction: "This language," he asserts, "stands pre-eminently, even among the languages of the West. It abounds with works of imagination not inferior to the noblest which Greece has bequeathed to us; with models of every species of eloquence; with historical compositions, which, considered merely as narratives, have seldom been surpassed, and which, considered as vehicles of ethical and political instruction, have never been equalled; with just and lively representations of human life and human nature; with the most profound speculations on metaphysics, morals, Government, jurisprudence, and trade; with full and correct information respecting every experimental science which tends to preserve the health, to increase the comfort, or to expand the intellect of man. Whoever knows that language has ready access to all the vast intellectual wealth, which all the wisest nations of the earth have created and hoarded in the course of ninety generations." It is, moreover, the language in which all public and mercantile transactions are carried on.

For various reasons, upon which it is not now necessary to dilate, the study of the English language has been generally neglected by the Mohammedans in India, especially in Southern India. It being considered improper for a Muslim youth to begin to learn any foreign language until he completes his course of study in the Quran, which occupies him generally till he attains the age of thirteen or fourteen years; it is no wonder that he is placed at an enormous disadvantage compared with his fellow-students of other classes, and that so very few of his class are found to enjoy the blessings of an academical, or even a sound general education. To me, however, the reasons for the non-acquisition of knowledge through the medium of the English language seem inadmissible; so far as I have gathered, there is nothing in our sacred works which prohibits the study of the English or any foreign language; on the other hand, there is much, both in our law and usage, which distinctly sanctions the study of the language of the Court of the day. For instance, the followers of Islam in European Turkey and China study, as a matter of course, Turkish and Chinese, both being their Court languages, though foreign to that of the Quran; while the Moplas of Malabar and Lubbais of the Eastern coast, who are also Mohammedans, have their own mother tongue, Malayalam and Tamil; the Quran itself, in some localities, being written and read in the Tamil character by the Lubbais. Yet their orthodoxy as Mohammedans has never been questioned, nor have they been denied the communal rights and privileges of a Muslim, because of their ignorance of what is deservedly regarded as the sacred language of Islam, or of their knowledge of foreign dialects. It cannot be denied that education is the most pressing want of Muslims in this part of India. It is also beyond question that a thoroughly good, liberal, and sound education can only be had here through the medium of the English language. It must, therefore, be accepted as the indispensable medium of all but the elementary education of youths up to a certain standard.

These facts have been gradually asserting themselves, and a large number of Mussulman boys are now found attending schools of all descriptions in various centres of their population throughout the Presidency; but they do not appear to come up in the higher branches of study—at least in such numbers as I should like to see—and, unless they persevere, I fear they must be left far in the background in this age of competition. It appears to me very desirable that something should be done early, and in earnest, to give a powerful stimulus, at least, to the more intelligent section of the Indo-Mohammedans, to induce them to persevere in the higher studies; but in what

way this should be done I would leave for the consideration of the authorities who are devotedly the promoters of the public weal.

While advocating the course through which a sound knowledge of literature and science should be acquired, I do not mean to restrict the education of youths to the mere acquisition of book-learning. On the contrary, I consider that it should be thoroughly practical, and that technical or industrial education is, at this moment at least, as important and necessary as academical training. At present there is a great aversion to manual labour; and one prefers to be a quill-driver on half a loaf, than earn his full bread by the work of his hand. I consider that it is much better for a man to secure a decent living by the honest labour of his hand, rather than that he should be subject to genteel starvation, as a clerk in a public office or a mercantile firm. Moreover, the Mussulmans will do well to bear in mind that the market, so far as clerks and accountants are concerned, is greatly overstocked already, while there is ample scope for well-qualified artisans and mechanics finding remunerative employment. Now, especially, that the Government have distinctly pledged themselves to proceed vigorously in the direction of developing the resources of the country, and encouraging indigenous arts and industries, everything possible should be done by those desirous of making themselves useful in life, and of earning a respectable living, to avail themselves of every opportunity that is being afforded them. What can be more strange than that a good carpenter or a smith easily earns a rupee or two a day; while many of those considered to be pretty well educated lads are seeking posts worth 15 or 20 Rs. a month in Government or mercantile establishments? Our fellow-subjects of the Eurasian community have set an excellent example in the formation of an Industrial School, the practical results of which would appear to be encouraging. I should be very glad to see a similar institution organised for the benefit of a large class of Mohammedans.

I now come to that branch of my subject which is as important as it is delicate of approach. I refer to female education. Although Muslim women of the upper and middle classes have always received some kind of education which enables them to read a little Persian or Hindustani, it is altogether insufficient to expand their intellect, and enable them to judge for themselves. The Hobart School, which is the only institution of its kind in this part of the country for Muslim girls, is doing much useful work; and it reflects the highest credit on its management that English has been recently added to the curriculum of instruction, its study being left to the option of

the parents or guardians of the pupils. A Normal Class has likewise been organised for training young women as teachers. I need hardly dwell on the vast improvement already made by the girls of this institution in the art of sewing, as it has manifested itself through the Needlework exhibition periodically held under the auspices of the National Indian Association.

There is yet another branch of instruction which should not be lost sight of; namely, that regarding the preservation of health and nursing the sick. I do not advocate that this instruction should be such as would be required by a professional. It would be sufficient if the pupils were taught simple rules of dietary, ventilation, and the like, such as may be easily followed in their household.

I cannot conclude my remarks on this subject without referring to the Grant-in-Aid system, under which the Government is most liberally assisting private enterprise in opening and maintaining schools for the benefit of the children of this land. I will, however, confine my remarks to only one point, regarding educational institutions in which religious instruction, of whatever creed, forms a part of the ordinary course. I am strongly of opinion that it should be open to the parents to withdraw their children from attendance at such instruction without forfeiting any of the benefits of the institution; and this view is fully supported by the Indian Educational Commission. Educational institutions, under the management of religious societies, are doing much valuable service to the people of this country in many ways, and have placed the public under a deep obligation: They are fully welcome, therefore, to participate in all the advantages held out by the Grant-in-Aid system; but, at the same time, it is only just that they should not lose sight of the important fact that, so long as they receive aid from the Public Exchequer, they should also be prepared to suit their proceedings to the taste and feelings of the public.

I have already stated certain facts which preclude the Mohammedan boys from commencing to study English at as early an age as those of other classes. I have also adverted to the great disadvantage under which the former are placed in consequence when competing for scholastic distinctions. It appears to me, therefore, but reasonable that some liberal concession should be made in respect of the age of Mohammedan candidates desirous of competing for the Covenanted Civil Service Examinations held in England. Indeed, for reasons which will be shown hereafter, I would urge for a similar indulgence on behalf of all natives, whether Hindu or Mohammedan, going up for such examinations beyond India.

In the latter part of this pamphlet arguments are stated and opinions quoted in favour of raising the age for Indian Civil Service Candidates.

In reference to the general subject dealt with, we should like to be informed whether a Society organised in 1883 for the encouragement of Mohammedan education, by Mr. Syad Ali, Acting Deputy Collector of Vizagapatam, and Mr. Syad Abdul Aziz Khan Bahadur, has prospered. Mr. Metcalfe, Principal of the Rajahmundry College, and President of the Committee of the Mohammedan Education Aid Society, acted as Treasurer of the Fund. The objects of the Society appeared to be excellent, and we should be glad to receive their latest Reports.

HOME EDUCATION CLASSES OF THE MADRAS BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

We have received the following proceedings of the Director of Public Instruction, Madras, dated May 2nd, 1885:—

Read the following letter from the Inspectress of Girls' Schools, Northern, Southern, and Central Ranges, to the Director of Public Instruction, dated Madras, 20th April, 1885, No. 930:

"I have the honor to submit my report on the Home Education Classes of the Madras Branch of the National Indian Association, examined on the 26th and 29th March, 1885.

"2. There are some changes in the superintendence and in the staff of teachers since last year. Miss Carr, one of the Honorary Secretaries of the Association, now takes the general supervision, and Miss Nixon, who holds a first-grade normal certificate, has been appointed as Assistant Superintendent, on a salary of Rs. 100 a month. Miss Nixon entered on her duties on the 1st February, 1885. Miss Martyn, who was absent on sick leave for six months, has resigned, and her place has been filled by Parvathiammal, who holds a third-grade normal certificate. Atheammal, who was on the staff last year, has completed her normal certificate, and made it perfect by passing in school management, and in English language. Home education was begun among Mussulman ladies during the year, by Miss Cripps, but her services are now wholly required for the Hobart School,

and she gave up the work in December. No grant was drawn for her as a home teacher. The Committee have appointed another teacher acquainted with Hindustani to carry on this work. No grant has yet been applied for for her, but I hope that before long her work will be brought under inspection, and will be reported on next year.

"3. There have been many changes among the pupils this year, and the numbers have fallen from twenty-nine to twenty-four. Some of those who have left are absent from Madras, and intend to resume their studies when they return. The standard has also slightly fallen, there being no pupil under instruction this year who has passed the Special Upper Primary Examination. One pupil attended the Special Upper Primary Examination in December, but failed. This pupil and two others are now preparing for that examination, and it is hoped that they will attend it next December. At the inspection, no pupils were presented for Upper Primary certificates. Six were presented for Lower Primary certificates, and three obtained them. The three who failed could easily gain them in two months' time, if they work well.

"4. The magazines, *Janavinodini* and *Suguna Bhodini*, are taken in almost all of the houses where the pupils are sufficiently advanced to read them. This year there are, among the pupils, an unusual number of beginners, but most of these are intelligent and promising pupils.

"5. Needlework still requires much attention. With a few exceptions, the plain work was only moderate. The ornamental work was very fairly done, but the colors and designs were faulty. Two pupils obtained certificates of honourable mention and merit at the Needlework Exhibition of the Association, but generally the needlework is not as good as it should be. The Assistant Superintendent had, during the short time since she began work, supplied the pupils with patterns and better materials; and I hope much from her superintendence of the needlework during the year. She had also supplied all the pupils with good exercise books, and had shown them how to arrange them in an orderly way, and to keep them neat.

"6. The attendance and other registers were in order, and were very neatly kept. The Assistant Superintendent has prepared good time-tables for the teachers, and has arranged her own so as to meet them at each class at least as often as once a fortnight. Every day, except Friday, she meets two of the teachers.

"7. The Assistant Superintendent has also undertaken to give special instruction in English and in needlework.

"It has been found possible to conform to all the revised

rules laid down in article 53 of the code, except rules (3), (5), and (6).

“(3) Some of the pupils are beginners, and therefore cannot yet study all the subjects named.

“(5) The number under instruction varies constantly. At the time of inspection, only one teacher had ten pupils.

“(6) Only one pupil was younger than ten. She is a little Brahman girl, who would not be allowed to go to a public school.”

The above report shows that the work of the Home Education Classes in connection with the Madras Branch of the National Indian Association has been carefully conducted, and much may be expected from the superintendence of Miss Carr, who is now helped by Miss Nixon, and three native female teachers, all holding normal certificates. It is gratifying to note that home education has been begun among Muhammadan ladies.

2. The changes recorded against the pupils, and the fall in numbers, as well as standard, are somewhat discouraging, and so are the results of the public examinations; but allowances must be made for depression in a scheme which has not yet passed out of the experimental stage.

3. It is satisfactory to find that *Janavinodini* and *Suguna Bhodini* circulate in the pupils' households.

4. The classes consisted of twenty-four pupils: twelve Brahmans, six Vaisyas, and six Sudras. Thirteen were the children of officials, and eight of traders. Three are entered under “others.”

5. The inspection results are very fair, but needlework certainly requires much attention. The Director is glad to find Miss Nixon so devoted to her work, and he trusts the record of the current year will be one showing substantial progress.

6. The fact that all the conditions of the article of the code under which aid is granted are not fulfilled is noted. But, if in time it is found impracticable to fulfil the conditions strictly, the question of continuing under this system of operation will of necessity come under consideration, as, considering its expensiveness, it will not be desirable to relax the article further than was done last year.

(A true copy and extract.)

(Signed) H. B. GRIGG,

Director of Public Instruction.

A VISIT TO THE GEOLOGICAL DEPARTMENT OF THE NATURAL HISTORY MUSEUM.

The National Indian Association arranges for Indian students occasional visits and excursions to places of literary and scientific interest, which are of real benefit to them, both as directing their attention to sights which they might have missed, and as enabling them to see objects under circumstances more favourable than they themselves could command. Among the numerous advantages of study and observation which a stay in England necessarily affords, by no means the least is that of visiting its various Institutions, for the deeper insight which they give into the intellectual life of the people; and for the part the National Indian Association contributes to this end it deserves our best thanks and support.

A visit was lately paid to the Geological Department of the Natural History Museum at South Kensington, under the guidance of Dr. Woodward, F.R.S., which afforded us an instructive view, of course of a general character, which would not have been otherwise possible without a study of several volumes. We were at once introduced into a world of centuries ago—nobody can say how many—when existed the beings whose remains we saw collected and carefully arranged on every side of us, which were now subjects of curious and patient study to some, and of amusement to others. The evidence which the fossil remains of animals have furnished of the successive changes the strata of the earth have undergone since the beginning of the creation was also very interesting to note. The stir which the science of Palæontology, as it is called, has created, not only as a “handmaid” of Geology, but in revealing the organic history of the world, is remarkable. It seems to pull down Man from the exalted position he has hitherto occupied in the popular belief as the earliest among created beings, and, in consequence, to change his historical place in the animal kingdom. It has revealed to us that thousands and thousands of years before he made his appearance the world was peopled, just as it is now, but by beings of various kinds, and in various forms of development, the first, in point of time, being the developed forms of life, and the last before him Birds and Mammals. The realisation of these facts, through the visit to the Museum, excited great interest, and for this we must thank Dr. Woodward, who had, in pursuance of a previous engagement with him, kindly undertaken to show us round the place. His lucid and interesting expository remarks enlivened

and brought within our comprehension what would otherwise have remained an uninteresting collection of bones, legs, teeth, and skeletons.

The second feature of interest in this visit—which, of course, follows from the first, already hinted at—was the fact of our minds being directed to the amount of patient research and persevering toil of the Western nations in pursuit of science. Of this the collection before us gave striking evidence. We found ourselves standing face to face with the results of the investigations of geologists who have devoted their whole lives to their work, and who have collected fossils from all parts of the world, thus laying the foundation of the science of Palæontology. A contact with such minds (and what contact could be closer than the one we were now having?) could not fail to produce a salutary effect. I have given this fact prominence because of the urgent need we have of recognising and bringing it home to ourselves. In no time of their history have the Indians ever devoted themselves to the discovery of the practical truths of Nature, and in this lies their chief misfortune. If they are to advance as a nation in future, and benefit by contact with the English people, they cannot too seriously be impressed with the examples and labours of English men of science.

My object, as I have already said in the beginning, was to note down here only the impressions produced by the visit, and therefore I hope I shall be pardoned for not having gone into the description of the different things we saw there, which, even if I would, I could not do any justice to, for want of sufficient especial knowledge of the subject.

ONE OF THE PARTY.

INFANT MARRIAGES IN INDIA.

The Census Returns of India, for 1881, furnish valuable information for those who are advocating postponement of their daughters' marriages to a later age than is at present customary.

How heavily the women of India are sufferers is shown by the fact that in 1881, out of a population of 253,891,821, there were 20,938,626 widows, but only 5,691,937 widowers.

It is not the females of one race only who thus suffer, for, of the widows, 16,117,135 were Hindus, and a fourth of that number, viz., 4,003,981, Muhammadans.

In all countries there is a tendency for men, the bread-winners, to marry at later ages than the female sex, and in the ordinary course of nature the men die and leave widows. But there is nothing in any part of the world to be compared to the condition of British India, where at the last census there were 78,976 widows below nine years of age; 207,388 between ten and fourteen; 382,736 between fifteen and nineteen; and 751,969 between twenty and twenty-four—a total of 1,421,069 widows under the age of twenty-five!

A letter, which the editor vouches for as genuine, appeared in the *Times of India* (June 30th), giving a sad description of the position of Hindu women, and of the miseries consequent upon child-marriage. The writer, a Hindu lady, ends her letter with the following appeal to the leaders of her community:

“If you succeed in bringing about a salutary reform in the position of Hindu women, then the spread of education, the development of arts and sciences, the production of an able-bodied, strong-minded race of men and women—in fact, the mental and material prosperity of India—will follow as a matter of course, and India will revert to her once proud position among the nations.”

We shall give a full account of this letter next month.

Some verses in Hindu, by another Hindu lady, have appeared lately in the *Parsi Punch*, of Bombay. The verses are addressed to Mr. Malabari, and they express the writer's appreciation of his efforts to abolish early marriages, and to promote the re-marriage of widows.

INDIAN INTELLIGENCE.

Mrs. Ilbert lately delivered, at Simla, six lectures on Practical Nursing, addressed to ladies. The attendance included Lady Dufferin, Lady Helen Blackwood, and the Hon. Miss Thynne.

A reply, in the form of a Minute, has just now appeared in the *Official Gazette*, to the address presented to the Government of India in 1882 by the National Mahomedan Association. The Viceroy, after expressing his great personal interest in the welfare of the Mahomedans, points out that what chiefly stood

in the way of their advancement in the past has been their inability or reluctance to take full advantage of the state of education and to enter into competition with the Hindu. Reports received from most of the Provinces show that a real advance has now been made in this respect, and that the Mahomédans have nearly, if not quite, their full share of public employment, while in some Provinces they have received exceptional favour. The institution of liberal scholarships for Mahomedans will, it is added, form part of the general education scheme.

The Government of Bombay have written to the Secretary of the Society for the Prevention of Cruelty to Animals, intimating that, in consequence of recent instructions from the Government of India urging economy in all departments of financial expenditure, it will be necessary to defer opening the Veterinary College, the inaugural ceremony in connection with which was performed by the Viceroy when he arrived at Bombay.

Mr. Harkisondas Narotamdas has offered a lakh of rupees to the Bombay Government for a Clinical Hospital for Women, to be built beside the Jamsetjee Jejeebhoy Hospital, and named after his father and uncle.

The *Indian Spectator* writes: "The Agricultural Department at Madras has long been in working order and has attained a superior stage of efficiency as compared with the same department in Bombay. The farm and the Agricultural College at Saidapet have long been models for similar institutions in other parts. The experiments in sericulture and bee-farming are very interesting, and, though not yet quite successful, are full of promise for the future. Considerable progress has been made in the way of popularizing improved implements, and the growing interest of the people in agriculture is shown by the establishment of two agricultural societies in Madura and North Arcot, and it is expected that their example will be followed in Tanjore, Coimbatore and Bellary. Attempts are also made at introducing approved appliances of agriculture.

A new monthly Magazine, called *The Indian Agricultural Gazette*, has been started at Calcutta. It is said to be a very useful publication, containing good suggestions and valuable information by competent writers.

The *Liberal* announces the selected course of studies for Bengali ladies for Examination at the Victoria College, Calcutta. The Senior Examination includes English, Bengali, Arithmetic, History, Geography, Natural History, and Laws of Health. The Junior includes English, Bengali, Arithmetic, Physical

Science, Ethics, Domestic Economy, and as optional subjects, Music and Drawing. Mr. Alex. Thompson, M.A., lately delivered a lecture to the ladies of the College, of whom about 40 were present, on the Steam Engine, with interesting illustrations.

Mr. Hormusjee Eduljee Kotwal, employed in the forest Department of the Native State of Vansda, is said to have killed over one hundred tigers in and about the native territory. A subscription has been opened for presentation of a rifle to him.

The Metropolitan College at Calcutta, established by the great Pundit Eswara Chunder Vidyasagar, is a very flourishing educational institution. It appears that a large number of candidates in the University Examinations from this College pass every year in the higher divisions. There is a Law Class attached to this institution, which is most efficiently conducted. This College has a branch institution on the north part of the town, and now it is going to establish another on the southern part.

We are glad to learn that special facilities have been granted to lady students of Medicine at the Calcutta Medical College. Those that have passed the University Entrance Examination, will have tuition and residence free.

PERSONAL INTELLIGENCE.

In the recent Open Competition for the Civil Service of India, Mr. Mohsin B. Tyabji, of Bombay, stood sixteenth among the forty-one successful candidates, obtaining 1,729 marks.

Mr. P. S. Chetti has passed the Final M.B.C.M. Examination of the University of Edinburgh.

We are glad to learn that Mr. S. Sathianadhan, M.A., LL.B. (Cambridge), lately Headmaster of the Rajamundry School, has been appointed a Professor in the Cumbaconum College, Madras Presidency.

Arrivals.—Mr. Darasha Ratanjee Chiehgur, from Bombay; Mr. Krishna Govinda Gupta, B.C.S., on leave; Mr. S. C. Das, from Calcutta; Nasrullah Khan, lately a student at the Rajkumar College, Rajkote; Mr. Framji Desai, with wife and two children, from Bombay; Mr. Kharsondas Chubildas, also from Bombay.

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IN AID OF
SOCIAL PROGRESS AND EDUCATION
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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING
AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.

2. Lectures in connection with the Objects above stated.

3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.

4. Extending the employment of Medical Women in India.

5. Selecting English teachers for families and schools.

6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.

7. Affording needful information to Indians in England, supplying them with introductions, &c.

8. Superintending the education of Indian students in England.

9. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S. W. ; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall ; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co. ; Bristol, J. W. ARROWSMITH) ; and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

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1885.

COLONIAL AND INDIAN EXHIBITION OF 1886.

In the June number of this *Journal* we announced that it was intended to form a National Indian Association Court for educational exhibits from India in the Colonial and Indian Exhibition to be held in London next year, and that four Secretaries had been appointed, with the approval of H.R.H. the Prince of Wales, to carry out the arrangements. Almost simultaneously, however, with the necessary discussion between the Secretaries and the Finance Committee of the Royal Commission as to the practical measures for organising the National Indian Association Court, the report of the classification adopted and being acted upon by the Government of India had reached the hands of the Royal Commission. It was seen from that classification that very much that had been contemplated under the projected National Indian Association Court was already provided for. And the Finance Committee arrived at the conclusion that the proposed Court might to a considerable extent clash with the provisions for the representation of the results of education in India made by the Government of India. They therefore recommended that the National Indian Association Court should not be proceeded with.

The original announcement of the formation of the Court had, however, already reached India; and intimations of much cordial co-operation in rendering that

Court very complete were, in the meantime, received by the Secretaries of the Court. It was clear that very material progress had already been made towards securing for the Court very interesting specimens of educational results, and of needlework by native ladies. Whilst, therefore, acknowledging that, under the circumstances, it was best to forego further action in organising the proposed Court, it was, nevertheless, resolved that an endeavour should be made to secure space for the exhibits which were in preparation for it. The Secretaries forthwith communicated with the Finance Committee, and expressed their earnest hope that the Royal Commission might be able to arrange for the inclusion of those exhibits in the Imperial and Provincial Section of the Colonial and Indian Exhibition. The following letter, addressed to Mr. Alan Cole, one of the four Joint Secretaries for the Court, which has now been relinquished, has been received :

“ Colonial and Indian Exhibition (London, 1886),

“ South Kensington, S.W.,

“ 6th August, 1885..

“ Dear Sirs,—I am directed to acknowledge the receipt of your letter of the 27th ultimo, with its enclosures, in which you announced the concurrence of your colleagues and yourself in the opinion expressed by the Finance Committee of the Royal Commission respecting the advisability of abandoning the idea of a National Indian Association Court. In order that the interesting exhibits referred to in the inclosure to your letter may, as far as possible, be shown in London, the Government of India has been asked to endeavour to find room for such objects as have been already collected in India on behalf of the National Indian Association, as far as space can be found in the Imperial and Provincial Courts Collections; and I am to express a hope that this arrangement will meet the wishes of your Association.

“ Yours, &c., &c.,

“ J. R. ROYLE.”

The Committee of the National Indian Association, while regretting that the original scheme cannot be carried out, request the Secretaries of the Branches of the Association and others who have exerted themselves in regard to the proposed Court not to relax their efforts, but to place themselves with-

out delay in communication with the Committees or Agents for the Exhibition appointed by the Government of India and the Local Governments. All articles thus sent should be labelled with the name of the Association, and the address of the Hon. Secretary, for identification, in regard to possible sales, or in order that they may be used after the Exhibition is closed, for awakening interest in educational progress in India. It is a satisfaction to the Committee that the results of instruction in Indian Schools will, by the decision of the Government of India, be included in the Exhibition, and they hope that a healthy stimulus to education will be given in 1886 which will prove of lasting benefit to teachers and scholars.

SUPERINTENDENCE OF INDIAN STUDENTS IN ENGLAND.

We desire to call the attention of parents and guardians in India, who may intend to give the advantages of study in this country to youths under their care, to the following Circulars lately issued by the Committee of the National Indian Association. Indian students visit England in increasing numbers; and parents naturally feel anxiety as to the welfare and progress of their sons in a distant land, removed from old associations and familiar influences. Sometimes the student's father accompanies him to England, in order to make suitable arrangements for his tuition. But such arrangements soon fail without constant adjusting and adaptation, and hence the young man may be left without supervision during the main part of his stay. Though many Indian gentlemen have returned home after steadily aiming at, and accomplishing their professional objects, yet there are others who have not spent their time satisfactorily, disappointing thus the hopes of their friends. And even as regards those who have been distinguished for industry and self-control, the visit to England has been often less favourable to general cultivation of mind and character than it might have been if the student had lived in a less isolated way, and had had more opportunities of becoming acquainted with English life and institutions.

The Committee of the National Indian Association have

already in some degree endeavoured to meet these difficulties by giving advice and guidance to Indian students; but they have decided now, after much consideration of the subject and of the practical difficulties that surround it, to undertake the responsibility of superintendence upon certain well-defined conditions, which their Circulars clearly set forth. They hope that by the appointment of a well-qualified Superintendent, who will exercise a personal and friendly care over the students, and who will have the counsel of a special Committee, much may be done to minimise the present risks and to enable students to gain fuller benefit from their residence in England than is ordinarily secured. The Committee are, at any rate, willing to make the trial, in case Indian parents like to take advantage of the proposed arrangement; and they will do what they can to promote the success of the plan. They would recommend Indian parents and guardians to consider the matter fully, and to consult, if possible, with some who have visited England, before coming to a final decision as to sending their sons or wards to this country; and, having entered upon the arrangement, to express their wishes without reserve, and to place confidence in the good-will and efforts of those who thus offer to supply their place during the temporary loneliness of their sons at a distance from home, while fitting themselves for a useful career in life.

CIRCULAR.

The Committee of the National Indian Association are prepared to undertake the Superintendence of Indian Students, of the age of fourteen years and upwards, and, in special cases, below that age, who may be committed to their care by Parents or Guardians in India, on the following conditions:—

1. That the sum of £100 sterling be paid before the arrival of the Student to the Hon. Secretary of the Association, to be placed in deposit for meeting unforeseen expenses, which sum, or any balance remaining, will be refunded on the Student's return to India.

2. That a minimum annual sum of £200 sterling be paid in advance in yearly or half-yearly instalments. This minimum sum will suffice for the expenses of an ordinary school education, including board, dress, vacation expenses, and cost of superintendence. For professional, University and technical training, a larger sum will be required, which will be settled in each case according to the course of study decided upon.

3. That the Student be required by his Parents or Guardians to follow the counsel and direction of the Superintendent appointed by the Committee.

These conditions being accepted, the Committee of the National Indian Association undertake: To arrange for the reception of the Student; to provide a suitable School or College, according to his age and requirements; and generally to supervise, befriend, and direct him during his stay in England. The Committee will also endeavour to make the Student acquainted with the best side of English life and manners, and give him opportunities for studying the institutions of the country.

The Committee have appointed Mr. Algernon Brown, M.A. Oxon, Barrister-at-Law, who has lately visited India, and has had successful experience in the training of Indian youths, to be Superintendent of Students committed to their care, and, unless otherwise specially provided, he will carry into effect all arrangements for their welfare under the general direction of the Committee.

Hon. Agents of the Committee will be appointed hereafter in various parts of India for furnishing information to applicants. Meanwhile communications, accompanied with references, should be addressed to Miss Manning, Hon. Secretary of the National Indian Association, 35 Blomfield Road, Maida Hill, London, from whom further details can be obtained.

On behalf of the Committee,

THOS. H. THORNTON, C.S.I., D.C.L.,

Late Member of the Legislative Council of India.

R. M. MACDONALD, Major-General,

Late Director of Public Instruction, Madras.

M. BRANDRETH.

C. R. LINDSAY,

Late Judge of the Chief Court of Judicature in the Punjab.

M. M. BHOWNAGREE, Bombay.

CHARLES POLLARD, Lieutenant-General, R.E.,

Late Secretary, Government Punjab, P.W.D.

E. A. MANNING, Hon. Sec.

The second Circular, which contains further information as to the object and details of the scheme, is as follows:—

1. The object of the scheme is to afford counsel and assistance to Indian students coming to England, and to provide for them a system of friendly supervision, under which, it is believed, many evils to which they are at present exposed may be avoided, and many advantages placed within their reach.

2. With regard to age, the Committee are prepared to undertake the care and superintendence of Indian youths from—and in special cases below—the age of 14 years. It is not their wish to encourage parents to send their sons to England so young as to forget their home associations; but those who desire for their sons a thorough English education, or intend them to compete at Examinations for the public service, should send them before they have completed their fifteenth year.

3. To ensure constant and effective supervision, the Committee have appointed Mr. Algernon Brown, M.A., of the University of Oxford, Barrister-at-Law, who has lately visited India, and has had successful experience in the training of Indian youths, to be Superintendent of Students committed to their care, and he will, unless otherwise specially provided, carry into effect all arrangements for their welfare under the general counsel and direction of the Committee.

4. Tutors, Schools, Colleges, places of abode, will be selected with strict regard to individual requirements, and in careful view of the Student's future. It is not proposed to establish a general Boarding-house.

5. In the selection of a Student's profession or calling for life, the Committee will always be guided, in the first place, by the wishes of his parent or guardian; in the absence of any expressed desire, it is recommended that the Student should follow the advice of the Committee in coming to this important determination.

6. The Committee particularly desire their arrangements to include abundant opportunities for enabling each Student to obtain an intimate knowledge of the best side of English home-life and manners.

7. In addition to providing facilities for general, professional, and technical education, the Committee deem it important to promote, when practicable, some acquaintance with the manufactures of this country, especially such industries as are suitable to India, *e.g.*, the making of woollen and cotton fabrics, paper, cutlery, pottery and porcelain.

8. The Committee are prepared to arrange to give the Students the benefit of English or European travel, if it is desired; but this will, of course, involve additional expenditure.

9. With regard to expenses, for an ordinary school education, including board and residence, dress, vacation expenses, and cost of superintendence, the minimum sum is estimated at £200 a year.

For professional, University and technical training, a larger amount is, of course, necessary, which will be settled in each case according to the course of study decided on.

10. Fixed yearly or half-yearly prepayments of the annual sum agreed upon are strictly required.

11. Further, to meet any unforeseen expenses, a deposit of £100 must be paid to the Hon. Sec. or Treasurer before the Student's arrival in England; but this deposit, or any balance remaining, will be refunded on the Student's return to India.

12. All payments must be made to the Hon. Secretary or the Hon. Treasurer of the National Indian Association. The Committee earnestly recommend parents and guardians to abstain from sending the Student any money except through this channel.

13. A yearly Report and Statement of Accounts will be rendered to the parent or guardian of each Student.

14. Students are advised to bring only such clothes with them as are necessary for the voyage, which should include a thick overcoat and warm underclothing.

English clothing is procured better and at less cost in England. Indian costume, being unsuited to the climate, is not ordinarily worn by Indian Students, but it is desirable that the Student should provide himself with such dress, for use on special occasions.

15. For the voyage to England, the P. & O. Steam Navigation Company, which carry the Government mails, are recommended, owing to the punctuality of their service; but the British India, the Star, and other Lines, are in many other respects equally good, and somewhat less expensive.

By the P. & O., the cost of a 1st class passage from Calcutta or Bombay is Rs. 680; 2nd class ditto, Rs. 370. Travelling expenses over and above this need not in either case exceed £5.

16. Due notice being given, Students will be met on their arrival and provided with a suitable home, pending arrangements of a more permanent kind.

17. Particulars relating to legal, medical, engineering, and agricultural education, courses of study, fees, &c., as well as some information on mercantile pursuits, will be issued shortly by the Committee.

18. The name and address of the Association are registered in the Government Telegraph Code, the word being "Omnes." A message sent from any telegraph office in India to "Omnes," London, will be delivered to the Hon. Sec. of the Association.

19. Honorary Agents of the Committee will be appointed hereafter in various parts of India; meanwhile, communications, accompanied with references, should be addressed to the Hon. Secretary of the National Indian Association.

August, 1885.

MEDICAL WOMEN FOR INDIA.

THE COUNTESS OF DUFFERIN'S ASSOCIATION.

The Medical Women for India movement has been vigorously taken up, we are glad to find, by the Countess of Dufferin, who has just now formed an Association in India for supplying female medical aid to the women of that country. Lady Dufferin is anxious that a sustained effort of an unsectarian and national character should be organized, in order to facilitate the treatment of native ladies by practitioners of their own sex, and she hopes that all who are interested in this important object will combine their efforts. The Association will endeavour to provide medical women for hospital wards and families, to found scholarships for women students, and to supply trained nurses and midwives for hospitals and private houses. The Viceroy is Patron, the Presiding Governors and Lieut.-Governors are Vice-Patrons, and their wives Vice-Patronesses. The Executive Committee consists of a small central Committee working under the presidency of Lady Dufferin. A fund has been already started, and the Maharajas of Ulwar, Rutlam, and Cashmere are among those who have promised support and sympathy. Lady Dufferin has expressed her desire to work in concert with the National Indian Association. An untold amount of good may be expected from an organization started under such influential direction.

PAYMENT OF ENGLISH MEDICAL WOMEN IN INDIA.

BY DR. ELIZABETH BIELBY, M.D.

I purpose, in this month's *Journal*, to give my views, more especially, as to the amount of fees that ought to be paid to qualified medical women who go from this country to practise amongst Indian women and children. It is always difficult to write on the subject of right and due payment, for certain work done; and in this particular instance the difficulty is greater, because comparatively few of the facts of the case are so thoroughly known by my readers, as to put them in a position to judge impartially. This arises from the fact, that even those who have lived in India, have not, except in a few instances, occupied such positions as would enable them to take into consideration the bearings on both sides of the case. I will do my best to make as clear as possible the position that qualified women wish to take with regard to fees, and payment for appointments; for much trouble and misunderstanding might arise if the question remains in the uncertain condition in which it is in at present. In all new movements it is of the greatest importance that a good beginning should be made; so that, while many details must of necessity be changed, few of the main points may need altering. We think the time has come when the rate of payment that a qualified woman, going to work in India, has a right to expect should be clearly and fairly put before our readers.

As I am mainly writing for India, not for England; in regard to Indian women, not English; for qualified women who are going to practise in India, not in England;—I must ask my readers to bear this fact in mind; for by their so doing much repetition will be saved.

What fees has a qualified woman a right to ask—for attending medically the ladies and children of an Indian gentleman's household?

In answering this question, I have not the least wish to lay down any hard and fast rule; I am only anxious to point out certain general principles which I think ought to be a guide to all, at the same time leaving each individual free to make her own arrangements for special or particular cases.

It is generally accepted amongst medical women in this country that they should receive the same payment as medical men, whether for public appointments or as fees for attending private cases. Of course, there are differences of

charges; for instance, no medical attendant would charge one who has an income of two hundred a year as much as one who has as many thousands. Again, a medical woman just starting a practice cannot command the same fees as one who has had years of experience. But these facts would be taken into consideration in the case of medical men too. What I maintain is, a small fee or salary should not be offered to a woman because her medical skill is to be used only for women and children. Against this it is argued that women's work is ordinarily not so well paid as men's, and that, therefore, medical women ought to be content to receive much less payment than medical men. At the same time there are differences of opinion as to how much less a woman should be willing to take. But a little consideration will, I think, convince all who wish to deal fairly by women, that for a medical woman to take a considerably less fee, or receive a much less salary, than a medical man would receive in the same position, and under the same circumstances, is impossible. It has cost the medical woman just as much time, money, and hard study to obtain her medical education as it has cost a man. She has had to spend exactly the same number of years at a school of medicine, hospitals, &c., before the Examiners would admit her to the Examinations for her diploma. In *every particular* the same is exacted from her as a student as is exacted from men. In many cases she has borne great hardships, and made many sacrifices to obtain her position; and often she must be just as careful as a man to save sufficient for old age.

Again, if the medical woman consents to take much less than it is usual to pay to medical men in the same position, she will at once lose her proper standing, and will thus lower the whole movement for providing medical women for India; also, much of the labour of the pioneers in the cause of medical women for England and India will be lost. If the services of a lady doctor are obtainable for much less remuneration than those of a medical man, the result will be that the public will sincerely believe that her knowledge cannot be so valuable, or that her medical education has not been so thorough or complete as that of medical men. The consequence would be that medical women would, in the course of time, come to be looked upon as only second-rate doctors, to be used when no better could be had, or because the

circumstances and family life of the patients they were called to attend precluded them from calling in a medical man.

But it is said, "Why not begin with low fees, and increase them afterwards?" By all means, if such a course is taken as a beginning, and if a medical man would have to do the same, in the same position and under the same circumstances. It is much easier to lose a position than to regain it. If medical women are willing to take the position which would follow from their being willing to receive very much less payment than is paid to men, they will find it next to impossible ever to rise into a better position.

We are told that the difficulty lies with Indian gentlemen; that they will not be willing to pay a qualified woman nearly as much for attending the ladies and children of their Zenanas as they would pay to a medical man for attending themselves and their sons. I am afraid, in many cases, that is true. But surely it should be our endeavour to convince Indian gentlemen, that for a qualified English woman to take such a position is impossible. We ought to bear in mind, that not only is it impossible for the sake of the medical women, but also for the sake of Indian women. We have no right to encourage the idea, so strongly held in India, that women and their sufferings are of such little account, or that what is done for the alleviation of their sufferings should be less than what is done for the alleviation of the sufferings of their fathers, husbands, or brothers. It ought to be our endeavour to show that we consider they are of equal worth, and that they should have the same consideration as men. I believe that while the majority of Indian gentlemen are not yet prepared to spend the same money on their wives and daughters as they would on themselves and their sons, yet there are some who are quite ready to do so. I quite admit that these are in the minority; but often a *united minority* may do more for a good cause than a divided majority which opposes them, and in the end this minority may succeed. I believe it will be so with regard to the position that qualified women are to take in Indian practice, and especially if English friends will do all in their power to help things to move in the right direction. I know great patience will be needed, and perhaps almost every case would have to be taken into separate consideration. But while I am sure Indian gentlemen are

much to blame in the matter, English friends are also not free from blame. How few English people know, or care to understand, that a woman must spend the same time over her studies, and go through the same examinations, as a man, and that her diplomas are of exactly the same value as those of men! As this is so in England, where women are valued and considered, I think we can hardly blame Indian gentlemen, if they are unwilling to give to qualified women the position that they give to qualified men. Indian ladies have been for generations looked down upon; in very many cases, considered as no better than cattle. This state of things is becoming somewhat changed, but much has yet to be done before the women of India are allowed to take their proper position. Again, the women (Dhaies) who attend Indian women are paid very little indeed. In some cases they are not paid at all in money, but receive food, &c., as payment; or for a *very* small sum, paid annually, they attend whole families of women. Up to quite recently it was considered that such would-be doctors were quite sufficient for Indian women. So when Indian gentlemen are advised to secure the help of a qualified medical lady, as a right and proper doctor for their wives and daughters, not only have they to get over many prejudices, but the question of payment is one of serious consideration. But as the difficulty of allowing qualified English women to attend in the Indian Zenanas has, in a great many instances, been overcome, so I believe will this difficulty as to due payment in time be overcome. I know much apathy exists in the minds of Indian gentlemen with regard to their duties towards their women. I know it is hard to get many Indian gentlemen to take a warm interest in the improvement of their women; but do not let us put qualified English women in an inferior position to qualified men, thinking that by so doing we shall improve the position of Indian women, for we shall find that their position is not improved by such means.

It has been said, if qualified women would go to India, and be content to attend such Zenana patients as could pay them very little, or nothing, they would get more than enough to do, and would at the same time do great good. But such a course is impossible, unless each qualified lady had such a salary guaranteed as would enable her not only to live in comfort, but also as her position as a doctor demands; and, in

addition to this, such as would enable her to put something away against the time when she will not be able to work. A medical woman must live in a certain style, and must keep up a certain position, whether she is receiving fees from her patients or not. Surely all the labour she has gone through, and the money she has spent, in obtaining that position, have to be taken into consideration. It can hardly be expected that a lady who works as a doctor in India, will do it with less hope of success, than the one who starts practice at home. The lady who begins practice in this country hopes to earn something more than sufficient to live upon; she expects—after the first few years—to make sufficient income to enable her to save something for the time when work will be impossible. If this is so necessary here, how much more is it so in India, where the climate and so many other obstacles hinder a woman from working for as many years as at home! But, it will be asked, “What is to be done for the thousands of Zenana patients who can only afford to pay very small fees, or none?” Before I say what I think could be done for many of them, I would remind my readers that not all women in the Zenanas of India are ladies, as we understand the term, and as it is understood by themselves. A man’s social standing in his own class depends, in a great measure, upon whether he can afford to keep his wife and daughters in Zenana or not. So it has come to pass, that upper-class servants, and other men in similar positions, keep their female relations as strictly “behind the *Purdah*” as a Prince does. I know that there are thousands of high-class women in the Zenanas who are *very* poor, and who could not afford to pay a physician her full fee; but the greatest number of Zenana patients, whose husbands can only afford to pay small fees for medical attendance, belong to the upper servant and small shopkeeper class. To meet the wants of this class, I think dispensaries, on the provident plan, should be established—dispensaries where Zenana women, by paying a small sum each month, could have medicine and medical advice free. If such a dispensary were established in every city or town where an English qualified lady had an appointment, I believe it would be a great success, as meeting a great want; and the necessity for the lady doctor to make so many visits to Zenanas unable to pay fees would, in a great measure, be obviated. She should fix certain hours, two or three times a week, when

she could be consulted by such patients at the provident dispensary; and it might be arranged that on such days she would not attend at the free dispensary. Many may think that for a woman to go to a dispensary, it would be necessary for her to be seen by strange men, and that thus she would no longer be considered a Zenana woman, and would lose caste in the eyes of her friends. But it would not be in the least necessary that she should be seen by anyone but women; for the dispenser and all the servants of the dispensary should be women. The patients could be carried to the dispensary in *dolies*. The entrance-hall should be large enough for the *dolies* to be carried inside, before the women get out. That all this can be done I know; for at the City Dispensary, Lucknow, in connection with the I.F.N.S. Missionary Society, this was done. The women who came in *dolies* were of the class of which I have written, and there was no difficulty in keeping them quite secure from being seen by men. That such a plan as I have written about would take much time, and require great patience in all who had to work it up, I am quite sure; but I see no reason why it should not succeed. The women would not be pauperized, and so would retain their self-respect; and the medical woman's time would not be unduly taxed.

I should not like my readers to think that I wish lady doctors to do nothing for their Indian patients but what they are paid for, or that if full, or nearly full, fees are insisted upon, they will lose opportunities of kindness and sympathy. For while I maintain they should not be paid less because they are women, or because they are only going to attend women and children, there will be very many cases in which they will give their time gladly, knowing that they will get no payment except the thanks of their patients; and I think a lady doctor who has her right recognised to charge the ordinary fee of a physician to those who can afford to pay, will have more time, and means, to show kindness and sympathy to those who can pay nothing.

If a lady doctor had an appointment, or guaranteed salary (as I hope all who go from this country to practise there will have at first starting), the question will arise, how much time she is to give for the salary received? I think it is impossible to state any rule with regard to this: so much would depend on the nature of the appointment, or arrangements, and upon

the amount of salary given. Perhaps each appointment would need to have its own rules (unless the appointments were made by Government, when the same rules would apply to all). On the part of those who arrange the appointments, there should be a readiness to recognise the right position of the lady doctor, and to give her a fair chance, by private practice, to make more than just sufficient to live upon; and I feel sure, on the part of medical women, there will be the earnest wish to fulfil their duties faithfully. I am sure the first concern of medical women who go to India will not be how much money they can make, but how much good they can do; how best use their skill for the relief of the suffering women and children they will meet wherever they go. They will make it their first consideration, how they can raise the condition of Indian women, and how best serve them.

I must ask the forbearance of my readers for writing so fully on this subject, when it may be thought that all could have been said in a few words; viz., that the position of qualified women in India should be exactly the same as that of qualified men; but it is better that the reasons for insisting on that position should be known.

It is our earnest wish to secure the permanent good of Indian women; that any change in their condition that we are the means of bringing about should be of such a nature as to last; and that we should thus help them to take their proper places in their homes and in the world. To bring about such a change needs much time and great patience; but I am persuaded that before long there will be a great change for the better. When we consider what has been done in a few years, and what changes have taken place in the minds of Indian gentlemen with regard to the education of their wives and daughters, surely we can hope that much more will be done; that what has been done, though very good, is but the beginning of brighter and better things for Indian women and children. We must not forget that it is our duty to get the sympathy and help of Indian gentlemen in all we wish to do for their women and children; and we should let them see that we look upon their wives and daughters as our sisters, to be helped as such, and not as strangers.

CHILD MARRIAGE IN INDIA.

We mentioned in the last *Journal* a remarkable letter by a Hindu lady on Child Marriages which had appeared in the *Times of India*. We now give the letter, as an important contribution to the discussion of the subject. A certain degree of exaggeration must, we are told, be allowed for in regard to the generalisations which the writer makes from her own experience, and some of her suggestions may not be practical; but there must be much truth in the facts and arguments put forward, and we hope that this touching appeal will not be without effect in regard to customs which so greatly need reform.

To the Editor of the Times of India.

Sir,—Not being much accustomed to write in English,—particularly to newspapers—I submitted this letter to the inspection of a friend, who has kindly looked over and corrected it, where he thought correction was necessary. But for this friend's kindness I should have not, I am afraid, dared to address you. I have to thank this gentleman, not only for the literary help given by him, but for the genuine sympathy he feels for our condition.

The above subjects have been very keenly discussed throughout the whole of India for the last few months. The agitation against these evil customs is mainly due to the exertions of Mr. Malabari, who has laid all Indian women under a debt of gratitude, for which we cannot thank him too much. One cannot sufficiently applaud the moral courage of this gentleman, who has not only devoted a large portion of his valuable time to the consideration of these subjects, but has undertaken the Herculean task of agitating the whole of India for the abolition of these baneful practices. Everybody knows the misery which is brought upon the Hindu community by these wicked institutions—misery which is not confined to any particular class or section, but affects all alike, the rich and the poor, the old and the young, though women are the greatest victims. Yet, when foreigners (*i.e.*, non-Hindus) are touched with pity at our hard lot, and try their utmost to relieve us from the tyranny under which we groan, why will our own people shut their eyes and remain as indifferent and unconcerned as ever? The cause of this apathy seems to me to be this—that either

our people have no real desire to introduce wholesome reforms in our social customs, or that they have no moral courage to endure the difficulties in which such reforms may temporarily land them.

The general apathy towards social improvements which characterises our people has been telling upon the whole community, but it tells most heavily upon the female sex. Hindu social customs do not entail on men half the difficulties which they entail upon women. Excepting the two principal difficulties resulting from infant marriage, they enjoy full mental and physical freedom. Religion or social custom does not, in any way, interfere with their liberty. Marriage does not interpose any insuperable obstacle in the course of their studies. They can marry not only a second wife, on the death of the first, but have the right of marrying any number of wives at one and the same time, or any time they please. If married early, they are not called upon to go to the house and to submit to the tender mercies of a mother-in-law; nor is any restraint put upon their actions because of their marriage. But the case with women is the very reverse of this. If the girl is married at the age of eight (as most of them are), her parents are at liberty to send her to school till she is ten years old; but, if they wish to continue her at school longer, they must obtain the express permission of the girl's mother-in-law. But even in these advanced times, and even in Bombay—the chief centre of civilization—how many mothers-in-law are there who send their daughters to school after they are ten years old?

Thus, Mr. Editor, when we are just beginning to appreciate education, we are taken away from school, and, therefore, you can imagine what progress, if any, we could make in our studies in the scanty time at our disposal. Nothing tangible need be expected from the efforts of our reformers—whose number even in Bombay is insignificantly small—who have dared to oppose the prejudices of their community, and sent their daughters and daughters-in-law to school after the age mentioned above. For even a girl who is so exceptionally blessed as to have parents holding the most liberal views on education, can only prosecute her studies for three or four years longer; for she is generally a mother before she is fourteen, when she must, of sheer necessity, give up the dream of mental cultivation, and face the hard realities of life. It seems, therefore, hopeless to expect any advancement in the higher female education, when the custom of infant, or rather early, marriage continues as rife as ever. Unless this state of things is changed, all the efforts at higher female education seem like putting the cart before the horse.

The wicked, and I might almost say inhuman, treatment to which a young daughter-in-law is subjected in the house

of her mother-in-law has been a subject of bitter satire for writers, both English and native. The loss of mental and physical freedom which a girl experiences the moment she steps into the house of her husband cannot be accurately realised by Englishmen. She must never think of sitting or speaking in the presence of her father-in-law or mother-in-law, nay, even in the presence of any other elder member of their family. She must get up early and go to bed late, must work with the servants (I don't say *like* the servants, for they have the option of refusing to work, which she has not). It is the undoubted privilege of the mother-in-law to find fault with everything and anything done by the unfortunate victim. Any remonstrance from the culprit is promptly and sharply met by a torrent of abuse, often followed by direct or indirect corporal chastisement. If this discipline does not make the girl as docile as a beast, and as submissive as a slave, the mother-in-law can use her last weapon, and turn the girl out of doors. This is an extreme to which the girl, if she is wise, will never drive her mother-in-law to resort. For she can find no sympathy for, or protection in, her distress from her parents, who might be regarded as her natural guardians. It is a point of honour with them not to shelter a girl who is so ignominiously turned out. They angrily advise her to forthwith repair to her husband's house, and make due amends to the all-powerful mother-in-law. No help need be expected from the husband. The poor fellow, hardly out of his teens, is saddled with a wife and a family of two or three children. He is entirely dependent on his parents for his barest necessities, and, by taking the side of his wife, it would be hard for him to keep his body and soul together. Often he has no education to rise above his surroundings; and even if he has the will, he has not the power to help his wife out of her misery. If he is a good-natured, sensible lad, he exhorts his wife to bide her time and conform to the whims of his parents; otherwise, he joins his worthy mother in brutally persecuting what is ironically called his "better half." Even in the case of an educated boy-husband there is not much happiness in store for the girl-wife. He certainly dislikes the treatment given to his wife by his parents, and occasionally thinks it incumbent upon him to comfort her. But there is no real love lost between them. If he dislikes his parents for their harsh treatment of his wife, he despises his wife for her ignorance. He knows that his wife is illiterate and superstitious, that she cannot sympathise with his aspirations, nor share the delights he has gathered at school or college, and, therefore, philosophically tolerates her as a necessary evil.

My English readers can hardly conceive the hard lot entailed upon Hindu women by the custom of early marriage. They might think the picture a little too highly coloured; but I assure them that there is not, at least intentional, exaggeration. I know that in a city like Bombay, where education has made so much progress, and contact with Europeans is so close, the social asperities of Hindu life are considerably toned down in the higher classes, and there are a few gentlemen who earnestly labour to ameliorate our condition. But Bombay is not India, and a dozen reformers in Bombay or Poona are lost in the teeming millions of this vast continent. But even in Bombay (where mothers-in-law, as I have described them, are not an exception) the lot of the average Hindu girl is not more cheerful than I have painted it. This being the position of women, English friends ought not to be surprised to find them timid, languid, melancholy, sickly, devoid of cheerfulness, and, therefore, incapable of communicating it to others.

The treatment which even servants receive from their European masters is far better than falls to the share of us Hindu women. Reduced to this state of degradation by the dictum of the shastris, looked down upon for ages by men, we have naturally come to look down upon ourselves. Our condition, therefore, cannot, sir, be improved, unless the practice of early marriage is abolished, and higher female education is largely disseminated.

Since the advent of the English, there seems to be a great activity in the direction of reform, and superficial observers are misled into thinking that the natives have made great progress in western civilisation. However true this may be in *individual* cases, a deeper study of Indian life would show that there is not the least *general* improvement in social or domestic life of the natives, at least of the Hindus. We can show many men who can hold their *own* with Englishmen in different activities of the mind or body, but how many *families* are there who are educated as a *whole*, and are capable of taking a sensible part in matters social?

As *men* among Hindus have much more freedom of action than *women*, they are indifferent to the social reforms which prejudicially affect the other sex. If this defect of theirs is pointed out by strangers (*i.e.*, non-Hindus), instead of being ashamed of it, they lose their temper, or at least make a great show of losing it.

Sir, I am one of those unfortunate Hindu women whose hard lot it is to suffer the unnamable miseries entailed by the custom of early marriage. This wicked practice has destroyed the happiness of my life. It comes between me and that thing which I prize above all others—study and mental cultivation. Without the least fault of mine I am doomed to seclusion; every

aspiration of mine to rise above my ignorant sisters is looked upon with suspicion, and is interpreted in the most uncharitable manner.

We have a proverb which says that "we can philosophically (*lit.* 'woolly') bear the misfortunes of our neighbours." This is quite true. To realise others' misery, you must feel it yourself. Men cannot, in the least, understand the wretchedness which we, Hindu women, have to endure.

I have been thinking, Sir, for a long time of some means by which we could escape the grinding thralldom of this wicked custom, and the only efficient remedy that suggested itself to me was to appeal to Government to come to our help, and to root out this pernicious custom, which is eating up the very core of Hindu society. But what chance was there for a poor, helpless woman like me to successfully approach and get redress from an august body like the Government? I was almost giving way to despair, when happily the elaborate notes of Mr. Malabari were published. Sir, the perusal of these notes gave me, as it were, a new life. I felt that fortune was about to smile on the unhappy daughters of India. I was gratified to find that, if not a Hindu, at least a native was moved to champion our cause. I watched with anxiety, in the newspapers, the agitation which these notes had started, spread from one end of India to the other; and when the Government called for the opinions of the leaders of the Hindu community, I felt sure that, now that these gentlemen were aroused to the sense of their duty, they would join in a body and strengthen the hands of Government in ameliorating the condition of their daughters and sisters. But, alas for the pleasing delusion! The opinions of most of these gentlemen which have been permitted to see the light have dashed my hopes to pieces. I fear that Government would be most chary to pass a law if the very community (whose enlightened opinion these leaders are supposed to reflect) for whose welfare the law has to be enacted is represented to strongly protest against it.

If, Sir, Government shirks its responsibility and gives up this matter, it may be, in deference to the wishes of these gentlemen, there is not the smallest chance of our people taking it up themselves for years to come, even if then; and in that case, though we are, by God's grace, living under the beneficent rule of her Most Gracious Majesty the Queen-Empress, there can be none left to protect the women of India from the tyranny of these abominable customs.

With due deference to the opinion of the so-called men of "light and leading," I beg to say that most of the objections adduced by them to Mr. Malabari's notes—that Mr. Malabari,

not being a Hindu, cannot understand the Hindu customs and their bearing correctly; that the sufferings of Hindu women are not so great and acute as he paints them to be; that if infant marriage is abolished a great impetus will be given to vice; that young men and women will turn their liberty to license; that present times are not ripe for the reforms advocated, and that the gradual spread of education will bring about the necessary changes in fifty or sixty years; that there is no harm in early or infant marriage, provided consummation is put off for a sufficiently long period; that it is not only a humiliation to ask help from Government in social matters, but that in courting legislative interference, we shall be endangering our freedom of action.—I say that objections like these appear to me a trifle too specious.

I am convinced, I may repeat, that unless Government puts a stop to the custom of early marriage, our people are not likely for centuries together to abolish it. I should like to ask those who assert that the spread of education will work the necessary reforms, what proportion of the population should be educated to bring about the voluntary cessation of the practice of early marriage? Then, again, is the spread of education to be judged by the number of people educated? If so, do the most civilised countries show a large percentage of *educated* people? Reasoning in this way, we ultimately come to the conclusion that the initiation of any reform depends upon the education of the higher classes; in other words, upon the education of the few. The past history of the Hindus themselves proves that this must have been the case. Do people think that when Manu drew his celebrated code, every member, or at least most members, of the community which was bound to follow it, were *educated* enough to appreciate its excellence, and that they willingly submitted to abide by it? No. A few leading people among them must have been persuaded to join Manu, and others must have followed in their wake. If Manu had waited till the Hindus were *educated* enough to appreciate his code, he would have waited in vain. But let us come to much nearer times. Do these gentlemen think that Government was not right in abolishing the suttee and infanticide fifty years ago; and that it should have waited till we were sufficiently enlightened to see the iniquity, and had abolished them ourselves? It is, Sir, all very well to talk loudly of education and enlightenment, and so on, till no sacrifice or duty is required from those who boast of them. Can any of these gentlemen honestly tell us what reform, with all their talk of education and enlightenment, they have introduced or tried to introduce? If, Sir, *educated* men like these, who fully admit the existence of the

evils, have neither the pluck nor the strong sense of duty to fight them, need we wonder at the indifference of the uneducated masses? In a state of society where the educated, or the "upper ten," are indifferent, and the uneducated ignorant, is it fash to invoke Government aid for the redress of these crying grievances?

There must be some such law as Mr. Malabari proposes for the abolition of early marriages. If it is apprehended that a law of this kind, introduced all at once, would give a violent shock to the cherished prejudices of the 220 millions of India, and that it would lead to disturbance, then the law may be passed and published, but its operation deferred to five or ten years. Thus, when the law comes in force, it will not come as an unexpected surprise, but people will be accustomed to its clauses, and be prepared to abide by them. Then again, there is Mr. Malabari's suggestion, that Government should appoint a Committee of Hindu gentlemen, whose duty it should be to visit the Mofussil and explain the beneficent object of this legislation to the ignorant inhabitants of obscure towns and remote villages, and that the leaders of every section of the Hindu community should be enjoined to call a monthly meeting of their castes, and to explain to their more ignorant brethren the benefits which the law is expected to confer upon the community.

In my humble opinion, the following should be some of the provisions of the legal measure contemplated:—

(1.) Any marriage performed without the sanction of Government, if disputed *within a certain period*, shall be null and void.

(2.) That no marriage shall be legal unless the bride is 15 and the bridegroom 20 years old.

(3.) After the passing of this law, if any man be married before 20, he shall forfeit his right to enter the University. (This provision need not be rigorously enforced for some time, as it may punish children for the sins of their parents.)

(4.) As in large towns and cities registers of births and deaths, and in Bombay registers of vaccination are kept, and any neglect is punished by fine, there shall be registers kept for the age of marriage; and if the parties married are under the age sanctioned by law, they or their parents shall be liable for punishment.

(5.) If it is found that the parents have laid a tax on or, in other words, sold their daughters, they shall be punishable by law.

Under no circumstances shall the wife be older than the husband. A law containing some such provisions is necessary to be passed and published as widely as possible. No doubt, in enforcing this law, a large expenditure of money and effort will be incurred by Government. The Registration Department will

have to be largely increased, and greater efficiency added. But what expense can be too great when the happiness of millions of her Majesty's subjects is in risk?

But before I appeal, on behalf of myself and my suffering sisters, to his Excellency the Viceroy, to devote a portion of his precious time to the consideration of this subject, let me entreat the leaders of our community to consider the matter in a solemn and fair spirit. If we do not complain of the misery entailed upon us by the evil custom of early marriage, it does not follow that our misery is less acute than it really is. If a poverty-stricken man puts up with many privations and inconveniences which could not be borne by people who are very well off, it does not follow that the former does not suffer because he does not complain. Pray, therefore, don't think that our misery is light because we are inured to it. Because you cannot enter into our feelings, do not think that we are satisfied with the life of drudgery that we live, and that we have no taste for and aspiration after a higher life.

You, gentlemen, anxiously long for the regeneration of India. If arts and sciences flourish, if trade and industry progress among our people, you think everything will come right and India will prosper. But do you seriously believe (I beseech you to consider calmly) that such a happy state of things is possible when you allow boys and girls to be fathers and mothers before they are hardly out of their teens? Do you expect anything good or great from a boy-husband and a girl-wife saddled with the cares and anxieties of an increasing family, and having to fight their way through the hard realities of life? Do you think that the sons and daughters of such parents, who want strength of body and mind themselves, will be capable of achieving the bright future which—pray excuse me for saying so—you fondly anticipate for them?

I entreat you, gentlemen, once more, before this your newly-awakened desire for social reform wanes, to co-operate with Government in emancipating your sons and daughters from the social thralldom under which they groan. If you succeed in bringing about this salutary reform, spread of education, development of arts and sciences, the production of an able-bodied and strong-minded race of men and women—in fact, the mental and material prosperity of India, will follow as a matter of course, and India will revert to its once proud position in the scale of nations.

Sir, I intended to have my humble say on "enforced widowhood" also, but as this letter has already grown more lengthy than I intended, I will stop here for the present.

A HINDU LADY.

R E V I E W.

TWO PAPERS ON HOW FAR AGRICULTURE AND RAILWAYS
CONTRIBUTE TO THE WELFARE OF INDIA; AND, IS A
NEW AND MORE STRINGENT FACTORY ACT REQUIRED FOR
THE REGULATION OF THE MILL INDUSTRY OF BOMBAY?
By NUSSERWANJI SHERIARJI GINWALLA. Bombay, 1885.

In a small pamphlet of less than fifty pages, Mr. Ginwalla, of Broach, discusses some of the most important questions bearing upon the prosperity of the Indian peoples. We will endeavour to give briefly the drift of his remarks. The resources of India are primarily agricultural; the soil is naturally rich and fertile, "but by constant use and rough handling it has already been deprived of a great part of its fecundity and richness." The people are patient and hard-working, but "sadly wanting in their appreciation of special manures to be made use of in increasing the vigour and fertility of the almost exhausted land." "Uncultivated tracts of virgin soil should be ploughed with the appliances of modern science, and with the implements of European husbandry." Mr. Ginwalla draws a dismal picture of the Indian Ryot generally. "It seems incontestable (he says) that certain parts of the great population of India are sinking deeper and deeper into irretrievable poverty in the absence or want of new fields of enterprise, and on account of discouragement met with by adventurous and public-spirited capitalists, both English and Native." The meaning of this sentence is not very clear; but the following extract pretty forcibly explains the position, as it appears to the writer of the pamphlet:

"The best of English energies and the highest of abilities are continually directed in finding out and grappling with the evil which hourly haunts a cultivator's life. But the chief problem is, how to remove the pressing burden which weighs down the ryot's head; how to awaken his dormant faculties; how to train him up so as to make him appreciate the advantages accruing from the application of science and art to the bettering of the impoverished Indian soil; how to make him

boldly face the depressing influences of the oft-recurring droughts: how to prevail upon him, by convincing arguments and soft persuasion, not to squander away his hard-won earnings in ridiculous religious ceremonies and rites; and, at last, how to rescue him from the grasp of his blood-sucking creditors."

Mr. Ginwalla goes on to recommend model farms, improved ploughs and other agricultural implements, extended irrigation works, &c., all to be introduced and carried out by English capital, guided by English energy and genius. "This (he says) is almost the only hope of raising the production of the country to a point which should be sufficient to maintain its vast and teeming population." That this is a very narrow view is proved by the fact that even now the country not only produces sufficient for the wants of its own people, but has a large and ever-increasing export trade in the necessaries of life, and in the one item of wheat is become a formidable competitor with America in the English market.

It is the great railway system of India which has made this trade possible, and to its extension we must look for still greater benefits. We believe about 12,000 miles of railway are now opened in India. Mr. Ginwalla says: "This work is nothing, looking to the cheapest labour we could get in India. The great deterrent to the wide extension of railways is the marked absence of petty economies, and the extended employment of expensive European labour in the place of the cheaper labour of the country." And in another place he remarks: "The control of Government was found to be not sufficiently strong as to make the companies observe economy in the construction and management of railways."

We take exception to both these statements. We have before remarked in this *Journal* that the Indian railways have been constructed almost entirely by native labour, with just so much European superintendence as was necessary to instruct the workers in new methods of working; and, in the absence of actual statistics, we are not far wrong in saying that at least nine-tenths of the hands now employed in connection with railways in India are native. "Petty economies" are not usually deemed essential to successful and economical working, but rather the contrary. And with regard to the Government control, it is well known that some

of the most expensive mistakes committed in the earlier days of railway work in India arose from the interference of Government controllers over-riding the experience of engineers whose lives had been devoted to that work.

Mr. Ginwalla says, "The question of filling up the country of India with a network of railways is principally beneficial to the English manufacturer and merchant." We would fain believe that the Indian cultivator, who finds new markets for his produce, and therein incentives to improved methods of production, will reap, at all events, equal benefit.

In Mr. Ginwalla's remarks on Factory Legislation we are disposed to agree. We think, with him, that "those who are of proper age, and are able and willing to work, should be left free to make the best use they can of their time and physical powers," and that Government interference should be directed to the securing of proper ventilation in mill buildings, protection from accidents, registration of the ages of children, provision for education, and recreation or rest, provision of proper dwellings, and (Mr. Ginwalla adds) "the protection of the hard-earned wages of the operatives and their children from the rapacity of Marwarees and others."

Mr. Ginwalla devotes his last pages to the wide questions of infant marriage, enforced widowhood, "the wicked and immoral practice of polygamy," the opium and Abkari acts, the salt tax, &c., on all of which "legislation in the right direction, and agreeable to the opinion of the public and their requirements," is demanded.

The temperate, intelligent discussion of questions affecting the material and social well-being of the people of India cannot be otherwise than beneficial; and although we do not agree with Mr. Ginwalla on all points, we heartily welcome his pamphlet, and hope it will be widely read.

Mr. Ginwalla also sends us a translation into Gujarati of a little book on Etiquette, published in England under the title of *Don't*. How far its prohibitions and suggestions will be profitable to his countrymen we can hardly judge, but there can be no harm in widening their acquaintance with English ideas of (conventional) right and wrong.

to
better.

J. B. KNIGHT.

A BOOK OF THE EIGHTEENTH CENTURY.

A curious small volume has been brought to our notice, called *The Economy of Human Life*, dated 1781, and published by Dodsley, London. It purports to be the translation of an ancient Sanskrit manuscript in the possession of a former Lama of Thibet. The manuscript, according to the preface, was translated into Chinese by a learned Chinese gentleman named Caotsen, who had discovered it. This Chinese version again was translated into English by an Englishman then residing in China, and printed at London. We are uncertain whether the English translation was printed for private circulation only. The frontispiece depicts "an ancient Brahmin," with outstretched arm, and a European-looking book under his arm, receiving a scroll from a heavenly hand. Near by flows a river, and all around are palm trees. The book informs us that this drawing "is a copy from one found with the original MS., and which Caotsou has prefixed to the Chinese translation." The name of the translator is not mentioned; he is merely described as an "English gentleman now residing in China."

We cannot say that the account given in this book of its origin is supported by internal evidence. *The Economy of Human Life* shows on many points the greatest dissimilarity to Oriental forms of thought and views of existence. Its interest appears to lie in the fact that the pretence of the discovery of a Sanskrit MS. should have been successfully chosen over 100 years, in order to give weight to some excellent moral precepts which the real author wished to put forth. The eighteenth century was one in which, as has been well said, "literary masquerade" was in fashion, and probably this book is an instance of the fashion; but it is also an instance of the interest in the East which had already arisen. We obtained the opinion in regard to it of the late Mr. Vaux, Secretary of the Royal Asiatic Society. He thought decidedly that it was of Western origin, but he tried in vain to ascertain the history of the book. He, however, found by inquiry at the British Museum that at least fifty editions exist, beginning with 1749 (thirty-two years earlier than the date of the copy in our

hands). Mr. Vaux had intended to make further inquiries respecting it at the Bodleian Library, but such intention was frustrated by his death. We shall be glad if any of our readers can throw light on the volume.

The following letter from this English gentleman to the Earl of — describes how Caotsou first discovered this curious manuscript :

“Peking, May 12, 1749.

“My Lord,—In the last letter which I had the honour of writing to your lordship, dated Dec. 23rd, 1748, I think I concluded all I had to say in regard to the topography and natural history of this great empire. . . . But a remarkable occurrence has happened lately, which engrosses the conversation of the literati here, and may hereafter, perhaps, afford matter of speculation to the learned in Europe. . . .

“Adjoining to China on the west is the larger country of Thibet, called by some Barantola. In a province of this country, named Lasa, resides the grand Lama, or high-priest of these idolaters, who is revered, and even adored as a god, by most of the neighbouring nations. . . . His residence is in a most magnificent pagod, or temple, built on the top of the mountain Pontala. . . . When the grand Lama receives the adorations of the people, he is raised on a magnificent altar, and sits cross-legged upon a splendid cushion; his worshippers prostrate themselves before him in the humblest and most abject manner; but he returns not the least sign of respect, nor ever speaks, even to the greatest princes. He only lays his hand upon their heads and they are fully persuaded that they receive from thence a full forgiveness of all their sins. . . . The learned in China have long been of opinion that, in the archives of this grand temple, some very ancient books have for many ages been concealed, and the present emperor, who is very curious in searching after the writings of antiquity, became at length so fully convinced of the probability of his opinion, that he determined to try whether any discovery of this sort could be made. To this end, his first care was to find out a person eminently skilful in the ancient languages and characters. He at length pitched upon one of the Hanlins, or doctors of the first order, whose name was Caotsou, a man of about fifty years of age, of a grave and noble aspect, of great eloquence, and who, by an accidental friendship with a certain learned Lama, who had resided for many years at Peking, was become entirely master of the language which the Lamas of Thibet use amongst themselves.

“With these qualifications he set forward on his journey; and to give his commission the greater weight, the emperor honoured him with the title of Colao, or prime minister; to which he added a most magnificent equipage and attendants, with presents for the Grand Lama, and the other principal Lamas, of an immense value; also a letter, written with his own hand. . . . When he arrived in these sacred territories, the magnificence of his appearance, and the richness of his presents, failed not to gain him a ready admission. He had apartments appointed him in the sacred college, and was assisted in his inquiries by one of the most learned Lamas. He continued there near six months, during which time he had the satisfaction of finding many valuable pieces of antiquity; from some of which he hath made very curious extracts, and hath formed such probable conjectures concerning their authors, and the times wherein they were written, as proves him to be a man of great judgment and penetration, as well as most extensive reading. But the most ancient piece he hath discovered, and which none of the Lamas for many ages had been able to interpret or understand, is a small system of morality, written in the language and character of the ancient Gymnosophists, or Brahmins; but by what particular person, or in what time, he does not pretend to determine. This piece, however, he wholly translated; though, as he himself confesses, with an utter incapacity for reaching, in the Chinese language, the strength and sublimity of the original. The judgments and opinions of the Bonzees, and the learned doctors, are very much divided concerning it. Those who admire it the most highly are very fond of attributing it to Confucius, their own great philosopher, and get over the difficulty of its being written in the language and character of the ancient Brahmins by supposing this to be only a translation, and that the original work of Confucius is lost. Some will have it to be the institutes of Lao Kinn, another Chinese philosopher, contemporary with Confucius, and founder of the sect Tao-ssee; but these labour under the same difficulty in regard to the language with those who attribute it to Confucius. There are others, who, from some particular marks and sentiments which they find in it, suppose it to be written by the Brahmin Dandamis, whose famous letter to Alexander the Great is recorded by the European writers. With these Caotsou himself seems most inclined to agree; at least, so far as to think that it is really the work of some ancient Brahmin; being fully persuaded, from the spirit in which it is written, that it is no translation. One thing, however, occasions some doubt amongst them, and that is the plan of it, which is entirely new to the Eastern people, and so unlike anything that they have ever

seen, that if it was not for some terms of expression peculiar to the East, and the impossibility of accounting for its being written in this very ancient language, many would suppose it to be the work of an European.

"But, whoever was the writer of it, the great noise which it makes in this city and all over the empire, the eagerness with which it is read by all kinds of people, and the high encomiums which are given to it by some, at length determined me to attempt a translation of it into English; especially as I was persuaded it would be an agreeable present to your lordship. And I was the more easily induced to make this trial, as, very happily for me, you cannot judge how far I have fallen short of the original, or even of the Chinese translation. One thing, however, it may perhaps be necessary to apologise for, at least to give some account of; and that is, the style and manner in which I have translated it. I can assure your lordship, that when I first sat down to the work, I had not the least intention of doing it in this way; but the sublime manner of thinking which appeared in the introduction, the great energy of expression, and the shortness of the sentences, naturally led me into this kind of style; and I hope the having so elegant a pattern to form myself upon, as our version of the book of Job, the Psalms, the works of Solomon and the Prophets, hath been of some advantage to my translation. . . ."

The Economy of Human Life is divided into several parts, from which we will now proceed to give some extracts:

"INTRODUCTION.—Bow down your heads unto the dust, O ye inhabitants of earth! Be silent and receive, with reverence, instruction from on high! Wheresoever the sun doth shine, wheresoever the wind doth blow, wheresoever there is an ear to hear and a mind to conceive, thou let the precepts of life be made known, let the maxims of truth be honoured and obeyed. All things proceed from God. His power is unbounded; his wisdom is from eternity; and his goodness endureth for ever. . . . The voice of Wisdom speaketh in all his works; but the human understanding comprehendeth it not. . . . Justice and mercy wait before his throne; benevolence and love enlighten his countenance for ever. Who is like unto the Lord in glory? Who in power shall contend with the Almighty? Hath he any equal in wisdom? Can any goodness be compared unto him? . . . Hear, then, his voice, for it is gracious; and he that obeyeth shall establish his soul in peace."

"PART I.—*Duties that Relate to Man: Consideration.* Commune with thyself, O man! and consider wherefore thou art made. Contemplate thy powers, contemplate thy wants and con-

nections : so shalt thou discover the duties of life, and be directed in all thy ways. Proceed not to speak or to act before thou hast weighed thy words, and examined the tendency of every step thou shalt take : so shall disgrace fly far from thee, and in thy house shall shame be a stranger ; repentance shall not visit thee, nor sorrow dwell upon thy cheek. . . . Hearken, therefore, unto the voice of Consideration ; her words are the words of Wisdom, and her paths shall lead thee to safety and truth. *Modesty.* Who art thou, O man ! that presumeth on thine own wisdom ? or why dost thou vaunt thyself on thine own acquirements ? The first step towards being wise is to know that thou art ignorant ; and if thou wouldst be esteemed in the judgment of others, cast off the folly of seeming wise in thine own conceit. . . . The speech of a modest man giveth lustre to truth, and the diffidence of his words excuseth his error. He relieth not on his own wisdom : he weigheth the counsels of a friend, and receiveth the benefit thereof. . . . *Prudence.* . . . Put a bridle on thy tongue ; set a guide before thy lips ; lest the words of thine own mouth destroy thy peace. . . . Of much speaking cometh repentance ; but in silence is safety. . . . A bitter jest is the poison of friendship ; and he who refrains not his tongue shall live in trouble. Use not to-day what to-morrow may want ; neither leave that to hazard which foresight may provide for, or care prevent. *Fortitude.* . . . As the camel beareth labour and heat and hunger and thirst, through the deserts of sand, and fainteth not, so a man of fortitude shall sustain his virtue through perils and distress. A noble spirit disdaineth the malice of Fortune ; his greatness of soul is not to be cast down. As a rock in the sea, he standeth firm, and the dashing of the waves disturbeth him not. . . . Under the pressure of misfortunes, his calmness alleviates their weight, and by his constancy he shall surmount them." (Other Sections treat of *Application, Emulation, and Contentment.*)

"PART II.—*The Passions: Hope and Fear.* The promises of Hope are sweeter than roses in the bud, and far more flattering to expectation ; but the threatenings of Fear are a terror to the heart. . . . The terrors of death are no terrors to the good : restrain thy hand from evil, and thy soul shall have nothing to fear. In all thy undertakings let a reasonable assurance animate thy endeavours : if thou despairst of success, thou shalt not succeed. . . . *Pity.* As blossoms and flowers are strewed upon the earth by the hand of Spring ; as the kindness of Summer produceth in perfection the bounties of Harvest ; so the smiles of Pity shed blessings on the children of Misfortune.

... Shut not thine ear, therefore, against the cries of the poor; neither harden thine heart against the calamities of the innocent."

"PART IV.—*Natural Relations: Husband.* Take unto thyself a wife, and obey the ordinances of God; take unto thyself a wife, and become a faithful member of society. But examine with care, and fix not suddenly. On thy present choice depends the future happiness of thee and thy posterity. . . . *Father.* Consider, thou who art a parent, the importance of thy trust. the being thou hast produced, it is thy duty to support. Prepare him with early instruction, and season his mind with the maxims of truth. Watch the bent of his inclination; set him right in his youth, and let no evil habit gain strength with his years. So shall he rise like a cedar on the mountains; his head shall be seen above the trees of the forest. *Son.* . . . The piety of a child is sweeter than the incense of Persia offered to the sun; yea, more delicious than odours wafted from a field of Arabian spices by the western gales. Be faithful, then, to thy father, for he gave thee life; and to thy mother, for she sustained thee. *Brothers.* . . . Let the bonds of affection unite thee with thy brothers, that peace and happiness may dwell in thy father's house. . . . If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not. So shall the fortunes of thy father contribute to the support of his whole race, and his care be continued to you all in your love to each other."

"PART V.—*Providence—Wise and Ignorant.* The gifts of the understanding are the treasures of God; and he appointeth to every one his portion, in what measure seemeth good unto himself. Hath he endowed thee with wisdom? Hath he enlightened thy mind with the knowledge of truth? Communicate it to the ignorant for their instruction; communicate it to the wise for their improvement. . . . The pride of emptiness is an abomination, and to talk much is the foolishness of folly; nevertheless, it is the part of wisdom to bear the impertinence of fools, to hear their absurdities with patience, and pity their weakness. . . . He boasteth of attainments in things of no worth; but when it is a shame to be ignorant, then he hath no understanding. . . . *Rich and Poor.* The man to whom God hath given riches, and a mind to employ them aright, is peculiarly favoured and highly distinguished. . . . He protecteth the poor that are injured; he suffereth not the mighty to oppress the meek. . . . But woo unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof; that grindeth the face of the poor, and considereth not the sweat of their brow. . . . Let the poor man comfort him-

self—yea, rejoice; for he hath many reasons. • He sitteth down to his morsel in peace; his table is not crowded with flatterers and devourers. He is not embarrassed with dependents, nor teased with the clamours of solicitation. . . . Let not the rich, therefore, presume on his riches, nor the poor despond in his poverty: for the providence of God dispenseth happiness to them both; and the distribution thereof is more equally made than the fool can believe.”

“PART VI.—*Social Duties: Benevolence.* When thou considerest thy wants, when thou beholdest thy imperfections, acknowledge his goodness, O man! who honoured thee with reason, endowed thee with speech, and placed thee in society, to receive and confer reciprocal helps and mutual obligations. . . . It is thy duty, therefore, to be friendly to mankind, as it is thy interest that men should be friendly to thee. As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works. *Justice.* The peace of society dependeth on justice; the happiness of individuals on the certain enjoyment of all their possessions. Keep the desires of thy heart, therefore, within the bounds of moderation; let the hand of Justice lead them aright. . . . In thy dealings with men, be impartial and just, and do unto them as thou wouldst they should do unto thee. *Charity.* Happy is the man who hath sown in his breast the seeds of benevolence: the produce thereof shall be charity and love. He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men. He calmeth the fury, he healeth the quarrels, of angry men, and preventeth the mischiefs of strife and animosity. . . . *Gratitude.* The hand of a generous man is like the clouds of heaven, which drop upon the earth fruits, herbage, and flowers; the heart of the ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall, but burieth them in its bosom, and produceth nothing. . . . Receive not a favour from the hand of the proud; to the selfish and avaricious have no obligation: the vanity of Pride shall expose thee to shame; the greediness of Avarice shall never be satisfied. *Sincerity.* The tongue of the sincere is rooted in his heart: hypocrisy and deceit have no place in his words. He blusheth at falsehood, and is confounded; but in speaking the truth he hath a steady eye. He adviseth in friendship; he reproveth with wisdom; and whatsoever he promiseth shall surely be performed.”

The *Economy of Human Life* was brought to our notice by Miss M. Martin, of Cambridge, an occasional contributor to this *Journal*.

OUR ORDINARY LIFE IN INDIA IS FULL OF SUPERSTITIONS.

Whatever India was two thousand years ago, we do not know anything precisely about it. The past history of our country is dim. Our *Poorans*, the oldest records, bear no date. All knowledge whatever that we possess is traditionary. The great writers of our nation have proved several times that India was as civilized and advanced in literature as the present Europe claims to be. Nevertheless, I cannot understand how any changes or evolution can transform a polished nation into a rude and barbarous one. India of the present day is like a Greek metropolis for superstitions, and these have existed for hundreds of years.

I should like to refer briefly to some of the superstitions by which we are surrounded, as I have proposed in the heading of this short paper. I will avoid, as far as possible, dealing with the history or character of our people.

•Let us begin with the ideas that prevail among Hindoo women concerning themselves in the North-West Provinces, and, I believe, all over India.

Generally, a Hindoo married woman will keep her hair with the greatest care; she will never have it cut, even in illness. The *chuk*, or pin, which she wears is a most sacred thing: your telling her to cut her hair, or break the pin, will convey malicious intentions against her husband!

Now we will take the nose. Married ladies wear a nose-ring, of the value suitable to their position. Sometimes it is simply a wire of gold; sometimes it is set with valuable and brilliant diamonds. Anyhow, the nose-ring is a most hallowed thing. If you are not careful how you speak with the lady about it, or if you say, "There is no necessity for wearing such a useless thing," she will understand by this that you wish her husband's death! In some districts they wear large nose-rings, and in others small. This, we should think, is a matter of fashion. Sometimes our women also use a small nose-ring as well as a large one. I am not sure whether this ring has also anything to do with their husbands' welfare.

Let us consider another part of the body—the arm. This is decorated with crystal bangles, or *choories*, and with gold and silver bracelets. Our ladies do not mind these valuable jewels being talked about in an offensive way; but the crystal *choories*, which are worth nothing, have some connection with the life of the dear husband: breaking these last is a bad omen, and is sure to bring down some calamity upon his life! There is nothing worse than to ask a lady to wear silver bangles instead of crystal, because the former are always used by widows, who are generally deprived of the latter.

Again, I will refer to the toe. Every woman must wear toe-rings, which are called *bichwas*. She is very particular about this. If anyone, even her husband, criticise this style of ornament, she will take offence; for the remarks have the same meaning as that to which I have previously alluded.

You will never be pardoned for discussing these four things with a married lady whose husband is alive.

Superstition is so strongly rooted amongst us that it is very difficult to remove it. For instance, if a man has started to some place, and by chance sneezes, or hears anybody else do so, he will stop, and will go a little later; or he will postpone his journey for a longer period. In the same way, if any fuel comes in his way, the traveller will return, for fear of meeting with some accident. If fruits or flowers come before him, he is always pleased; for this is a sign of success.

As a matter of fact, to collect all the information concerning the superstitions of our country would require a considerable time; and upon this absurd subject many books might be written, but you can derive no benefit from such reading, and it is really a waste of time. The reason why I have alluded to a few, and am about to relate some more instances of a similar kind, is to show that ignorance has so long prevailed among our people that they lead almost a life of blindness. They prefer to die rather than alter their belief. One or two more examples will conclude this paper.

Everybody naturally rejoices to see the moon and her soft light, and to smell the delicious odour of the rose. But, among our people, it is thought a dangerous thing to bring an infant into the moonlight, or to give a rose into his hand. In both cases, fairies and ghosts, wandering in the moonlight and hovering over the rose, will injure the child. The law of Nature, it seems to us, is suspended here. We have even seen

parents object to the planting of a rose-tree in the courtyard of a house on account of a new-born child. Sometimes the parents put a black mark on the foreheads of their pretty children, to save them from the piercing eyes of strangers, which might affect their health; and so on.

My resolute and unswerving conviction is this, that unless superstition—that important and powerful agent for mischief in India—is killed, we shall never improve. At present, the people of our country are sinking into the deep abyss of misery and wretchedness; their actions are seldom creditable; superstition has deceived them as much as Lucifer misled Prince Henry, in Longfellow's poem. May Providence bestow his mercy upon the people of India! May the Unseen Power lead their hearts to seize the good, and abandon the evil!

VERITAS.

LONDON.

The following letter, by "A Native Thinker," which appeared not long ago in the *Madras Times*, shows the effects of superstition in regard to marriages, confirming the views expressed in the above article:

"The difficulties attendant upon the choice of suitable husbands for the girls of a Hindu family are generally many and great; and I am bound to say that these difficulties are enormously aggravated by Hindu astrology.

"The anxious parent and relatives of a girl, after much inquiry and research, make a choice—good in many respects—in respect of age, health, appearance, education, and circumstances. The horoscopes of the boy and girl are placed in the hands of the astrologer, and he is asked for his opinion as to the proposed match. After much inspection, study and calculation—or rather the appearance of the same—the astrologer, perhaps, says: (1) The two horoscopes are not in accord, as they ought to be. (2) The horoscope of the boy shows that he will be short-lived; and this means that the girl married to him will before long become a widow! (3) The horoscope of the boy shows that he is destined to lose his first wife and to marry a second; and this means that the girl married to him will die ere long! (4) The horoscope of the girl shows that she will not have a father-in-law or mother-in-law; and this means that, not long after marriage, the parents of the boy will die!

"Such predictions cause alarm to the parents of the girl and so to the parents of the boy, and the proposed alliance is

abandoned. The parents of the girl begin again their enquiries and researches for a husband for her. It having become known that her horoscope has been declared objectionable in the way above stated, nobody will accept her in marriage. Similarly the parents of the boy renew their enquiries and researches for a wife for him. It having become known that his horoscope has been declared objectionable in the way above stated, nobody is willing to offer him a girl in marriage. Such embarrassments, and the unhappiness thereby caused, afflict Hindu society in many and various forms. It is lamentable what a deal of mischief the astrologer does. The astrologer may be a real believer in the science which he professes to know. The mischief he does is not the less on that account. He may be utterly ignorant of that science. The mischief is all the same. It is consolatory to think that very often he is a downright humbug, who desires to extort money from either side. In this case it is a consolation that the fellow might be bribed to refrain from mischief! But the fact of his being open to bribery soon becomes known, and he is rejected as a referee in favour of the more honest, and, therefore, the less tractable mischief-maker!

"The fact is, the root of the evil lies in the general or prevailing belief in astrology—the belief prevailing among men, and especially among women, who take a large part in arranging marriages. Show this belief to be quite unfounded, and you will apply the axe to the root of the evil. Here, then, is a large and virgin field presented for the labours of social reformers. I feel it a duty to avail myself of this opportunity to declare my own profound conviction that Hindu astrology, as is now employed in connexion with proposed marriages, is utterly false and purely mischievous. I trust that the educated portion of my countrymen will accept this conviction to some extent at least. If they are not prepared to do so, I would entreat them to at least make the necessary enquiries in view to ascertain the truth. The necessary inquiries may be made by individuals or by associations. Some of the many existing associations might well divert a portion of their time and attention from barren politics to such social reforms as the one under advertence.

"If educated natives are unable to discover new physical truths and extend the boundaries of science, ought they not to do the important service of at least discovering and exposing the falsehoods and shams which infest native social life, and curtail or destroy human happiness? The longer one lives, observes and thinks, the more deeply does he feel there is no community on the face of the earth which suffers less from political evils, and more from self-inflicted, or self-accepted, or self-created, and, therefore, avoidable evils, than the Hindu community!"

FEMALE EDUCATION IN SOUTHERN INDIA.

REPORT BY MRS. BRANDER, INSPECTRESS OF GIRLS' SCHOOLS.

References have been made in this *Journal* to the good work which Mrs. Brander is doing as Inspectress of Girls' Schools in Southern India. Her Administration Report for 1883-84, dated the 26th June, 1884, shows that a very extensive addition has been made to her charge. Her range now includes Madras, Chingleput, Nellore, South Arcot, Tanjore, Trichinopoly, Madura and Tinnevely, and thus embraces most of the Tamil districts and one of the Telugu districts. The number of girls who ought to be under instruction in this range is 892,900, but only 23,894, or 2 per cent., are at school. Of these, 7,183 belong to the town of Madras, where the percentage rises to 23, and 5,180 to the district of Tinnevely, where the percentage is 4. No rural district shows so high a percentage as Tinnevely, but three of the Municipalities, viz., Ongole, Tuticorin and Palamcottah, have even higher percentages than Madras; and, speaking generally, it may be said that it is mainly in the large towns that female education is taking root. The returns show that two-thirds of the children belong to the poorer classes, and most of the rest to the middle classes, the richer classes being represented by the insignificant number of 222 girls. More than half the teachers have certificates of some kind, but even in girls' schools most of them are men, and no less than 6,412 of the girls are attending boys' schools; but as grants are not in future to be given for girls attending such schools, it is probable that this practice will be checked.

On the standard of education, Mrs. Brander has the following remarks:

"In my range, higher education for girls is confined entirely to the Presidency Division, and, with the exception of one girl, to the Presidency town. Also, omitting Normal Schools, it is almost exclusively confined to Europeans and Eurasians. It is therefore satisfactory to find that a high class has been opened, although with a single pupil, in the S.G.P. Boarding School for Native Christians at Vepery. In my

opinion High Schools for Native Christians are very much required, partly that they may serve as feeders to Normal Schools. High Schools for caste Hindu girls are at present quite impossible.

"The majority of the pupils of the middle departments are Europeans and Eurasians and Native Christians, but a few caste Hindu girls now enter these departments and remain for a year, and sometimes for two, and study for the Special Upper Primary Examination. In a very few instances caste girls have passed the Middle School Examination, but this is very rare."

Mrs. Brander made three tours of inspection, and examined 102 schools, with 4,734 pupils. Miss Carr, superintendent of the Government Female Normal School, acted for Mrs. Brander for three months, and made one tour, visiting 15 schools and examining 1,423 pupils. Two native ladies, Miss Govinderajalu and Miss Rajagopal, were employed as Deputy Inspectresses; but on the resignation of the latter, the Deputy Inspector of Cuddalore took charge of her range, probably because no native lady was available to succeed her.

It is satisfactory to learn that Mrs. Brander, in spite of the heavy labours devolving on her, succeeded in passing the High Proficiency test in Tamil.

R. M. M.

HOBART MUHAMMADAN GIRLS' SCHOOL, MADRAS.

We have received the following proceedings of the Director of Public Instruction, Madras, dated 30th June, 1885, in reference to the Hobart School:

Read the following letter from the Inspectress of Girls' Schools, Northern, Southern and Central Ranges, to the Director of Public Instruction, dated Madras, 6th May, 1885, No. 1496:—

"I have the honor to submit my report of the Hobart School for Muhammadan girls, Triplicane, examined on the 11th ultimo.

"2. I have much pleasure in reporting that the school has been satisfactorily developed in two directions since the inspection of last year. A Normal department with two classes of five and six pupils respectively has been organised, and an Industrial class containing thirteen pupils has been formed.

"With regard to the staff, the Head Mistress has passed the Higher Examination for Women, and Miss Higgins the Special Upper Primary examination in Hindustani. Miss Cripps' certificate is, therefore, now a perfect first-grade Normal one, and she has received an honorarium of Rs. 300. Miss Higgins has been recommended for a perfect third-grade ordinary certificate. The staff has been further strengthened by the appointment of Miss Morgan, a second-grade mistress trained at the Government Female Normal School.

"4. Miss Morgan has introduced Kindergarten teaching and drill into the younger classes; and considering the short time that she has been in the school, and her limited knowledge of Hindustani, she has been very successful.

"5. I propose to examine the Normal department at the end of the year, and I therefore only examined it cursorily at this inspection. The Normal pupils who are in the third class appeared to me to be very promising, and I think that if they work hard they may pass the Special Upper Primary examination in December. Miss Cripps is teaching them very carefully and with a view to their future occupation, but they are not as yet undergoing any training properly so called. It is thought best that they should give all their time to preparation for the Special Upper Primary examination this year, and this seems the wisest course. Three of them teach a little, but without supervision.

"6. The Industrial Needlework class has only recently been formed. The pupils are at very different stages. The work of one was very good; that of three fair, and the rest had scarcely begun to learn.

"7. There are four work-teachers, but they do not seem to teach the industrial class, nor any of the classes except the first classes in the Normal and Practising schools. More progress in industrial needlework would probably be made if the four work-teachers spent less of their time at work, and more in actual teaching. This school obtained one prize and two medals at the National Indian Association's Exhibition of Needlework this year. Two of the work-teachers give instruction in Indian fancy-work at the Government Female Normal School every Friday afternoon.

"8. The order and discipline were very good in the higher, and fair in the lower classes.

"9. Drill has been introduced in the younger classes, but no swing has yet been erected.

"10. The registers were in order.

"11. A black-board, tables and benches for Kindergarten work, and maps of Madras Town, Europe and Asia, are required.

"12. The building was the same as in former years, and was in order.

"13. I was much pleased with a ball-frame of beads which had been made by the teachers themselves to teach Arithmetic to the infants. An Alphabet sheet of Hindustani letters had also been prepared for the infant class by the Head Mistress."

The Acting Director of Public Instruction has perused the above report with much pleasure. The condition of the school reflects great credit on Miss Cripps and her assistants. The establishment of Normal and Industrial classes, and the introduction of Kindergarten teaching and drill, are steps in the right direction. When the school turns out a number of trained mistresses, they should gradually be employed in the place of the present unpassed and uncertificated mistresses.

2. Mrs. Brander's remarks in para. 7 should receive attention. The Acting Director trusts that early arrangements will be made for the erection of a swing, and also for the supply of the articles mentioned in para. 11 of the Inspectress' letter. Aid will be given if applied for.

3. Five out of six girls secured Upper Primary certificates, while only one passed out of five examined at the Lower Primary examination. At inspection, the girls acquitted themselves satisfactorily. More attention should be paid to spelling. The progress made in Kindergarten occupations and drill is creditable to Miss Morgan.

(A true Copy and Extract.)

Acting Director of Public Instruction.

THE POONA FEMALE TRAINING COLLEGE.

H.E. the Governor of Bombay and Lady Reay, accompanied by Mrs. Sheppard and Captain Hamilton, visited the Female Training College at Poona, on June 25th. Notice of their intention having been given on the previous day, the compound and building of the college were gay with decorations in honour of the illustrious visitors, who were received at the entrance

by Miss Collett, the lady superintendent. Each of the classes from the Practising School and Training College was visited in turn, his Excellency and Lady Reay evincing the greatest interest in everything connected with the working of the institution. The Governor himself put a good many questions in history and geography to the senior students, and was seemingly much pleased by the intelligent replies which he received. After visiting the various classes, the party proceeded to the lady superintendent's office, where the plain and fancy work executed by the students was displayed: this and some beautifully-drawn maps received much commendation. Two globes made by Mr. Gadre, the head-master, were also exhibited. Lady Reay was so pleased with these that she gave Mr. Gadre an order to make three globes especially for herself. After the inspection of the work was over, the children of the Practising School were gathered in the large hall, under the guidance of Miss Brooke, first assistant to the lady superintendent, to go through their Kindergarten drill and songs. The Governor and Lady Reay were much pleased with this performance, which showed that the physical as well as the mental training of the children received due attention, and that school life did not mean for them one dreary monotonous round of lessons. The students of the Training College then sang some Marathi words set to English tunes, and also some native "gurbis" and "shlokas." After this the younger students exhibited some of the most popular of the games and exercises performed by native women and girls on holidays: these caused much amusement to the lookers-on. Two of the senior students then presented bouquets of flowers to Lady Reay and Mrs. Sheppard, which were kindly accepted by these ladies. Before leaving, his Excellency congratulated the students on the excellent training which they were receiving, and expressed a hope that, when they in their turn became teachers, they would follow the plan adopted in the college, and make school life happy and attractive to the children under their charge. His Excellency also expressed to Miss Collett the gratification which Lady Reay and he had received from their visit to the college, and congratulated her on the success attending her work, and Miss Brooke on the very able manner in which she had taught the drill and singing classes.—*From the "Times of India."*

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

IX.—THE GOLDEN GATE KINDERGARTEN ASSOCIATION AT SAN FRANCISCO, CALIFORNIA.

We have on several occasions referred in this *Journal* to the excellent system of educating young children which was organised over fifty years ago by the German thinker and teacher, Froebel, and which, under somewhat diversified forms, has been adopted in England and in many European countries, as well as in the United States of America.

The training in Kindergartens, as the schools are called in which Froebel's methods are employed, draws out the faculties and capacities of children in an easy, pleasant manner, developes their senses and their minds, guides their moral tendencies, and thus educates them, not only on one side, but on the various sides of their nature. This training is useful in all classes of society; but the Association to which we are now calling attention especially directs its efforts to poor and neglected children. In the few years of its existence, several hundred little boys and girls belonging to the lowest classes have come under its influence, a large proportion of whom were below five years of age, and many from two and a half to four. It was in 1879 that the first free Kindergarten, for very poor children, was opened at San Francisco. The number of these infant schools has quickly increased, and the undertaking is now incorporated as an Association. The immediate cause of taking this step was that, after a legacy of 20,000 dollars had been received for the movement, and invested in the names of trustees, another generous friend offered to make a bequest on condition of the Society becoming a corporate body. Of course the Board of Management decided to act on the suggestion, and last year, after five years' existence, the Association was incorporated. It became necessary to choose a name, and the first decision was to call it the Cooper Kindergarten Association, after a lady who had expended much effort on the schools, and had acted as Superintendent. But Mrs. Cooper objecting to this arrangement, a member of the Association, whose daughter, now no longer living, had from the beginning connected herself with the work, suggested the name Golden Gate, which was at once adopted as a suggestive indication of the aims of the Association.

The Annual Report bears testimony to the civilising effects of Kindergarten training upon the lives and homes of these neglected children. It appears that the parents learn to treat

their little ones less harshly, and to become more affectionate towards them. They begin to take a pride, too, in sending them neat and clean to school. Often the poor mothers, in bringing their children, thank the teachers for the instruction they receive, and say that "they themselves did not have it, but that their children shall." One mother sent for the teacher when she was dying, and committed her turbulent little boy to her care, saying, "You must promise that you will look after him when I am gone. He has been a better boy since he went to the Kindergarten. It is the only place he takes comfort in. It is the only place where he gets good." The teacher cheerfully agreed to the promise, which she does not forget. The children delight in their life at school, and a story is told of one little pupil who, having cut his hand at home with a knife, was obliged to undergo a painful operation, in the midst of which he cried, "Oh, doctor, you must get it well *quick*; for I must do my work at the Kindergarten!" Another, a little girl, used to run up the hill on which the school house stands, every morning after being dressed, to make sure that the school had not opened. The children have great pleasure in their lessons and manual occupations; and they acquire habits of industry, self-help, and usefulness.

The promoters of the Association believe strongly in the importance of preventive efforts for lessening crime, and improving society, and there are many in all parts of the United States who sympathise with their efforts. General Eaton, the official head of the Bureau of Education, at Washington, takes great interest in well-organised infant schools, and he supplies the Association with statistical dates and educational information from his department. It is satisfactory to learn that his last official Report states that Kindergarten work is progressing rapidly in twenty-six States and three Territories. Mrs. Leland Stanford has been one of the most liberal money contributors, having given, during the five years that the Kindergartens have been carried on, over 6000 dollars. Part of this sum was used for establishing a Memorial Kindergarten, in remembrance of her son, Leland Stanford, a painstaking, clever, and affectionate boy, who died young, and who had great sympathy with little children. Gifts of clothing, flowers, and fruit, as well as money, come to the Committee from various churches and charitable societies. Hundreds of letters flow in from all parts of the country, filled with inquiries as to the management of Kindergartens, and the Association is often asked to provide lecturers for explaining Froebel's methods, and the theory that underlies them, at meetings and discussions. At a Conference on Charities, held in Wisconsin, many papers were read on

Preventive Work among Children, in which the San Francisco Kindergartens were largely referred to as doing an important work in preventing young children from falling into the ways of crime. Altogether, this organisation appears to be very active, and its promoters are carried forward by a loving enthusiasm for their aims.

We will conclude our account by some remarks from a local newspaper, which, after lamenting the growth of an idle, improvident, and criminal class at San Francisco, as in all large cities, continues :

"We believe there is a way to prevent a great deal of this idleness, poverty, ignorance, and crime; a way to lessen the numbers entering upon careers which lead, through idleness and dissipation, to such fearful results. We believe a remedy has been discovered; that it has been introduced to San Francisco, where, under the direction of a class of most worthy women, and by the aid of many generous and intelligent persons, the experiment has been so far tried as to justify us in commending it to the attention of the taxpaying citizen, as worthy of the most serious consideration. We refer, of course, to the Kindergarten system of education, introduced to this city, in 1878, by Felix Adler; encouraged by Judge Solomon Heydenfeldt; in the following year receiving the aid of Mrs. S. B. Cooper; and since that time having the hearty co-operation of so many teachers, and the charitable donations of so many generous persons, that we have not space in this article to name them. The Kindergarten school establishes itself in the midst of the children whom it seeks to educate. It goes to the families of the unfortunate, the very poor, and the criminal, and asks the privilege of taking their youngest ones—even those of less than three years of age—to the schoolroom for education. This education is an intelligent adaptation of instruction, so blended with amusement as to interest the children, and teach them to think. It subjects them to a discipline so attractive that they do not feel its chains, and leads them along a path so pleasant that they are not tempted to wander from it. The system teaches order, cleanliness, and obedience; it inculcates habits of industry; it corrects the very earliest tendency to bad language, and curbs, at the very outset, vicious propensities. With pictures, toys, blocks, charts, games, exercises, music, and innocent recreations, the child absorbs a practical instruction which makes the schoolroom more attractive than the street, and more comfortable than their own poor homes. This system gives children, for their models, kind, loving teachers, in contrast to a social circle where ill-mannered, and sometimes brutal, deportment prevails. Nothing so certainly demoralises

children as to feel that they are not cared for; nothing is so sure to set them right, and keep them right, as to feel and know that they are loved and looked after. The influence of the vicious home is corrected in the model school, and the influence of the children is carried home to reflect itself upon the parents. . . . There are fourteen hundred children now being taught in some eighteen of these Kindergarten schools, and all dependent upon the charitable gifts of a few generous persons. Kindergarten work is no longer an experiment; it is a demonstration. It has worked, and is working, admirably in other and older countries; it is a success in Eastern States, and it is a success in San Francisco."

THE LATE PEARI CHAND MITRA.

A bust, in marble, of Babu PEARL Chand Mitra, president of the Horticultural Society of Bengal, was placed in one of the committee-rooms of the India Office, on exhibition, for a few days before being despatched to Calcutta, where it is to be permanently placed, by order of the Municipality, in the Town-hall. It is pronounced by those to whom Babu PEARL Chand Mitra is personally known to be a speaking likeness, and it certainly is an admirable work of art, the difficulties presented by the subject having been overcome in a manner which reflects the highest credit on the sculptor, Mr. E. E. Geffowski. Mr. Geffowski's well-known bust of Dr. Stoliczka, for which he was commissioned by the Government of India, was similarly exhibited at the India Office ten years ago, and since then he has executed several public busts and statues of Indian and Anglo-Indian celebrities for Calcutta and other cities in India, including the busts of Cavagnari, General Roberts, and Dr. Goodeye, and the statues of Radha Radhakant Bahadur, K.C.S.I., the Maharajah Ramanath Tagore, and his Highness the Maharajah of Mysore, G.C.S.I.—*Times*.

We are glad to give circulation to the following letter, copies of which we have received from the Director of Public Instruction for the N.-W. Provinces and Oude. We understand that Sir William Muir University, Edinburgh, has been requested to receive subscriptions in this country :

HARRISON MEMORIAL.

Allahabad, 20th July, 1885.

DEAR SIR,—At a meeting of a few of the old pupils and friends of the late Mr. A. S. Harrison, Principal of the Muir

College, held here on the 15th instant, under the presidency of Mr. E. White, C.S., Director of Public Instruction, it was resolved to try to commemorate Mr. Harrison's work in connection with the College in some way worthy of him. The following gentlemen were elected as a provisional committee to make arrangements for the collection of subscriptions for this object: J. R. Reid, Esq., C.S., G. E. Knox, Esq., C.S., E. White, Esq., C.S., W. H. Wright, Esq., W. N. Boutflower, Esq., S. A. Hill, Esq., Maulvi Muhamed Zaka-ullah, Pandit Aditya Ram Bhattacharya, Rev. David Mohun, Pandit Sundar Lal, Pandit Newal Bihari Bajpai, Maulvi Hashmat-ullah, Munshi Ganga Sahai. Sir Alfred Lyall, K.C.B., Lieutenant-Governor of the N.-W. Provinces, has kindly consented to act as President of this committee. Subscriptions may be paid to the Honorary Secretaries, Mr. S. A. Hill and Pandit Sundar Lal, or to the Allahabad Bank, Limited, to the credit of the "Harrison College Memorial Fund." Mr. Harrison was so universally loved and respected, not only by his pupils, but by all who knew him, that it is confidently expected a large sum will be subscribed to keep alive his memory in connection with the College in which his life's work lay, and in the service of which he died. Should this sum prove sufficient, it is proposed to found a scholarship, similar to the Gilchrist Scholarship, which, once in four years, would enable the best student of the College, after taking his degree, to proceed to Europe in order to continue his studies for a further period of four years. It is estimated that the sum required for this purpose would be about Rs. 40,000. Should this be found too ambitious a scheme, it is proposed that the amount collected be applied to endow one or two scholarships in the College, the details of which can be afterwards settled, and to procure a bust of Mr. Harrison, in white marble, to be placed in the College Hall. The cost of a bust is estimated at Rs. 6000. The bust is a form of memorial which commends itself to many of the old pupils; but it is generally agreed that something of greater utility and more worthy of Mr. Harrison, like the proposed scholarship tenable in Europe, should be aimed at. We are confident that, if all Mr. Harrison's friends contribute in proportion to their respect for his memory, the money will be forthcoming for both objects, and that his work in the College will be commemorated, not only by a tangible representation of his features in marble, but in the way he would have himself preferred, by helping some poor student in his efforts to attain a high education. It is earnestly requested that Mr. Harrison's friends and pupils in other stations organise sub-committees for the collection of subscriptions; and all subscribers are invited to com-

municate to the Honorary Secretaries their ideas regarding the form which the memorial ought to take.—Yours faithfully,

S. A. HILL, }
SUNDAR LAL, } Hon. Secs.

To the Editor of the "Journal of the National Indian Association."

Hendon Science and Engineering Institute,
Burlington Road, Hendon, Sunderland,

July 28th, 1885.

I have pleasure in informing you of the visit of Mr. A. C. Homji to the above Institute, to undergo a thorough course of study in the higher grades of science and engineering; also of his visiting carefully our shipbuilding yards, foundries, iron-works, rolling mills, and engineering shops, by which he gained a good insight into some of the great industries of England, also gaining great personal experience of engineering in general. He went through a regular course of study in, mechanical draughting, in the application of mechanical principles to the manufacture of engines, also on the steam engine and boiler. Speaking as an engineer and draughtsman, I must give Mr. Homji great credit for the manner in which he worked while here. He came determined to confront and master the intricate and difficult problems and questions in the above branches, and well he succeeded in the end. Engineers must not think that a course of study similar to that which Mr. Homji has just concluded is any light matter; on the other hand, it is the reverse, quite hard and tough. Undoubtedly, I do not wish to deter any young enterprising student from visiting England to master engineering; far from that, my friends. My advice to all of our profession is, come and see for yourselves; your great acquisition of knowledge will amply repay your cost, which, by the way, is not much. In this country at present a great change is taking place in engineering; in fact, quite a strong departure from our former ideas. This is in the new three-cylinder engines, or, as they are getting known, "triples." These have one high-pressure cylinder, one mean-pressure cylinder, and one low-pressure, and a steam pressure of 160 lbs. per square inch. The saving in consumption in some of the first ones is 23 per cent. compared to those before in use. At present I am designing a pair of "triples," which will have embodied all the latest ideas in engineering, for a large firm in Sunderland. My candid belief is, that this is the engine of the future, and students will do well to study it. I may add that

Mr. Homji sat in the "Honours" Examination in the Institute, and passed successfully; also he sat in the Government Examination, and passed successfully.

CUTHBERT S. METCALFE, Principal.

INDIAN INTELLIGENCE.

We record, with deep regret, the death of the Maharaja of Travancore, which has been announced by telegram. We have often referred to the earnest and practical interest shown by this Prince in educational progress. His loss will be severely felt in his own State and in the Madras Presidency, as well as in all India. "Since he ascended the throne, five years ago, the late Maharaja has been known as the most enlightened and the most learned of native Princes. He wrote and spoke English with ease, was well versed in several Indian vernacular languages, and was an accomplished Sanscrit scholar. He had travelled over a great part of India, and wherever he went he made himself thoroughly well acquainted with everything worthy of notice. As a youth, he had the advantage of training under Sir Madhava Rao, the ablest of modern native statesmen, and the first man to start Travancore on that path of progress which it has followed with so much success. The Maharaja was a firm friend of the British Government, and, under his rule, Travancore continued to advance in prosperity, and well deserved the epithet often applied to it—the model native State of India."

An Educational Conference has been lately held at Bombay, presided over by Mr. W. Lee Warner, Acting Director of Public Instruction. Its main object appears to have been to enable persons connected with education, but unconnected with Government, to express their views as to the working of the present system. Many practical points were discussed, as the rules for the grants-in-aid, the scale of school fees, technical education, and the matriculation arrangements. The Conference must have helped to mutual understanding between those engaged in different lines of school work, and, as a further means to this end, it cordially supported the recommendation of one of the Committees, that private enterprise should be allowed a consultative voice in educational matters.

We have pleasure in inserting the following, which has been sent to us by an Indian student in England: "Through the exertions of the Hon. D. C. Law, C.I.E., widow-marriage has been introduced among the banker-caste of Bengal. The first

such marriage was celebrated on July 2nd. This gentleman, who is one of the chief merchants of Calcutta, and whose abilities are well known to Europeans and natives of India, deserves the best thanks of the community for the way in which he has managed to cut the knot of superstition which is so prevalent in that caste."—J.D.

The prize distribution at the Entally Municipal Aided Girls' School (Calcutta), took place in June. The room was tastefully decorated with flags and evergreens. Mrs. and Miss Murray, Mrs. Tomkins, and a few other English ladies were present. Babu C. L. Ghose, pleader, presided, and Mrs. Murray distributed the prizes, which included dolls and pictures, given by the National Indian Association Committee. Three girls received medals, one of whom has passed the Upper Primary Examination, and the others the Lower Primary. A friend made a present of Rs. 10 to the pundits on account of the good results of the examination.

We learn that Mrs. Radhabai, widow of the late Mr. Atmaram Sagoon, recently established a business on her own account, at Bombay, as bookseller and stationer, pending the result of a suit affecting the estate of her late husband. "The fact of a Hindu widow having done this is most significant. It is probably the first time that a respectable Hindu widow has ventured to carry on business in her own name since the laws of Manu were written, three thousand years ago, and we may hope that it is a step in the direction of female emancipation, which will not be without its effect in other parts of India."

Mr. John Jardine, C.S., who contributed lately to this *Journal* an interesting article on Education among the Burmese is collecting about 1,000 volumes of the best standard literature on every subject, as a present to the Educational Syndicate of British Burma, whom he has requested to accept them, and to place them in the Bernard Free Library, but, at the same time, to use them as a lending library. This will probably be the first attempt to form a Free Lending Library in India.

The following account of the late earthquake at Calcutta has been sent to us by an English lady: "On Tuesday, the 14th July, we experienced a severe shock of earthquake, which was also felt, as we soon heard by telegram, throughout the North of India. At about 6.25 a.m. on the day named, I was standing in our drawing-room, taking *chota hazree*, when a severe and noisy shaking of the house made me drop the cup I held, almost simultaneously. So immediate was the panic, that there was a general stampede of the late occupants of the bed-rooms, and

our household were quickly out on the verandahs; while the servants crowded below, all gazing with awe and wonder, or a sort of weird fascination, on the swaying trees and undulating water in the *marlhas*, tubs and drains. The shock was, I should think, about two minutes in duration; the vibration was distinctly felt for quite ten minutes. The excitement and terror of some of our people was extreme; for myself, I was too intensely interested in the phenomena to think of fear at the time. But, as the disturbance subsided, I became conscious of a feeling of extreme nausea and giddiness, with intense headache, and became eventually so ill as to be obliged to go to bed; and I have since heard that many persons were so affected. The occurrence was accompanied by no serious casualties in Calcutta, though its palaces were seen to rock to and fro; and 'men who should know' say, had the shock lasted three minutes longer, the capital of India must have been one of the ruined cities of the world. There was some loss of life and damage to property up country."

We have received an appeal for an Arts College for Sindh, where the demand for higher education has lately been steadily increasing. A memorial on the need of an Arts College was addressed to the Education Commissioners by some citizens of Karachi, and the reply was that the move must first be made by themselves. Exertions have been made, and a subscription list has been opened, which contains some liberal local donations. An endowment of two lakhs is required, and an appeal is urgently made by the Sindh Arts College Fund Committee for aid in the scheme. The Secretary of the Committee, who receives subscriptions, is Mr. Powlatram Jethmal, Karachi.

PERSONAL INTELLIGENCE.

Mr. D. P. N. Datta (Punjab) and Mr. C. C. Bose have passed the Final Examination for the Degree of M.B., C.M. at the University of Edinburgh.

Mr. Pramath Nath Roy (Beerbhoom) has passed the Final Examination for the Degree of M.B., C.M. at the University of Glasgow.

Mr. Golab Chunder Bezbaruah (Assam) has passed the Final Examination for the qualification of Licentiate of the Royal College of Physicians, Edinburgh, and of the Faculty of Physicians and Surgeons, Glasgow.

Kumar B. Narayan, (of Cooch Behar) has passed the Pharmacy Examination of the Edinburgh School of Medicine, standing first in all, and obtaining the Pharmacy Medal of the Institution, with First Class Honours.

Mr. Manik Lal Dutta, University College, Indian Gilchrist Scholar, has passed the Intermediate Science Examination of the University of London in Honours; in Inorganic Chemistry, 2nd Class, and in Experimental Physics, 3rd Class.

Mr. Sasi Bhusan Mitra has passed the Intermediate Science Examination of the University of London in Honours; in Zoology, 2nd Class.

Mr. Ram Das Chubildas (Christ's College, Cambridge) took a First Class in the late Examinations at his College, and was in consequence elected a Prizeman and re-elected a Scholar.

Mr. M. Hamid Ullah (Christ's College, Cambridge) and Mr. Aziz Ahmad and Mr. Inayatullah (both of Trinity Hall) have passed the first part of the Previous Examination.

Arrivals.—Mr. G. B. Munshee, a Scholar of the Junaghur State, holding the scholarship given by V. Bahavduibhas, Esq., Vazier of Junaghur; Mr. N. N. Banerjee, Bengal Government Agricultural Scholar.

Departures.—Mr. M. M. Bhowmaggree, Barrister-at-Law, and Miss Bhowmaggree; Mr. R. D. Sethna, Barrister-at-Law; Dr. Gandeia, and Mr. Jehanghier K. N. Kabraji, for Bombay; Mr. Judu Money Ghose, B.Sc., for Calcutta.

We have the satisfaction to state that eight donations to the National Indian Association of Rs. 100 each have been received from some of the Chiefs in Central India, through Sir Lepel Griffin, as follows: His Highness Maharaja Alijah Jayaji Rao Sindia Bahadur, G.C.B., G.C.S.I., and C.I.E., of Gwalior. His Highness Maharaja Vyankatesh Rummun Singh, of Rewah. His Highness Maharaja Anand Rao Powar, K.C.S.I. and C.I.E., of Dhar. His Highness Maharaja Mahendra Rudra Pertab Singh Bahadur, K.C.S.I., of Panna. His Highness Maharaja Mahendra Sawai Pertab Singh Bahadur, of Ozchha. His Highness Raja Ranjit Singh, of Rutlam. His Highness Raja Gopal Singh, of Jhabna. His Highness Rana Inderjit Singh, of Barwani.

We have also to announce, on going to press, that her Majesty the Queen and Empress of India has consented to be ^{Patron} ~~Patron~~ of the Countess of Dufferin's Association, mentioned ⁱⁿ ~~in~~ article on Medical Women for India.

JOURNAL
OF
THE NATIONAL
INDIAN ASSOCIATION

IN AID OF
SOCIAL PROGRESS AND EDUCATION
IN INDIA.

No., 178.—OCTOBER, 1885.

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING
AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.

2. Lectures in connection with the Objects above stated.

3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.

4. Extending the employment of Medical Women in India.

5. Selecting English teachers for families and schools.

6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.

7. Affording needful information to Indians in England, supplying them with introductions, &c.

8. Superintending the education of Indian students in England.

9. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD, Esq., Athenaeum Club, Pall Mall; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.



JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 178.

OCTOBER.

1885.

THE COUNTESS OF DUFFERIN'S ASSOCIATION.

We have received from the Countess of Dufferin the following Prospectus of the Association, which, as we stated last month, has been organised by Her Excellency for supplying female medical aid to the women of India. We are glad to learn that the fund is making rapid progress. The Native princes have already shown much interest in the movement, and are sending liberal contributions. The Maharaja of Ulwar has subscribed Rs. 4000, and, among others, the Maharajas of Rutlam and Benares have sent large sums. Strong Committees are being formed at Hyderabad and Mysore. The organisation of the Bengal Branch was to be undertaken on the return of Sir Rivers and Lady Thompson from Ceylon. At Bombay, Lady Reay has issued a notice, stating that she has undertaken to form a Branch in that city. We quote the following from her prospectus:—"In taking this step Lady Reay is aware that she is but associating herself with good work already begun long before she had the honour of being connected with the Bombay Presidency. Her efforts will be used to continue that work, started by generous-minded and munificent citizens of Bombay, always in the forefront of the practical and enlightened benefactors to their generation." In the Central Provinces meetings have been held at various

places; classes for the teaching of midwifery have been started at Jubbulpore, and a native gentleman has offered to defray the cost of similar classes at Nagpore. The Maharaja of Ulwar, whose subscription we have mentioned, has selected two young women to be trained as doctors; and he proposes to open a dispensary, under a native lady practitioner, for the use of women. The broad and national principles upon which the Association is founded have helped to secure for it the unanimous approval of all parties and classes in India.

Lady Dufferin has very decidedly expressed her desire to co-operate with the National Indian Association. The Bengal Branch Committee have already, on receiving a letter from Her Excellency asking for their support, passed a resolution expressing their cordial sympathy in the noble work that she has undertaken, and their anticipation that it will be eminently successful; and the London Committee are in communication with Lady Dufferin in regard to the best way in which they can act in concert with her plan. All members of the National Indian Association will rejoice that a scheme to supply the need of suitable medical aid among the women of India has now, under such influential countenance, been started in India, on the independent basis which this Association has from the first advocated and worked upon.

We shall gladly continue to give information as to the growth of the movement. It has been most cordially taken up by the native press, and we earnestly hope that, by combined work on the part of all who are interested in this important object, much will be accomplished in the course of the next few years.

"THE COUNTESS OF DUFFERIN'S FUND."

Prospectus of the National Association for supplying Female Medical Aid to the Women of India.

1. It is proposed to form a "National Association for supplying Female Medical Aid to the Women of India." The need of an organisation of this kind is generally admitted by all who are conversant with the facts. Something has already been done by private charity and religious zeal, as

well as by Government and Local Boards, to supply in the wards of hospitals and within the private houses of well-to-do natives that medical care and advice which the women of the country will generally accept only from their own sex. But it is necessary, if any material improvement is to be effected in the condition of native women throughout India, that a large and sustained effort of an unsectarian and national character should be made to organise and stimulate female medical education, and to provide facilities for the treatment of native women by women. This will be the aim and object of "The National Association" now proposed to be founded.

2. His Excellency the Viceroy will be Patron of the Association in India.

3. Her Excellency the Countess of Dufferin has consented to accept the office of Lady President of the Association.

4. The following persons have consented to become Vice-Patrons and Vice-Patronesses of the Association:—

Vice-Patrons.—H. E. the Right Honourable M. E. Grant-Duff, C. I. E.; H. E. the Right Honourable Lord Reay, C. I. E.; H. H. the Honourable Sir C. Aitchison, K. C. S. I.; H. H. the Honourable Sir A. Lyall, K. C. B.; H. H. the Honourable Sir A. Rivers Thompson, K. C. S. I.

Vice-Patronesses.—H. E. Mrs. Grant-Duff, C. I.; H. E. Lady Reay, Lady Aitchison, Lady Lyall, Lady Rivers Thompson.

5. It is proposed to supplement the foregoing list by the names of other persons of position and influence, both English and Indian, who may be specially invited by the Executive body to become Vice-Patrons and Vice-Patronesses of the Association.

6. Members will be—(A) Life Councillors; (B) Life Members; (C) Ordinary Members.

All donors of the amount of Rs. 5,000 or upwards will be considered Life Councillors; all donors of Rs. 500 or upwards will be Life Members. Ordinary Members will pay an entrance fee of Rs. 10. The minimum annual subscription of an Ordinary Member will be Rs. 5, but donations of any smaller sum will be duly acknowledged.

7. All subscriptions and donations contributed to the National Association will be credited to a Fund to be called "The Countess of Dufferin's Fund," to be managed by a Central and by Branch Committees, as hereafter explained.

8. The Executive body of the Association will consist of a small Central Committee (to be hereafter appointed), working under the Presidentship of Her Excellency the Countess of Dufferin. The entrance fees of Ordinary Members will be paid to the Central Committee. All other subscriptions and donations may be paid to any Branch of the Association as desired by the members, but unless otherwise directed, they will be credited to the Central Fund.

9. It is hoped that Branches of the National Association will be formed in each Province to work in correspondence with the Central Committee. All members of the National Association residing in the Province will also be members of the local Branch. All subscriptions and donations which may be credited under the preceding paragraph (8) to the Fund of any Branch, together with any moneys raised locally, will be at the absolute disposal of the Committee of that Branch.

10. Each Branch will draw up its own regulations for the conduct of business, appointment of Committees, audit of accounts, meetings, and all such local matters, and will furnish such reports and statements as may, from time to time, be required by the Central Committee.

11. The Committees of the Branches will act as local agents and representatives of the Central Committee in the management and application of all operations supported by money *directly supplied* from the Central Fund.

12. Existing organisations founded for similar objects are invited to affiliate themselves to the National Association. Affiliated Societies will, unless they desire otherwise, remain entirely independent in the administration of their funds and conduct of their operations, but will be requested to furnish to the Central Committee of the National Association such reports and information as may be mutually agreed upon, and to assist by conference and correspondence in the furtherance of their common objects. The Central Committee will also be able at times, it is hoped, to assist Affiliated Societies by grants-in-aid.

13. The Central Committee will publish periodical statements of its accounts, and also reports of the work done by the National Association and its Branches and by the Affiliated Societies. It will directly control local operations

in those parts of the country where Branches do not exist or cannot be formed. It will specially endeavour to assist any Ruling Chiefs who may desire to organise similar operations within their own territories, and who may seek the advice and aid of the National Association.

14. The Annual General Meeting of the Association will be held in Calcutta during the cold weather, when it is hoped that the Branches of the Association in the various Provinces and the Affiliated Societies will be well represented.

15. The objects which the National Association is formed to promote may be classified as follows:—

I. *Medical tuition*; including the teaching and training in India of women as doctors, hospital assistants, nurses, and midwives.

II. *Medical relief*; including (a) the establishment, under female superintendence, of dispensaries and cottage hospitals for the treatment of women and children; (b) the opening of female wards, under female superintendence, in existing hospitals and dispensaries; (c) the provision of female medical officers and attendants for existing female wards; (d) and the founding of hospitals for women where special funds or endowments are forthcoming.

III. *The supply of trained female nurses and midwives* for women and children in hospitals and private houses.

16. To carry out these objects it will be necessary to provide scholarships for women under tuition or training, to give grants-in-aid to institutions that provide satisfactorily for the medical training of women, and to procure in the first instance from Europe or America a sufficient number of skilled medical women on adequate salaries. In time it may be hoped that the Indian female medical schools will furnish what is required. The Central Committee will undertake to engage competent medical women for the charge of female medical schools and wards if desired to do so by the Branches or Affiliated Societies, but will make it their special care to supply the wants of those places which are outside the sphere of any such local organisations.

The National Association will have to rely largely upon the goodwill and support of the Government and its medical officers to enable them to give effect to the scheme. And all persons employed by the Association will be expected, as a condition of their appointment, to work in harmony with, and

where necessary in subordination to, the medical officers of Government.

18. The Bank of Bengal will act as Bankers to the Countess of Dufferin's Fund; and arrangements will be made for holding public meetings at the Presidency and other large towns to explain the objects of the National Association and constitute local Branches.

19. In the meantime applications for further information may be addressed to, and all subscriptions will be acknowledged by, the Honorary Secretary of the Countess of Dufferin's Fund, Viceregal Lodge, Simla.

SIMLA, *12th August, 1885.*

INDIAN FORESTRY.

The area of the forests of India has been diminished by the growing demands for land from a rapidly increasing population, and also to meet the wants of advancing civilization. Such legitimate requirements, however, might have been counterbalanced by the sowing and planting of the husbandman, aided by Nature; but, until recent years, the people had been reckless in their cutting; the migratory forest tribes had been burning the forests in order to obtain a clearing for their Coomrie, or virgin cultivation; the pastoral tribes added to the accidental fires by burning off the old grass in order to allow young herbage to spring up for their flocks; while the goats and sheep, horned cattle and camels, eat off the tops of the sprouting seedlings. It has fallen to the British Government to put a stop to these injuries.

There is a consensus of opinion among scientists that vegetation purifies the air and the water; that trees condense the moisture of the atmosphere; shelter the soil from the scorching heat of the sun's rays and from arid winds; check evaporation; regulate the moisture in the ground; and retard the flow of the falling rain. Also, that there has been in India an increasing aridity and temperature consequent on forest clearings, and that the prices of timber and of fuel wood have been rising everywhere, in many places even have doubled.

Among the eminent men of Europe who had given early attention to this subject may be named St. Pierre, Dr. Priestley, Humboldt, and Boussingault; and in India Dr. Gibson and Mr. Dalzell have been conspicuous. St. Pierre's views were founded on what he had seen in Bourbon and the Mauritius, and he was strongly in favour of the protection of tropical forests. Humboldt's experience was acquired in South America. Writing at the opening of the nineteenth century (*Personal Narrative*, iv., 143), he told the world that "by felling the trees that cover the tops and sides of the mountains, men in every climate prepare at once two calamities for future generations: the want of fuel and a scarcity of water. That when forests are cut down (as they are everywhere in America by the European Planters, with an imprudent precipitation) the springs are entirely dried up or become less abundant; the beds of the rivers, remaining dry during part of the year, are converted into torrents whenever great rains fall on the heights; the sward and moss disappearing with the brushwood from the sides of the mountains, the waters falling in rain are no longer impeded in their course: and, instead of slowly augmenting the level of the rivers by progressive filtration, they furrow, during heavy showers, the sides of the hills, bear down the loosened soil, and form those sudden inundations that devastate the country. Hence it results that the destruction of forests, the want of permanent springs, and the existence of torrents, are three phenomena closely connected together." Subsequent to the promulgation of these views South America was twice visited by M. Boussingault, at long intervals. He witnessed the effects of denuding a district of its foliage and of again reclothing it, and he corroborated all that Humboldt had written. He tells us (*Jamson's Edinburgh Philosophical Journal*, 1839) that "in the valley of Aragua, when the process of clearing was pushed farther and farther, and when cultivation in every shape was advancing, the level of the water gradually subsided. More lately, on the contrary, during a period of misfortune, . . . when the clearing was no longer continued and the cultivated lands had fallen back into their wild state, the waters have ceased to fall, and are now very speedily assuming a decided rising movement."

It was at this time that the condition of the forests of

India began to receive State attention. The exhausting demands for fuel for the Porto Novo works had shown that iron manufacture on a large scale could not be carried on, merely trusting to Nature to restore the woods, and from the first days of the appointment of Dr. Gibson (1837) and Mr. Dalzell (1840) to the care of the forests of the Western Presidency and Sind, these officers unceasingly urged on the authorities the necessity for protecting the existing forests and for replanting denuded tracts, and they pointed to many tracts which had been injured by reckless felling. The Directors of the East India Company seem to have had their attention drawn to the subject by Dr. Gibson's writings, and in a despatch of 7th July, 1847 they requested the Governor-General to ascertain "the effect of trees on the climate and productiveness of a country, and the results of extensive clearances of timber." Information was accordingly called for from Government Officials, and many of the Madras Revenue Officers reported on it, but the only communications that were published consisted of a reprint of a paper which Assistant-Surgeon (now Surgeon-General) Balfour had written in 1840, and letters by Major-General Cullen and Surgeon C. I. Smith. Thirty years later, in 1878, the India Office printed a second pamphlet by Surgeon-General Balfour, reviewing the information acquired on the subject in the intervening period. This included Returns as to Rainfall and Famines; Writings of Mr. Innes, of Phil-Indus, of Sir Richard Temple, M. Fautrat, and Robert Wight. The last named, an eminent botanist, was for many years employed superintending the cotton-growing experiments in Coimbatore, and when writing in 1850, he took occasion to commend the resolution of the Madras Government to plant trees on a large scale in order to shelter the land from scorching winds. He then advised the planting of a variety of trees; recommended those with large heads, and growing rapidly, as likely to produce the speediest effect on the climate, but at the same time he pointed to the best timber trees and best fuel trees as economically the most valuable. Since then, as another means of watching over the atmospheric phenomena which foreshadow storms and droughts and famines, the Government of India, ten years ago, established a Meteorological Department, under Mr. Blanford, an able scientist, who has already given useful information. Ever since the middle of the

nineteenth century the several Governments of India have thus been bestowing an increasing attention on the forests within their respective jurisdictions, and the latest information available tells us that in the year 1883-84 there were 49,850 square miles of State forest demarcated and reserved in India, as compared with 12,071 square miles in 1874-75. Of this reserved area 19,430 square miles are in the Central Provinces, 9,397 in Bombay, 4,635 in Bengal, 3,758 in British Burma, 3,380 in the North-West Provinces and Oude, 2,869 in Madras, 2,314 in Assam, 1,635 in Berar, and 1,398 in the Punjab. Doubtless, 49,850 square miles of forest land is a great area; but the area of British India is 1,477,763 square miles, and centuries of neglect and of reckless felling have so denuded great tracts, that a writer in *Macmillan's Magazine* (January, 1878, p. 253), under the pseudonym of Phil-Indus, estimated that in 1874-75 an area of about 80,000 square miles required to be replanted.

For the care of its forests, the Indian Governments employ nearly 400 European and Native Conservators and Rangers, at an annual cost of £239,484. Hitherto the forest officers sent from Europe have had to study their profession in France or Germany, but a School of Forestry has been opened at Dehra, on the southern slopes of the Himalaya, and arrangements are now in progress to establish a similar school in connection with the Engineering College at Cooper's Hill. Forestry in India is already a large department, although its first commencement was in the year 1837, by the appointment of Dr. Gibson to be Superintendent of Forests in the Bombay Presidency, followed in the Madras Presidency about the years 1848 and 1856, by the employment, successively, of Lieutenant Michael and Dr. Hugh Cleghorn; and on the latter officer being subsequently transferred to the Punjab, Colonel Beddome succeeded him in Madras. About the year 1856 Dr. Brandis had been nominated to the care of the Burma forests, but in 1862 he was gazetted Inspector-General of Forests under the Government of India, and about the same time Mr. Dalzell, from Sind, succeeded Dr. Gibson in Bombay.

There has been nothing like all this watchful care over the forests of Great Britain. Indeed, during Her Majesty's reign several of the Royal forests have been disafforested, although, formerly, in England and Scotland there were nearly

a hundred of them. Britain, in ancient times, had its Forest Laws, many of them severe, and some even sanguinary, and the existing regulations will doubtless be scrutinized by the Committees of the House of Commons, the first of which assembled under Sir John Lubbock as chairman. It may be feared that the Committees will discover many encroachments, a general ignorance of Forestry, and much neglect. These have arisen in various ways. Owing to the abundance of coal, the British forests as a source of fuel have not been required; its insular position has admitted of timber for all constructive purposes being largely imported; even its land proprietors are only now waking up to the consciousness that in their neglect of Forestry they have been overlooking a considerable source of income, and so, just at the close of the last Session, Sir John Lubbock obtained the nomination of a Committee of the House of Commons "to consider whether, by the establishment of a forest school, or otherwise, our woodlands could be rendered more remunerative."

Indian Forestry has taken a wider view than this of its duties; its chief aims have been to protect and enlarge the natural forests of the country; to sow the more valuable plants, and to protect the clothing of the mountain heights and glens where rivers spring. Difficulty is only met with in replanting on the bared plateau of the Central Dekhan. There the cultivators rely almost solely on their winter crops of wheat, cotton, maize, and pulse, and they cut down every tree and shrub to allow the wintry sun to fall with full force on the growing plants, which find their moisture in the soil and in the fogs and dews of that season. During the past twenty years several writers have been suggesting to English landholders the desirableness of having timber plantations on their estates, but the want of reliable information has been hindering action. Already, at the first few sittings of the Committee, information had to be sought for from persons with Indian experience, and Colonel Michael, C.S.I., one of its earliest employés; Dr. Cleghorn, the first Madras Conservator; and Mr. Pedder, of the Revenue Department of the India Office, have been under examination. But Forestry has been a State necessity in all the kingdoms of Continental Europe, and India has availed itself of the knowledge of the science possessed by other than British subjects. Dr. Brandis, for

instance, a former head of the Forest Department, and Dr. Schlich, its present chief, are, both of them, of other nationalities. The Indian Conservators have been remarkably free from illness. The malarious atmosphere in the forested mountain passes and in some of the forests on the plains had earned for them the most evil fame. Nevertheless, all but two of the Conservators have passed unscathed through the sickly atmosphere, and they have all left their mark. Dr. Gibson, between 1837 and 1846, unceasingly advised the Bombay Government both to protect and replant, warning the Government that denudation had already led to the drying up of springs and to diminished moisture in the soil, on which, in tropical countries, so much depends; he showed that timbers and fuel had greatly increased in price, and he particularly commended planting the thorny babool trees on all the bared and arid sites. Several of his Reports were printed, also his *Handbook of Indian Forestry*, and he and his successor, Mr. Dalzell, were joint authors of *Dalzell's Bombay Flora*.

Dr. Cleghorn's tours of administrative duty in Madras and the Punjab were noteworthy for his valuable suggestions as to the protection of seedlings and growing timber, for the most economic modes of felling and for removing logs from the forests. He strongly denounced the Coomree, or virgin soil cultivation of the migratory forest races, as also the herdsmen's practice of firing the jungle to obtain young grass; and he remonstrated with the Public Works Department on felling valuable timbers for purposes for which the wood of very ordinary trees was sufficiently serviceable. His periodical Reports, his book on *The Forests and Gardens of Southern India*, and his Report on the Punjab Himalaya contain much useful information. Dr. Brandis, whilst in Burma, printed a catalogue of the timbers which he had sent to the Exhibition of 1862, and when he became Inspector-General of Forests, his efforts were directed to obtaining for the Department a legal status. He originated the three Forest Acts still in force; viz.: No. VII. of 1878, applicable to India generally, including Bombay; No. XIX. of 1881, relating to British Burma; and No. V. of 1882, for Madras. Under this legislation the forests are classed (1) as Reserved Forests, (2) Protected and Village Forests, (3) Forests which are private property. It was on his recommendation that a School of Forestry was opened at

Dehra, and in his time Mr. Kurz's book on *The Flora of Burma*, and Mr. Gamble's *Timber Trees of India*, appeared. Mr. Dalzell's principal literary labours consisted of his Annual Reports, but jointly with Dr. Gibson he wrote, also, his *Bombay Flora*. Colonel Beddome's tour of administration in Madras was eminently literary, as his *Flora Sylvatica* and his works on Ferns and Snakes testify. Ceylon has been equally progressive, and though not politically forming part of British India, it may be mentioned, as it has a Forest Department of its own, and its Flora and Timber Trees have been well described by Dr. Thwaites and Mr. Fergusson. In climate and flora it assimilates with the Peninsula.

It will be seen from these remarks that the Indian Governments have been well served by their forest officers, who have shown themselves to possess much literary and scientific ability; and the time has come for them to do something more for their department. It is fifty years since Indian Forestry had a beginning, in the nomination of Dr. Gibson to the superintendence of the Bombay forests, and there is now needed from them one book bringing their knowledge of the forests and their trees up to the present time, and another as a handbook of Indian Forestry, arranged in parts, to admit of the regions of British India being worthily described. The information in Drs. Stewart and Cleghorn's works on the trees of the Punjab Himalaya; in Stewart and Brandis' *Forest Flora of N.W. and Central India*; in Mr. Kurz's volumes on the trees of Burma; in Mr. Gamble's *Trees of India*; in the third edition of Surgeon-General Balfour's *Timber Trees of India and of Eastern and Southern Asia*; and in Colonel Beddome's *Flora Sylvatica*, need all to be brought together in compact volumes. The financial results from establishing a Forest Department in India justify liberality in making its trees and forests better known. Its Revenue has been continuously on the increase. Twenty years ago, in 1867-68, the gross receipts were stated at £334,000, but in 1883-84 they amounted to £1,052,190, and the clear profit in that year was £403,815. A general and a detailed statement of the 1883-84 receipts and expenditure are subjoined.

Already, the evidence given before Sir John Lubbock's Committee has furnished valuable information on many points. Mr. Pedder (116) says: "The destruction of forests was un-

doubtedly seriously affecting the water supply in many parts of the country, and seriously affecting the climate." He adds (118): "There are, no doubt, many instances in which it has been strongly suspected that the diminution of the water supply of the streams has been caused by the cutting down of forests." He says (123): "Ratnagiri, a rice district, lies between the sea and the western ghats, and up to the early years of the nineteenth century was so covered by dense forests, that the Officers of the Trigonometrical Survey, in some cases, had to cut a base line at the rate of half a mile a day, for miles through dense forest—whereas now the same district has been almost entirely denuded up to the crests of the hills. The hills are now almost a bare sheet of rock; and people have complained, and complained bitterly, of the decreasing yield of the rice land below, which has been attributed, and I believe truly, to the destruction of the forests, which operates, of course, to prevent the water being stored up on the hill-sides; it runs away in violent floods instead of flowing gently over the country." He further mentions (121) that "in the north of the Punjab it has been represented by men whose opinions are of very great weight, that the denudation of some of the Himalayan forests has caused great destruction, from the way in which the torrents have washed immense masses of sand and stone from the mountains into the plain."

Colonel Michael, in his evidence, says: "My own idea is that wherever you introduce a forest, or wherever you have a forest, the rainfall is more equable; it does not come so much in fits and starts." He mentioned that he had "seen a well-known perennial stream dried up completely, upon the slopes of the Neilgherries, undoubtedly from the fact that the timber all around it had been cut for coffee planting. I can quote a particular spring near the church at Ootacamund, from which most people got their drinking water. Within my memory the wood which surrounded that spring was cut down, the result being that the spring has disappeared, and there is no water there now. I can mention many instances of springs being lost from a forest being cut away."

On this point Mr. Thiselton Dyer says (611): "One cause of the unhealthiness of Cyprus is that by the cutting away of the woods, and the munching off of the young shoots by the unrestricted feeding of goats upon the northern hills, every drop of water passes to the plain; the consequence is that this

Messaria plain in the middle is much more swampy and malarious than it was when the island was flourishing in classical, and even in the middle ages." He adds (612): "A great deal can be done in preserving the remnants of forests; but to replant a mountain range which has lost its arboreal covering is an exceedingly costly thing to do, and a difficult thing to do; all that can be done is, to preserve the remnants from going from bad to worse."

Great Britain may take lessons from India and do much more than it has hitherto done, and ample information has been collected to serve as a guide in further action. There is an Agricultural College at Cirencester; an Agricultural Society and Horticultural Museum in London. Edinburgh, in 1884, held the first International Exhibition of Forestry which Great Britain has witnessed, and several of the exhibitors have this year been examining well-known woods and plantations, while for literature an ample foundation has been laid in the journals of those societies, in the writings of Mr. J. C. Brown and Mr. James Brown, and in the many invaluable reports and books by Miss Ormerod. The British Government will, no doubt, in time, take up this subject, and other Colleges of Agriculture may, within the next decade, be established; but, in the mean time, the county town of every part of Great Britain should have its own agricultural museum, with samples of its garden, field, and forest produce, with specimens of the insects injurious to agri-horticulture, all of them accurately labelled, and with books to refer to. The agriculturists need not wait on Government for this. Whether colleges be opened or no, every county should have its own museum, to admit of ready references. I think that I may speak on this point with some confidence. * I founded the Government Central Museum at Madras, and the Mysore Museum at Bangalore, and my experience enables me to say that, if they will aid each other by interchanges, most of the county towns of this country might have their own useful agricultural and forest museum within a year.

EDWARD BALFOUR.

2 Oxford Square,
Hyde Park,

20th August, 1885.

INDIAN FOREST DEPARTMENT, 1883-84.

	Receipts.	Expended.
India, General	£10,262	£17,706
Central Provinces	99,477	43,535
British Burma	250,928	121,606
Assam	24,145	19,744
Bengal	69,433	38,770
N.W. Provinces, Oudh	161,138	104,110
Punjab	91,018	65,008
Madras	95,370	78,569
Bombay, Sind	250,310	154,463
England	3,109	84
Other		5,780
	<hr/> £1,052,190	<hr/> £649,375

1883-84.

RECEIPT ITEMS.

Timber removed by Government Agency	£440,618	
“ “ Other “	145,233	
	<hr/>	585,851
Firewood and Charcoal, by Government	79,603	
“ “ “ Others	83,163	
	<hr/>	162,766
Bamboos, removed by Government ...	2,735	
“ “ “ Others	40,338	
	<hr/>	43,073
Sandalwood, removed by Government ...		4,735
Grass and other minor produce, ditto ...	14,075	
Grazing and Fodder Grass, by Others ...	104,401	
Other minor produce “ ...	67,900	
Miscellaneous	3,387	
	<hr/>	189,763
Confiscated drift and waif wood		27,644
Duty on Foreign Timber and other Foreign Produce		10,464
Revenues from Shares and Private Forests		2,488
Fines and Forfeitures		2,469
Refunds		2,263
Other sources		17,565
Receipts in England from Students in Forestry	3,072	
Sale of Cedar and other Woods	37	3,109
	<hr/>	<hr/>
Total Receipts		£1,052,190

EXPENDITURE ITEMS.

Salary of Inspector-General of Forests...	£2,120	
Establishment and Contingencies	1,795	
		3,915
Conservancy and Works		404,027
Salaries	190,549	
Travelling Allowances	33,114	
Contingencies	11,906	
Total Establishments		235,569
Expenditure in England		5,864
		<hr/>
Total Expenditure		£649,375
		E. B.

EDUCATION IN BRITISH BURMA.

The *Rangoon Gazette* has devoted a leader to the consideration of Mr. Jardine's article in our July *Journal* on Education among the Burmese. It deplores the want of scientific education and the ignorance of English which renders works in that language inaccessible to the people. One natural result is, that "the popular system of medicine is about on a level with that of African barbarians. Any quack may start as a doctor." The Rangoon paper goes on to contrast this miserable state of things with the flourishing condition of Patcheappa's Charities at Madras, as described in our July number. The Burmese are exhorted to provide endowments: the present generation are less liberal than their forefathers under the dynasty of Alompra. "It is to the liberality of former generations in founding monasteries that Burma holds its proud position of being far ahead of all adjacent countries in elementary popular education. It is a reproach to the present generation of Burmese that nothing is done by private effort to spread further knowledge among the people. It is a disgrace that the province which has the most widely-diffused popular education in Asia should be so terribly behindhand in all higher education, and so miserably deficient in any knowledge of every real science."

The writer hardly does the present Burmese justice. Mr. Jardine has shown that they were willing to subscribe large sums. The Rev. Dr. Marks promised to collect a lac of rupees among them; but the movement was stopped by a technical objection being raised that the Educational Syndicate could not hold funds. We hear that it has since been changed into a legal corporation, and that the Rangoon College is about to be transferred to its control. It is probable, therefore, that more funds will soon be forthcoming.

Higher education is increasing, and at last a Burmese student has succeeded in gaining the degree of B.A. from the Calcutta University. The Government have honoured this successful student with the present of a gold watch and chain. The *Rangoon Gazette* gives the following account of the award of prizes at the College :

"A gold medal offered by Mr. Sen was awarded to Moungh Lu Nee for having passed first in the Advocate's examination in 1884; and a gold watch and chain presented by Government was awarded to Moungh Lu for having been the first student educated in Burma who had succeeded in obtaining the B.A. Degree of the Calcutta University. The distribution of prizes over, Mr. Bernard gave a short and appropriate speech. He said that it was the first time he had presided at a prize-giving in a Government school in Burma, and that it gave him great pleasure to do so on the first occasion on which a student educated within the province had gained a degree of the Calcutta University. He exhorted the boys to avoid doing just enough work to scrape through an examination, as they were apt to miscalculate and do too little. Moreover, scraping through was a bad principle to work on at school or in after life. Mr. Gilbert thanked Mr. Bernard and the visitors for their presence, and acknowledged the cordial help he had received from the teachers in all the classes."

We ought to add that Mr. Sen, who has so generously encouraged the study of law, is the Law Lecturer of the Educational Syndicate. A Bengalee by birth, he came to England, and was called to the Bar. The gentleman who has won the medal belongs to the Karen tribe, so familiar to readers of the *Life of Dr. Judson*. According to the *Rangoon Gazette* :

"The Sen Medal, presented on Thursday last at the Bernard Library to Moungh Loo Nee, advocate, is a handsome gold one with an inscription, manufactured by the celebrated firm of

Messrs. P. Orr and Sons, Madras. It was offered by Mr. P. C. Sen, Barrister-at-Law, through the Educational Syndicate, to the candidate who passed in the first place at the First Grade Advocate's examination, a position assigned to Mounq Loo Nee, a Karen gentleman, who has since been practising at the Bar in Rangoon with considerable success."

The revival of literature in Burma is still going on. Mr. James Gray, of the Rangoon College, has published a history of the Aloinpra dynasty, and is engaged on a work for Trübner's Oriental Series, entitled *The Niti Literature of Burma*.

The newspaper from which we have already quoted gives some interesting information about another movement. Gambling, betting, drink, and opium are the great curses of the country; and year after year the Magistrates deplore the horrible effects of these vices among the young men. The following extract shows that the better-principled among them are uniting together in guilds to protect themselves from the general contagion:

"Not long ago we made mention of certain Burmese Societies having been established at Kemendine, intended for the suppression of intemperance and opium smoking among the young men of the place. We now learn that these Societies go further, and the members pledge themselves to abstain not only from an indulgence in liquor and opium, but also from gambling and other sports of a demoralising tendency. In fact, the aim is to raise the moral and religious tone of the present generation; and those who enrol themselves as members agree to submit to a public exposure and rather a humiliating penalty when they prove delinquent. On Saturday last two members, well-known Government officials in this city, were brought to book for having indulged in a pony race; and as they pleaded 'guilty' they were walked in procession through the village on Sunday morning, with a gong beating at intervals, and a herald proclaiming the nature of their offence. Later on, as a further penalty prescribed, they were each made to clear a space two fathoms square in the compound of the *phoongee kyowings* of rank vegetation. The willingness with which these young men, who may well be looked upon as among the highest in the village, underwent their punishment speaks well for their sincerity of purpose; and with such a spirit actuating them these Societies are well calculated to effect much good. Captain Schuyler would evidently not find much encouragement among such an exemplary set, when taking round the hat for race subscriptions."

REVIEWS.

ESSAYS AND MISCELLANEOUS WRITINGS. By VERE HENRY, LORD HOBART. With a BIOGRAPHICAL SKETCH. Edited by MARY, LADY HOBART. 2 vols. 8vo. London: Macmillan & Co.

Vere Henry Hobart was the second son of the Hon. and Rev. Augustus Hobart, brother of the fifth Earl of Buckinghamshire. He was born December 8th, 1818; and his father succeeded to the title on the death of his brother, in 1849. On his mother's side, he was descended from the patriot, John Hampden. At an early age he gave evidence of abilities of a high order, and manifested strong poetic feeling and love of Nature. At the age of eighteen he won a Scholarship at Trinity College, Oxford. One of his old friends thus writes of his University career :

"Much of the charm of Lord Hobart's character and manners lay in the careless good taste which disposed him to make light of his great powers, and never to pose himself. I found the general impression of those I spoke with to be that he was a man who had left a very vivid portrait of himself among his personal friends, but one of which the finer touches would certainly suffer by the attempt to reproduce it for strangers."

"The truth of this extract (writes his biographer) must explain the impossibility of any such reproduction. A sketch of the facts and discipline of his life is given as an introduction to what remains of his writings and opinions." Hence, we find but little personal detail in these volumes, and are left to form our estimate of the man mainly from his writings. Lady Hobart says in her preface :

"The following outline can only be incomplete; but it is due to a man whose ideas and opinions were in advance of his age that these should be acknowledged, when time has shown that they were the result of his foresight and his judgment. The promise of genius must not be surrendered to oblivion. The influence of written words and the records of remembrance may prevail, defying alike the force of events and the work of time. It is well, therefore, to gather up the fragments that remain :

these may contain much that is most precious in thought and idea, but they cannot fill in more than a sketch. The circumstances which group round lives are temporary and shifting; but the life outlives them, and that which outlives is *somewhere*, and its influences and inspirations alike are undying."

Vere Hobart's London career commenced in 1840, when he was appointed to a clerkship in the Board of Trade, of which his uncle, the late Lord Ripon, was at that time President. Of his life in London, Lady Hobart writes :

"Vere Hobart's private experiences were somewhat trying. London life upon the modest sum which forms the salary of a junior clerk, and unassisted by private means of any kind, was a stern but useful discipline. At Oxford, the proceeds of his scholarship had contributed considerably towards defraying his college expenses. Small debts there, and during his first few years in London, had been contracted, but these he gradually repaid. Never did it seem possible for him to get into debt again; any privation or suffering would have been preferable to that alternative. He and his brother Frederic entirely agreed in the care and economy with which they lived together in their bachelor lodgings. . . . The vigorous determination to avoid the danger of running into debt, and a naturally reserved temperament, caused some shrinking from society; but official life kept him in a political atmosphere, and he took a very strong interest in politics. He could have thrown another side of his nature warmly into many amusements. . . .

"His sense of humour was very keen, and his fun and spirits were ever ready, even in subjects of graver importance. Often it happened that the humorous side was the first that attracted his mind to the consideration of public events, and the consequence was many a little caricature or burlesque, though afterwards a far greater and more serious consideration of the same event would not be wanting."

Private circumstances prevented Lord Hobart from going into Parliament, an impossibility made doubly trying by the keen interest he always took in politics. For more than twenty years he occupied a comparatively subordinate position, gaining, however, wide experience in official work, and taking active interest in all the great measures of the day, especially those affecting the condition of the working classes, and the laws regulating our commercial relations, home and foreign; Parliamentary Reform, and foreign policy, with especial reference to international arbitration; Finance, Free Trade,

War, Capital Punishment; Irish questions: the Land Laws, the Ecclesiastical Titles Bill, the Fenians, &c.; upon all which, and many other subjects, we find in these volumes numerous Letters and Essays, in which the soundness of his judgments, although often in advance of the ordinary public opinion of the day, have, in most cases, been justified by the course of events.

In 1861, Lord Hobart was associated with Mr. Förster in a Financial Mission to Turkey, which was so satisfactorily performed that he was entrusted with a second Mission to carry out the recommendation of the Commissioners, treating directly with the Ottoman Government, under the immediate orders of the Foreign Office. Unfortunately, the Mission did not result in any real administrative reform.

In 1863, Lord Hobart's office in the Board of Trade was abolished, and soon afterwards he was offered and accepted the appointment of Director-General of the Ottoman Bank, which he held for nearly ten years.

In February, 1872, the Duke of Argyll offered him the appointment of Governor of Madras, which, after some characteristic hesitation, he accepted. He would fain have influenced thoughtful men through his writings, rather than work in so conspicuous a position. Of his Indian career, Lady Hobart writes:

"Lord Hobart's three years in Madras left results which are permanent. Governor of an important Presidency, at the end of three years he fell by pestilence, as Lord Mayo fell by assassination. Second to the Viceroy in India—therefore, in a subordinate position—still, he fell also at the post of duty. His works and influence in India are following him; and the truth he once expressed to the Grand Vizier, Fuad Pasha, who asked him how it was that Prince Albert had not been more appreciated during his life, may yet apply, in its measure, to himself:

"*'Altesse,'* he said, *'il faut mourir pour être grand homme en Angleterre.'*"

Lord Hobart commenced his Indian career under the shade of unpopularity. A shy man, of scholarly tastes, hating all parade and formality, he was voted by the English community dull and incapable, although from the first the natives liked him. By unflinching hard work and self-sacrifice, he had won the goodwill of the entire community, when he was suddenly snatched away by typhoid fever, after

a week's illness. Amongst numerous other expressions of sympathy, a Madras chaplain thus writes :

"I only know of Lord Hobart what all the Presidency knows. He was, in an enervating atmosphere, above all things a real man and a righteous man in aim and action. His countrymen, and the populations that he governed, have found this out, and as such he will live in their respect.

"As far as he is concerned, though he did not live to the limit of life, yet he doubtless did his life's work. He lived long enough to do much good, to foster great works, and to leave his mark on a celebrated country."

How important and varied his work was may be partly seen from the "Letters and Minutes on Indian Subjects," which form half of the second volume. This part of the work is prefaced by an interesting sketch of the History of the Madras Presidency, of which Lord Hobart was the seventy-first Governor, from the pen of Mr. Carmichael, late Member of Council of Madras, which concludes with the following impressive words :

"Those who knew and loved the author of the Minutes, which it is now decided to publish, as well as all who believe that the best security for British rule in India is the confidence of its people in the justice and benevolence of their rulers, will rejoice to find in the papers I have edited abundant evidence that he was strongly animated by those qualities, endearing himself to all classes of the community, who lamented his sudden and untimely death as a general calamity. His colleagues in the Government of Madras, 'in sorrowful and affectionate remembrance,' recorded their appreciation of his laborious life, his warm sympathy for the people, and his zeal for the moral and material progress of the Presidency."

Official Minutes are not, as a rule, very attractive reading, especially when the circumstances under which they were written have, to some extent, passed from our recollection ; but Mr. Carmichael has prefixed to each Minute an able *résumé* of the subject under consideration, in which all the leading facts are brought clearly before us, and we are thereby enabled the better to appreciate the thoughtful earnestness and fearless independence with which each question is treated.

A few days before Lord Hobart landed at Madras—on the 2nd May, 1872—a terrific cyclone burst on the coast, and there were wrecked on the beach nine English and twenty native vessels, with a loss of nineteen lives. At that time

there was no harbour, only an open roadstead, exposed to a heavy swell from seaward, and a position of great danger in a north-east gale. Lord Hobart's Minute on this question is mainly directed to the sanction of a code of regulations (hitherto wanting) for securing orderly and efficient action on the part of the Marine officials in such emergencies. "But his interest in the matter did not stop here: owing entirely to his exertions, sanction was at length obtained for the construction of the Madras harbour." Indian officials move slowly; and it was not till a few days after his death that the resolution of the Government of India, carrying it into effect, reached Madras. Just as the work was approaching completion, the cyclone of November, 1881, so seriously damaged it, that the cost of its reconstruction will not be less than £480,000. Still, even in its incomplete state, its advantages have been fully felt and acknowledged.

One of the earliest matters which engaged Lord Hobart's attention was the sanitary condition of Madras.

"The absence (Lady Hobart writes) of any regular system in the drainage of the city had produced an evil so vast, being the accumulation of so long a time, that former Governments had been paralysed by its magnitude, and by the enormous expense which it necessarily involved. This, he considered, should be met by an imperial grant. An evil which is a legacy of more than half a century of neglect ought scarcely to find its remedy, as was recently suggested, by increased taxation of those who, besides the tax lately proposed, are victims to the malaria which is due to past neglect, and to which by no fault of their own they have been exposed."

Lord Hobart fell a victim to the malaria which an efficient system of drainage might have entirely prevented. How many more valuable lives have been thus prematurely sacrificed we cannot recount; but we believe the drainage system of Madras is still incomplete.

Very soon after Lord Hobart's arrival, the question of "Muhammadan Education, and Employment of Muhammadans in the Public Service," came before the Madras Government; and we quote from this Minute because a very similar state of things exists in Bengal, and in other parts of India, except as regards the proportion of Muhammadan population, which is less in Madras than in any of the other Presidencies. By the table annexed to the Minute, it appears

that of the 485 natives of India (of whom 417 are Hindoos), holding Judicial, Magisterial, or Collectorial appointments in the Presidency, only *nineteen* are (or were at that time) Muhammadans.

"I submit (Lord Hobart writes) that this is a state of things which ought not to continue. It is injurious, not only to the Muhammadans themselves, but to the most vital interests of the Empire. As regards the Muhammadans themselves—that they should have passed, from intimate association with us in the government of territories which they once ruled, into almost absolute political insignificance, and should have been superseded in that association by races whom they have subjugated, and whom they consider, not without reason, very inferior to themselves, is a result full of bitterness for Muhammadans, and which Englishmen, if on that account alone, must view with regret. On the other hand, it is a result in the last degree prejudicial to English interests in this country. In the first place, the exclusion of any class of the community, by any other fault than its own, from political power to which other classes are admitted, and for which it is not disqualified, is opposed to the general principles of political science; in the next, when the class excluded has a character and a history such as the Muhammadans of India, the temptation to disaffection, and (should occasion occur) to conspiracy against the State, is exceedingly strong; thirdly, the State, in losing the services of Muhammadans, loses the services of men possessing some peculiar qualifications for the business of Government, and which are probably more valuable than those possessed by the races who have supplanted them; fourthly, one of the principal objects of according to natives a participation in our government of India is that they may be interested in its stability, and this object is all the more important in the case of a class whose power for good or evil seems to be greater than that of any other in this country."

This state of things is attributed, first, to the fact that "Muhammadan law and the languages in which it was conveyed have long ago given place to English law and the English language throughout India;" and, secondly, to the fact that "very few Muhammadans qualify themselves for the public service, owing to the impression that even if qualified, men of their religion are scarcely ever selected to fill a vacant office."

"The explanation of the fact seems to be this: that qualified Hindoos, being more eager and ambitious aspirants for public

employment than qualified Muhammadans, the former usually present themselves in the van of the crowd of candidates, while the latter are relegated to the background. The Hindoo is vigilant, unreserved, and self-asserting; the Muhammadan is indifferent, proud, and self-contained. The natural consequence is, that the former is very commonly preferred to his equally well or even better qualified Musalman competitor."

The attention of Judges, Collectors, and Heads of Departments is called to this subject with the view that special consideration should be given to the claims of Muhammadans who have satisfied the prescribed tests when vacancies occur.

The second difficulty in the way of Muhammadans qualifying themselves for official positions is, that the education given in the schools established or aided by Government is of a kind to which they, on religious or other grounds, are opposed. This is shown by the fact that (at the time the Minute was penned) out of 115,212 pupils in Government or aided schools or colleges in the Madras Presidency, only 4,285 were Muhammadans. Lord Hobart believed that "if the Musalman repugnance to our educational system were carefully analysed, misunderstanding and unfounded suspicion would be found to be in a great measure accountable for it; and these, by the use of such weapons as candour and mutual confidence, it seems far from impossible to overcome."

The Director of Public Instruction was ordered to make full inquiry into the matter, and these inquiries resulted in the establishment of elementary schools "at the principal centres of the Muhammadan population, in which instruction will be given in the Hindustani language; and Muhammadan boys may thus acquire such a knowledge of the English language, and of the elementary branches of instruction, as will qualify them for admission into the higher classes of the Zillah and provincial schools, and other similar institutions." Arrangements were also made for the training of Muhammadan teachers. Ten years afterwards, the number of Government, Municipal, and Aided Schools, with special provision for Musalman pupils, was 234, and the number of pupils 22,075; while the percentage passed was nearly as high as that for any other class of the community in the Middle School and Lower University Examinations.

In December, 1874, a proposal for the establishment of a Muhammadan Girls' School at Gudur, Nellore district—a

town having a considerable Muhammadan population—was opposed by Lord Hobart's Council, on the ground, apparently, that the education at such a school must necessarily be of a "sectarian" character. Lord Hobart points out that the establishment of such schools was in accordance with the declared policy of the Secretary of State and the Government of India, supported by public opinion—that "there was no hope of any effectual improvement in the mental condition, so long disregarded, of that population, unless some special regard were had to their language, religious feelings, national customs, and modes of thought, which were such as, in a great measure, to prevent their availing themselves of the ordinary educational institutions of the country." The Governor's appeal for a reconsideration of the question no doubt received the attention it deserved.

In August, 1873, Lord Hobart supported the establishment of a Government Female Normal School; and to this, and to the hearty countenance given by Government, may be attributed the fact, stated by Mr. Carmichael, that female education in the Presidency of Madras ranks highest in the provinces of India, no less than 60,000 girls at present receiving instruction in schools.

The question of "English Teaching in Elementary Schools" is discussed in Minutes 20 and 21. Lord Hobart writes:

"If we are to teach the children of the poorer classes in this country, not only their own language and arithmetic, but a foreign language besides, we shall be teaching them more than it has ever been thought desirable to teach them in any other country; and this at a great additional expense in a case where considerations of expense are of peculiar importance. It is generally admitted that 'elementary education' should imply no more than that the pupil should be taught to read and write his own language, with the rudiments of arithmetical knowledge, and that if more than this is attempted, 'elementary education' will, in all probability, be a failure."

The exclusion of English he did not advocate as absolute and invariable, but as a general rule, subject to proper exception. Five years later, for the *upper* primary Examination, English was made one of the optional subjects; and to this is said to be due the large attendance in primary schools, reaching, in 1880-81, 360,643 pupils, of whom 10 per cent. were learning English.

There are other Minutes, of a more or less controversial character, which we have not space to notice further than to say that they are remarkable for their directness, consistency, and the absence of verbosity and clap-trap. • The *Madras Times*, no partial critic, writing after Lord Hobart's untimely death, says :

“ He was not a man to bid for popularity. He proposed no ambitious legislation, by which all desirable things were to be provided for the people at the cost of nobody. On the contrary, he recognised the truth that ‘ the land needs rest,’ and gave the Legislative Council an almost uninterrupted holiday. In this he did no injustice to the country. Rest is, indeed, what the land wants—rest from innovating and over-improving legislation—and Lord Hobart's attitude of masterly inactivity in this respect has been more beneficial to the country than the most ambitious efforts of fussy reformers could have been.”

The English Political Essays occupy half of the second volume, but their subjects do not come within the scope of this *Journal*.

We regret the absence of an index. The subjects, especially in the first volume, are so varied, both in substance and in form, that a table of reference is almost necessary to the reader's full appreciation of Lord Hobart's life, character, and opinions.

J. B. KNIGHT.

HAMLET, PRINCE OF DENMARK. With NOTES and EMENDATIONS. By MATHIAS MULL. London: Kegan Paul, Trench, and Co. 1885.

The full title runs thus : “ Hamlet, Prince of Denmark. Lines pronounced corrupt restored, and Mutilations before unsuspected emended ; also some New Renderings. With Preface and Notes, Hamlet's ‘ Antic Disposition,’ and an Account of some Shakespeare Classes.” This title gives some idea of the scope of Mr. Mull's inquiries in a field trodden by many eminent students of Shakespeare, and on which, we shall not be far wrong in saying, many a contest has raged. We do not propose to enter the lists in the present number, but rather to call the attention of our student readers to an attempt on which they may fairly exercise their critical faculties.

J. B. K.

BĀLABODH - SHĀSTRA - PĀTHMĀLĀ ; OR, EASY LESSONS IN SCIENCE. Part I., Water. Part II., Air. By BALVANT BHĀU NALARKAR. Indian Printing Press, Bombay.

The appearance of these little books must be hailed with satisfaction by all Marāṭhā readers. The serving, in a palatable form, of useful knowledge for the masses—although not uncommon in the ancient literature of India, as evidenced by the pithy and simple dialogues and apothegms in which moral and religious instructions are conveyed in the sacred books of the country—is yet much neglected in these days. The author has wisely deviated from the beaten path, and has succeeded tolerably well in producing, in a simple and impressive style, his series of Science Primers. When the necessity for such works is so widely felt, even in countries now moving in the vanguard of Science, their utility in India cannot be denied. These “Easy Lessons in Science” must go a great way in familiarising the people with the fundamental truths and hidden wonders concerning subjects of such vital importance as “Water” and “Air.”

Bombay.

A. RĀMKRISHNA.

A BOOK OF THE EIGHTEENTH CENTURY.

We have received the following note from Mr. Frederic Pincott, in regard to the *Economy of Human Life*, which was noticed in the September *Journal*:—

“I possess a copy of the book spoken of in your last issue. My copy is dated 1801, and states that the MS. was translated for the benefit of the Earl of *Chesterfield*. The name of his Lordship does not seem to have been given in the copy you describe. My copy is also divided into two Parts, purporting to be translated from different MSS., and appears to contain a good deal more than is indicated in your description. The second MS. is said to have been discovered ‘not a month after I had enclosed to your Lordship the translation I had attempted of the Oriental System of Morality, so famous in these parts.’ This Preface is dated ‘Peking, Jan. 10th, 1749-50.’”

LECTURE ON MEDICAL WOMEN FOR INDIA.

The following Paper was read on July 25th, 1885, by Mr. U. Banerji, M.R.C.S., at a Meeting of the Indian Society, London, a Society consisting almost exclusively of Indian gentlemen, which has existed for some years. Mr. D. N. Dâs (Cantab.), Vice-President of the Society, presided on this occasion.

Mr. Chairman and Gentlemen,—The subject may at first glance appear not a very important one; but a moment's thought will show that it is full of interest and importance, not only for the Indians, but for the world at large. It is important, because great and very good results are expected from it; and interesting, because experience has not as yet confirmed our anticipations to such a degree that the certainty of the results can be confidently expected. This subject is only the part of a very important whole; namely, "Education of Women." The present system of education of women in public institutions, as is well known, is of comparatively recent growth, and still more or less in a state of experimentation. Its growth and development are keenly watched, and, happily, it holds forth signs of such a future as has never been even dreamed of by its most sanguine and ardent advocates. But the subject of Female Education has been largely discussed in proportion to the magnitude of its importance, and I should only abuse your indulgence by occupying your attention with a long discussion of it. I may be permitted, in passing, to remark that it is admitted by a vast majority, if not by all, that women, if they cannot quite equal men in intellectual pursuits, can certainly keep very close to them, and can acquire enough knowledge, even in the most difficult branches of study, to render the difference so small and insignificant as to possess no importance except for the theorist. It is beside the purpose of this paper to enter into the subject of Female Education, so I will at once proceed to call your attention to the subject of to-night's discussion; viz., Medical Women for India. I mean by the name of the subject, the supply of lady doctors according to Indian needs. The subject may, as all such subjects must be, settled by referring it to the economic law of demand and supply. It is needless to state that such a national move, affecting millions of people of all shades of knowledge and intelligence, cannot be lasting if it has to live upon the luxuries of patriotism and disinterested

philanthropy. There must be felt a real need for it before it can be of any use to think of it.

Now, let us see if there is any demand for female doctors in India; and if there is, let us consider how best it should be met—whether by keeping a steady and continuous supply from abroad, or by training and improving the indigenous material. As regards the first part of the question, I believe it is a common experience that the want of lady doctors is felt in varying degrees in different parts of the country. It may not be felt very acutely in the large presidency towns—Calcutta, Bombay, and Madras; but I doubt not that even in those places, in especial circumstances, female medical attendants will be considered more desirable than male doctors, whose presence in delicate situations cannot fail to cause in the patients feelings of embarrassment, shame, and even of pain. Though the help of men-doctors is freely taken advantage of in the zannas in those large towns. I have already mentioned, even in those places, I make no doubt, that had there been men and women doctors in any proportions, the choice of selection under given circumstances would have been nearly solely guided by their respective sexes. It is, I venture to say, not a just representation of the case to say that, as the employment of men doctors in the more enlightened parts is quite unrestricted, and medical help reaches everyone irrespective of sex, there need be no alteration in the present system. But such is not the case; and I will presently show that the sole employment of men doctors does not follow from motives of biased preference, or scientific indifference to sexual distinction. It does not appear to be a question of prejudice or ignorance only. Men and women may make their intercourse as free as they will, there must exist circumstances in their lives which they would rather communicate to one of their own sex. At the present day the employment of a doctor is considered not only safe and useful, but a moral duty; but there is no choice. One must go to a man doctor, or leave the patient to her fate. The imperative necessity of obtaining medical aid presses heavily on the conscience of the friends; and the long subjection to the hopelessness of any choice makes them, though unconsciously, ignore the necessity of such a choice, and consequently the feelings of the patients are totally disregarded.

Now, a few words about the real existence of ignorance and prejudice in the employment of medical attendants. I wish my experience of our country were large enough to justify my describing in adequately strong and decisive terms the colossal ignorance which, even while I am speaking, lays its murderous hands upon thousands of innocent human beings. I know some instances—and I believe many more have come to the know-

ledge of those who know the country—of the narrow-minded bigotry and the misconceived ideas of patriotism which consist only in the tenacious clinging to shaken faiths, which not only act as passive blocks to improvement and progress, but bring death upon thousands, and protract the miseries and sufferings of many more of our women. To save space I will state only one case, but not the least painful one to describe. When I was staying at Raipur, in the Central Provinces, I made the acquaintance of a gentleman who was a clerk in one of the courts there. One day, in course of conversation, he told me that his wife was very ill. Upon my enquiring about her medical attendant, my friend replied he was getting medicine for her from various people. But when I asked him under whose care he had placed his wife's case, he looked puzzled, and asked me, what did I mean by his placing his wife under anybody's care? Would not that compromise his honour—nay, destroy it? He would rather see her die than let an outsider enter his *zanana*. And yet the unfortunate woman was suffering from one of the most painful of diseases that afflict the lot of women. To conclude the sad story, the husband saved the honour of his *zanana* at the expense of the life of his wife. This is one of the numerous instances of woman-slaughter. Well, ignorance, the result of which is so dangerous, so cruel, cannot be too soon dissipated.

It is foreign to our purpose to discuss all the means that are necessary to rectify the evils of the present system of supplying medical aid to women; but the readiest and quickest remedy would be the supply of medical aid in some more acceptable shape. If women doctors could be had, there would be no such cruel deaths and endless sufferings as the women of India are victims to.

But how can we supply India with lady doctors? We know some highly educated ladies have gone to India to practise Medicine. Their work will be of inestimable value to the country, but can we think that, in spite of the various philanthropic attempts, such ladies would go out to India in such large numbers as to meet the necessity of the whole country? The number of such ladies must ever remain too small, and they will practise only in those places where the want of lady doctors is least felt; that is, they will always confine their practice to populous and wealthy cities, where a good return for their expensive labours can be obtained. They are, without meaning any disparagement to their work, I think, mere superfluities. Had there been institutions for teaching, they would have been the fittest persons to educate our women. But at present there are no such institutions, and it is certain that the

conditions of the people would not bear the expenses of creating suddenly numerous independent colleges and schools for the training of medical women. From the above considerations it appears to me, that although the work of the lady-doctors now settled in practice in India is valuable, yet, from the impossibility of rendering their services adequate to meet the necessity of the country, we should not spend the small resources at our command in fostering the growth of that class of medical practitioners. We ought to leave them to carry on their own speculation without attempting to interfere with private enterprise.

How are we, then, to have lady-doctors? I think by educating our Indian ladies. But should we direct our energies towards educating ladies to become surgeon accoucheurs and by them to supply our need, or towards creating a class of practitioners less scientifically trained, but who can be trained at less expense? If we consider the present state of female education in India and the slow rate of its progress, we see that it would take very long to get a decent number of scientifically trained practitioners. Good medical education pre-supposes an excellent general education. General education has progressed very little amongst Indian ladies, and if we want to train ladies to become full surgeons we must, first, give them a good education and train them professionally. It is at present quite impossible to get, within the next fifty or more years, a sufficiently large number of lady-doctors to meet the demand of the country. Some Indian ladies have already taken to medical studies; but their number is extremely small, and in all probability they will settle down in practice only in those places where medical help is within the reach of everyone.

The Medical Colleges have been thrown open equally to students of both the sexes, but the benefit of the privilege must take a long time to become appreciable. And it seems at present impossible to predict the time when their number will grow sufficiently large to reach every part of the country. It can be safely said that that time is not quite within view of the youngest of the present generation. From the above considerations, it appears to me that the training of high-class lady-doctors ought to be encouraged as part of female education; but we must look to some other source for supplying the country with a class of female medical attendants, which can be grown quickly at a moderate expense, and whose help will at once reach those who are in most want of it. I quite agree with Dr. Francis, who wrote in the *Journal of the National Indian Association*, in his plan for creating a class of certified midwives. Half education, especially in medical attendants,

has been justly condemned. But in a case like the present one, where the choice lies between medical aid and no medical aid, I think even a half-educated midwife is better than one who is not only absolutely devoid of all intelligent training, but inflicts upon her patients an immense amount of injury by her inherited prejudices and gossip-derived knowledge. If a temporary submission to the existing evils could have entirely relieved our wants by a class of highly-educated lady-doctors, I should have before any other person preached patience. But the prospect of such relief is so uncertain and distant, that it would be nothing short of folly to wait and suffer in expectation of what cannot be had, and refuse to help ourselves to what is within our reach. I am not unaware of the fact that even the training of a sufficiently large number of midwives will take more time than the limit of their studies would lead one at first to expect. There are at present very few women, in the class from which midwives are to be trained, who possess even the most elementary knowledge of books. In fact, it is not an exaggeration to say, that not even one in a hundred can write her name. But the education of any class of women will take a long time in a country where female education has made so little progress; the training of midwives will take comparatively very much less time, and is beset with fewer difficulties than the education of lady-doctors. It is true that in order to be an intelligent practitioner, a midwife must be thoroughly able to read and write; but this difficulty can easily be got over in a reasonably short time. The great difficulty is the absence of an adequate number of institutions where women could be taught both practically and theoretically. I think Dr. Francis's suggestion is very practical, and under present circumstances the most feasible. In every district town there is a dispensary with an English and an Indian doctor; to these, small lying-in hospitals might be attached, and made schools of instruction for the diseases of women and children. The duties of teaching can be undertaken by the Civil and the Assistant-Surgeons; and where there is no Civil Surgeon, two Assistant-Surgeons could easily manage the work. Books in the vernacular are essential. They must be written with especial reference to Indian diseases, and also the treatment must have especial bearings on the diet and habits of the people. Such books, I have no doubt, will be forthcoming as soon as circumstances make their sale probable. What can we expect from the Government on the score of expenses? I think not more than what is absolutely necessary. We can expect the Government to give such aids as are given to the Middle-Class Schools. The communities which would be benefited by the labours of the

midwives ought to provide the students with money for maintaining them, and for buying books and other necessities. This can be very easily done if two or three contiguous villages raise subscriptions for the maintenance of one student. Each family will have to contribute only a trifle, and I think one midwife can fairly attend to all lying-in cases that may occur in two or three small villages.

To conclude, we must not be appalled by the magnitude of the task before us. We must begin from the beginning, and have patience. There will come a day—we may not have the good fortune to live to see it, but it will come—when distinctions between the sexes, based upon narrow and selfish principles, will no longer exist to our shame and confusion. The hope of such a day ought to cheer us in our task, and it should not cast us down that, forsooth, we shall not live to taste the fruit of the tree of our own planting.

The Paper was followed by a lively discussion, in which the following gentlemen took part: Mr. Lalmoohan Ghose, Mr. K. G. Gupta, B.C.S., Dr. Grant (of Madras), Dr. B. K. Bose, M.D., Mr. L. Palit, I.C.S., Mr. A. Chaudhuri, B.A., LL.B. (Cantab.), Mr. S. R. Dâs, B.A. (Cantab.), Mr. N. P. Sinha, M.R.C.S., M.R.C.P. (Lond.), Mr. Kothari (of Bombay), and Mr. S. P. Sinha.

Mr. Lalmoohan Ghose said: I entirely agree with the lecturer as to the existence of a frightful amount of female suffering, through the want of competent and adequate medical aid. I have been told that even in Calcutta and other large towns, where medical help is readily available for diseases of women, the majority of practitioners often prove highly inefficient, through defects of previous training and want of much practical experience. Any movement for the medical education of our own women has my cordial sympathy, and I look forward with pleasure to the day when the movement will be taken up as earnestly in India as it seems to have been here in England. I confess I have no sympathy with those who think that a scientific and, above all, a medical education is likely to make women less modest. I don't think it would have any such effect. But I am in favour of having separate schools, or, if that would prove too expensive, separate classes at least, for the lady students; and perhaps this would be a sufficient concession to the less advanced among our countrymen.

Mr. K. G. Gupta, B.C.S.: From my personal knowledge of various parts of Bengal—and some of them very backward indeed—I can bear witness to the blind prejudice and

incredible superstition which have been so often referred to this evening, and which bring death and misery into so many Indian households. Of course, our efforts must be largely directed towards the removal of these prejudices and the dissipation of this ignorance. But our women will have to wait long indeed before they can avail themselves of medical help, if they have to wait until that great result has been achieved. The two questions must for the present be kept entirely apart. The experiment of sending out qualified lady-doctors from England has not yet attained a sufficiently advanced stage to enable us to form any opinion about it. But I have grave doubts as to whether the mass of the people can afford to call them in, and, besides, their operations are confined within very narrow limits, perhaps where they are least needed. The best plan, it seems to me, would be to afford to our own women strong encouragement and special facilities for acquiring a tolerably sufficient amount of medical knowledge.

Mr. N. P. Sinha, M.R.C.S., M.R.C.P. (Lond.), said: I entirely agree with the previous speakers on most of the points alluded to. The students of the Medical Colleges in India have very little opportunity of studying practically the diseases peculiar to women, and have still less chance to make up for this defect in their early training by studying such cases for themselves in their subsequent private or dispensary practice. True, our social customs and prejudices will prevent for a long time to come a sufficient number of such cases for clinical instruction coming into the college hospitals. But the Professors could with advantage follow the practice of the great German and French schools; viz., instruct the students in the delicate manipulations and difficult operations on dead bodies and dummies. As regards Mr. Banerji's plan for supplying a class of well-trained midwives, I think it has been tried in the Calcutta Medical College, and with success too. But there is such a demand for this class, even in Calcutta, that all the certified midwives have settled down in practice in the metropolis; and to afford similar facilities in the Mofussil, I would strongly recommend Mr. Banerji's suggestion for getting up similar classes in every district town and sub-division, under the Civil and Assistant Surgeons. A liberal allowance ought to be offered as an inducement to such students; and as regards the necessary funds, I think it is legitimate for us to ask the Government to come forward as liberally as it has done for the cause of general medical education.

THE MAHARANI'S GIRLS' SCHOOL, MYSORE.

We have received, through the kindness of Mr. A. Narasim Aiengar, the following account of the recent opening of the new building for the use of H.H. the Maharani's Girls' School, at Mysore, which had been in course of construction for six months :

Invitations were issued to European and native officers of the higher grade, and several independent gentlemen ; and a notice of the event was sent round to others. At 8 a.m. the *élite* of Mysore assembled in the spacious Hall of the new building. Precisely at 8.15 His Highness arrived, accompanied by Princes Subramanyaraj Urs and Basappa Urs, the Dewan (Mr. K. Sheshadri Iyer), His Highness's Private Secretary (Major Martin), accompanied by Miss Martin ; the Councillors, Messrs. P. Krishna Row, A. R. Sabapathy Mudaliar, Thumbu Chettiar ; the General Secretary (Mr. Vijayendra Row), Mr. Abdul Kader, Mr. Justice Ramachendra Iyer, Mr. Mahomed Ali, and Mr. Standish Lee. His Highness, the Dewan, and Major Martin then took their seats on the dais.

The proceedings of the day, a programme of which is given below, then commenced :

1, English Song ; 2, The Speech ; 3, Sanskrit Dialogue ; 4, Kanarese Reading and Recitation ; 5, English Reading ; 6, Sanskrit Welcome Songs ; 7, Mahratti and Hindustani Songs ; 8, Performance on the Vina ; 9, Telugu Songs ; 10, Mangulam.

The Dewan read out His Highness the Maharajah's address to the assembly, which was as follows :

"Ladies and Gentlemen,—I have great pleasure in announcing to you that I have caused this building to be erected with the intention of making it over to the managers of the Maharani's Girls' School, for the purpose of being used for that school.

"You are all aware that this school, which started only a few years ago, is now one of the most popular institutions in Mysore. I have watched its progress with great attention, and have hitherto accommodated it in a part of the Jagan Mohan Palace premises. I believe that it has now acquired those dimensions which make it desirable that it should have a proper separate school-house.

"The importance of female education to the well-being and progress of Hindu society has been long recognised. But the difficulty has hitherto been, how to interest the conservative classes in the movement, and secure their active sympathy. The revival of female education in this country, after a long period of neglect, had come to be looked upon with the suspicion which innovation always rouses in the Hindu mind. Taking, therefore, a just estimate of the forces they had to deal with, the leaders of the movement in Mysore established this school, upon principles which, while aiming at imparting useful knowledge, avoided all unnecessary shock to long-standing prejudices, and by that means enlisted the active co-operation of even the most conservative classes. The result they have achieved has been pronounced by native gentlemen from all parts of India as a grand solution of one of our great social problems. It is this concurrence of opinion from persons of different nationalities and religions that has encouraged me and my officers to persevere with the institution, and to endeavour to place it on a stable footing.

"I have great pleasure in now formally making over this building to the Maharani's Girls' School, and I sincerely hope that it has a long career of usefulness before it."

Mr. P. Krishna Row, Councillor, then rose, and, on behalf of the Managers of the Institution and the public of Mysore, conveyed their thanks to His Highness in the following terms:

"On the part of the Managers of the Institution and on the part of the general public I beg to accept with humble thanks the noble gift that your Highness has just made. Had it been an ordinary favour, words used in common parlance to express one's thankfulness would have been sufficient for the occasion, and my task would have been easy; but the boon conferred is beyond the reach of such language. To provide food for the mind, as for the body, is the duty of a parent, and your Highness has this day fulfilled the better part of it. The 'Father of his people' is the proudest title that a sovereign could covet, and that has been earned by your Highness by this day's act. Your Highness may well feel a pleasure at this day's work, as noble natures always take a delight in conferring a boon. Ordinary thanks being out of place here, I shall only say that the numerous families into which the children instructed here will convey the light of education, will join in a chorus of prayers to the Almighty to shower down his choicest blessings on the heads of

the august donor and his illustrious consort, whose name graces the Institution, and their beloved progeny."

The remaining events of the programme were highly pleasing, and the proceedings terminated in a way quite in keeping with the orthodox habits of the Hindus. The Mangulam, which was sung in chorus by a number of girls, produced an effect which could not be easily effaced from the minds of those who graced the meeting.

We have received a pamphlet containing numerous Visitors' Remarks on this School. The opinions expressed by those who have inspected the institution are most favourable, and they have great weight on account of the position and experience of the Visitors.

A NATIVE HIGH SCHOOL IN SOUTHERN INDIA.

At Vellore, Madras Presidency, a High School for boys was established a few years ago, by Native gentlemen, which appears to be getting on satisfactorily. The late prize distribution was presided over by M. R. Ry. Vijiaranga Mudaliar, of Madras, and we are glad to give some extracts from his address, as well as from that of Mr. Ranganada Mudaliar, M.A., Patron of the Institution.

The Chairman, after expressing his pleasure at being present on the occasion said :

"This place is not new to me. Many of you may remember that there was a time when I used to visit Vellore once every year with the Inspector of Schools of the Presidency Division, to inspect the Government Normal School at this place. I do not think that it would be proper on my part to say that this occasion has given me an opportunity to show the interest I take in the education of the natives. That would be considered egotism in an educational officer, however true the statement may be.

"In the days above alluded to—that is, when I used to visit Vellore once a year—this Institution was not in existence. There were then the Government Normal School and the Church of Scotland Mission Institution. I suppose the abolition or

rather the removal of the Government Normal School from this place necessitated the opening of this Institution by Native gentlemen. I congratulate the Native population of this place in having a school of their own. I consider that the opening of this school is beneficial in the interests of education. The town of Vellore is large enough to support two Institutions like this, and the existence of two such schools is sure to create a healthy competition between them, and such competition will be beneficial to both.

"The Reports which we have just heard read are satisfactory, generally. I am very glad indeed to learn that the number of pupils in the school has *risen*, though very slightly, since last year, in spite of the introduction of the increased rates of school fees ordered by Government, and adopted by the Committee. As a member of the Educational Department, and as one who is obliged to carry out the orders of Government, my opinion on the rates of school fees introduced by Government will not be considered to carry much weight; but, I assure you, gentlemen, that my own private views on the subject of the much-talked-of new rates have always been favourable to it. I never thought that the new rates would materially affect the attendance in schools or reduce the receipts of institutions from that source. The opponents of the new rates of fees will be surprised to learn that the introduction of the rates during the last year has not generally affected the attendance in well-established, aided, or Government Institutions. I think the managers of institutions like this will have reason ere long to thank Government and congratulate themselves on the introduction of these rates."

Mr. P. Vijiaranga Mudaliar then referred to the success of the pupils in the Examinations for which they had been presented, and he remarked on a charge lately recommended by a Committee appointed by the Madras Government for revising the Grant-in-aid Code, in consequence of which this School and others containing classes above the Upper Standard or Middle School Standard will shortly be ineligible for Results Grants. He stated, however, that Salary Grants will still be available for such institutions if they employ trained teachers; and he urged the importance, on all grounds, of employing such teachers. The Chairman expressed his satisfaction at the fact that the School had now a building of its own, although needing alterations and improvements. He reminded the Committee that they were entitled to ask for Government aid in regard to such improvements. After suggesting that a good Gymnasium would be an excellent addition to the

School, the Chairman concluded with the following useful observations as to home life :

"I have only now one piece of advice to give to the pupils and their parents and guardians. They must remember that children spend a small portion only of each day at school. A very great portion of it is spent by them at home. I know from my own personal experience that the progress which a pupil makes in education, and the sort of life which he is likely to lead after leaving school, depends, not simply upon the instruction which he receives from his masters at school, but also upon the way in which he is allowed by his parents or guardians to spend his time at home. If a boy is spoilt, I know that in ninety-nine cases out of one hundred the fault is that of the parents or guardians. It is, therefore, not enough, gentlemen, if you see that your children attend school. It is equally your duty to see that they attend school regularly and punctually, and that they spend their time at home in proper preparation for their work at school."

Mr. P. Ranganada Mudaliar, M.A., on behalf of the President and Committee of the Vellore Hindu Union High School, thanked Mr. Vijiaranga for presiding. As Patron of the School, he was glad to have the co-operation of such a distinguished and veteran educationist, and he hoped that the suggestions which had been made would be remembered and acted upon. He urged that the Building Fund, on which there was, unfortunately, still a debt, should be liberally contributed to, so that, no longer hampered by the debt, a more efficient staff of teachers might be maintained, and the School in every way improved. To the townsmen of Vellore, Mr. Ranganada Mudaliar addressed the following words :

"It is a source of great satisfaction to me to note the very cordial relations existing between the Mahomedan and Hindu sections of the population of your town. It is a thing of happy augury that there are in the Hindu Union School such large numbers of Mussulman pupils. It is good for Hindu and Mussulman boys to rub their shoulders against each other, and to learn to feel that affection and sympathy which only school-mates can feel for each other. Gratifying as this fact is, there is another yet more gratifying. I find from the Report that Mahomedan gentlemen have offered prizes, with praiseworthy liberality, not to Mussulman boys alone, but to Hindu boys as well; and that Hindu gentlemen have, in a spirit of generous

emulation, given prizes to Mussulman as well as Hindu boys. I trust, gentlemen, that this generous rivalry in doing good and useful work will long continue. The Hindus and Mahomedans of India, differ as they may in race, in national characteristics, and in religion, agree in this—that they have a common country to serve and common interests to promote; and the more strongly they feel this community of interest, and the more distinctly and firmly they grasp the fact that both sections of the population must advance *pari passu*, the sooner will the political and social regeneration of India be accomplished."

[We are glad to learn that Mr. P. Vijaranga Mudaliar has been lately appointed Inspector of Schools in the place of Mr. Fortey, who has retired.]

THE MADRAS MEDICAL COLLEGE.

The fiftieth anniversary of the Madras Medical College was held on July 1st. The meeting was large, and Surgeon-General Furnell, M.D., presided on the occasion. The Report, which was read by the Principal of the College, Brigade-Surgeon Keess, contained the following references to the lady students:

Lady Students.—There are 11 lady students under training. Four of these are in the first, or Senior University, department; others are qualifying for the Medical Practitioners' Certificate of the College. Mrs. Van Ingen, of the L.M.S. Class, in her fourth year of study, has acquitted herself well. She gets a prize in Medical Jurisprudence, the Bharati Lukshmi Gold Medal for Midwifery (this medal is competed for only by female students), and a Certificate for Surgery. Miss D'Abreu, of the M.B. Class, in her third year of study, gets a Certificate in Surgery and a prize for Practical Anatomy and two Certificates. Misses Stewart and Smith obtain each a Certificate for Midwifery, Medical Jurisprudence and Surgery; Miss Jacobs receives a Certificate in Practical Pharmacy; Miss Gurdial Sing, a Certificate for the same subject; so that, on the whole, this class merits commendation.

Midwifery.—The lectures on this subject to the female class were delivered by Mrs. Scharlieb, a graduate of the London University. This lady takes the class also on the subject of "Diseases of Women and Children. She entered on her duties as a Lecturer on the 6th October, 1884.

Remarks by Mrs. Scharlieb, Lecturer on Midwifery, to the Female Class.—"This is the first year that I have had the honour to be

Lecturer, and I see several points on which I hope, in future, to improve. The real *raison d'être* of women doctors is that they are specially needed in India, in the departments of Midwifery and Diseases of Women. To fulfil this indication satisfactorily, they need more theoretical instruction than they can command in one Session, of *annus medicus*, and more practical instruction than can fall to their share as members of so large a class as that which attends the Lying-in Hospital. I would, therefore, beg to suggest that, in future, female students, both in the final and penultimate years of study, may be permitted to attend the systematic lectures; and also, that all who can should attend the Victoria Hospital for caste and gosha women (to be shortly opened), where they may have more opportunities of seeing diseases peculiar to women."

This suggestion seems to be a good one. Female students, considering the class of patients to which they, as a rule, would be called upon to afford medical advice, should have special facilities such as those recommended by Mrs. Scharlieb, in order to their becoming thoroughly competent for work for which this class was mainly instituted.

Bharathi Lakshmi Scholarship.—The first holder of this scholarship is Miss C. Graham, who passed the Higher Examination for Women in the first class in 1883. His Highness the Maharajah of Travancore, no doubt, would be pleased to learn that this young lady is the grand-daughter of an officer who served under the Travancore Government some years ago, as captain of the Nair Brigade (Captain Steig).

The Bharati Lakshmi Gold Medal (the Maharajah of Travancore's Gold Medal).—The gold medal given by His Highness the Maharajah of Travancore, for presentation to the female student who distinguishes herself most in the class of Midwifery, goes this day to Mrs. Van Itgen.

Lady Hobart's Prize.—Lady Hobart's prize, of a set of midwifery instruments of the value of £6, goes to Miss Yerbury, who holds the second position in the Female Class of Midwifery.

[Miss S. A. Das, of Calcutta, passed lately the first L.M.S. Examination of the Madras Medical College.]

After the reading of the Report the prizes and certificates were distributed, and the following ladies received the prizes mentioned in the Report:

Mrs. A. Van Ingen, prize for Medical Jurisprudence; also the Bharati Lakshmi Gold Medal for first position in Female Class of Midwifery and Diseases of Women and Children.

Miss D'Abreu, prize for Practical Anatomy.

Miss J. Yerbury, Lady Hobart's Prize (Midwifery Instru-

ments), for second position in Female Class of Midwifery and Diseases of Women and Children.

Surgeon-Major Ratton then delivered an address, in the course of which he remarked: It is an interesting fact to note that several ladies are leaving the College this year with legal qualifications enabling them to practise Medicine. I believe that this College is one of the pioneers of Female Medical Education in India, if not in Great Britain. And, if I am not mistaken, the credit of this is in a great measure due to our Chairman this evening, Surgeon-General Furnell, who was Principal of the College when its doors were first thrown open to ladies, and who did all that lay in his power to facilitate their study of the healing art. This movement has since made continuous progress in Madras; and the courage and determination of the ladies in following a difficult path has been rewarded in every instance with success, and in one case, at least, with conspicuous success.

The Chairman's address followed. He began by referring to his warm interest in the College, and his long connection with it, first as Professor, and then as Principal. During his Principalship he succeeded in effecting the re-opening of the University Department of the College, which had been closed for a time. He had also persuaded Brahmins to choose Medicine as a career. "I am very glad indeed," he said, "to find that the Address I delivered in Convocation in 1880 induced so many members of that most intelligent caste to choose our profession for the exercise of their remarkable abilities." Dr. Furnell proceeded to give much excellent advice to the students. First, he urged, "Love your profession, work at it with a will, go at it heart and soul, and the profession will in time love you and become dear to you." He allowed that Medicine had many disagreeable things connected with its practice, and that it was not much favoured by those "in high places." "As a recompense, however, of all this, you will find that the profession of Medicine presents, more than any other profession, problems of the deepest and most abiding interest to its followers and to mankind. Some of you, for instance, will be placed in independent charge of dispensaries up-country. You have no idea how much pleasure and interest such a charge may yield you if you cultivate it properly. But you must cultivate it. What I mean is, don't be content just to go down and get through your work there as quickly as you can, to get away home again,

as some men, I am sorry to say, do; but make a point of spending fully the time, and more than the time, you are by regulation expected to spend at your dispensary. Take your pen, ink and paper, and do your writing there; take the book you are reading and read it there, sooner than come away before your time. Presently, when the people hear you are always to be found at the hospital, and, moreover, when they hear you are polite, kind, and attentive to them, they will flock to you in numbers, and your reputation will extend from the poor to the rich, and the latter will send for you, and you will reap your reward. For although, as I said above, the practice of your profession will, from its interesting nature, be in itself your highest reward, you are not debarred, more than a lawyer or a merchant, from increasing your stores by the legitimate exercise of your skill and talent. Let me here add a little bit of advice about keeping up your professional knowledge. Every day devote, at least, one hour to reading medical works; and if you take my advice, don't try to read too erudite books, but stick well to standard works which contain useful and practical knowledge. Go carefully over your bones and regional anatomy of the body, until you know them as well as a sailor knows his mariner's compass; for fractures and dislocation always come upon you unexpectedly, and then it is no time to be running to your books to look it up. You need not trouble yourself with minute anatomy of arteries and nerves; they are only puzzles put to us whilst at College, to take up our time uselessly, and keep us from acquiring more useful and practical knowledge at the bedside and out-patient room. I raised my voice against this over-cramming of students with useless knowledge—useful only to pass examinations—in an Address which I delivered in this very room at the close of the Session of 1871; and now I see the *Lancet* and other medical papers in England are beginning to awaken to the fact that students are tortured, and their time wasted, by being made to acquire a deal of useless knowledge. . . . Your mission is to cure disease, and, if you cannot cure, to alleviate pain, to bring comfort and peace to suffering fellow-creatures; and I think you are much more likely to do that by mastering well, as I said above, the plain facts of Anatomy, Physiology, and Materia Medica, than in dabbling in speculative sciences.— Then, think again of the enormous benefit you can confer

upon your fellow-creatures, your country, and even on Government, if you interest yourselves in sanitary matters. Portions of the great continent are perpetually ravaged by epidemics, which most probably are quite preventable if only we could discover their origin and causes, and how they are spread. Cholera, for instance, is a terrible scourge; and although not the most deadly—that is, that there are other diseases to whose door more deaths can annually be laid—yet from the suddenness of its advent, the swiftness of its course, the terrible suffering it inflicts on its victims, and its dread mortality, is one of the most painfully interesting with which mankind is concerned; and it is one in which all mankind are interested, for it is not confined to India, but occasionally travels westwards and invades civilised Europe. We are only likely to discover its cause and mode of propagation by carefully studying it when amongst us; and there is no earthly reason why one of you young men whom I am now addressing should not be the happy man who some day may be able to point out how it originates, and suggest a remedy.” Dr. Furnell went on to say that he attributed the diminution of severity of cholera at Madras to the improved water supply. In conclusion, he said: “Students—for even you who have passed are still students, and must, in our profession, remain as students to the last days of your life—I bid you farewell with the words of the most illustrious man our country has produced: ‘Do your duty. Do your duty to yourselves, your profession, and above all, to your country. Love, honour and respect the Queen-Empress, and your careers will bring happiness to yourselves and usefulness to your country.’”

In commemoration of the fiftieth anniversary, the College students marched round the compound with banners to the lively music of a band at the close of the meeting.

~ EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

X.—THE TEACHERS' GUILD OF GREAT BRITAIN AND IRELAND.

Although the Teachers' Guild is of very recent organisation, having only been established in 1884, and incorporated this year, its aims are of such a nature as to be useful wherever teaching is systematically carried on. We think, therefore, that

a short account of the Society may prove of suggestive value in India. The objects to promote which the Guild has been founded are the following:—1. To provide the Public and Teachers generally with the means of forming sound judgments on educational matters, by promoting and facilitating the interchange of thought and co-operation amongst those who are actively engaged or interested in education.—2. To circulate information regarding educational methods and movements in England and elsewhere.—3. To encourage the training of Teachers of all grades.—4. To promote and assist the establishment of Educational Libraries and of Central Meeting-places where school-books and apparatus may be exhibited, and information on educational matters obtained and exchanged. 5. To encourage provision for sickness and old age among Teachers.—6. To promote the establishment of Teachers' Homes and Homes of Rest for invalid and aged Teachers.—7. To compile and publish a list of desirable places in England and elsewhere in which holidays can be passed at a reasonable expense,— 8. To establish a Registry for Teachers.—9. To take such measures as shall lead to the Registration of duly-qualified Teachers of all grades.—10. To promote generally the welfare of Teachers, and to do all such lawful things as are incidental or conducive to the attainment of any of the above objects.

The Guild consists of a Metropolitan Body called the Central Guild, and Local Bodies affiliated to it, called Local Guilds. The Members of the Association consist of all qualified persons placed at their own request and by the authority of the Council upon the Register of the Association; and the persons qualified to be Members are—1. Teachers who agree to promote the objects of the Guild, and who contribute to its funds an Annual Subscription of not less (as the rule stands at present) than five shillings.—2. Teachers who subscribe to any Local Guild and for whom an annual payment of not less (as the rule stands at present) than half-a-crown is made to the Central Guild by the Local Guild with whom they are connected; and, 3. Persons who are not teachers, but who are anxious to promote one or more of the objects of the Guild, and who contribute at least such annual sum to the funds of the Guild as the Council shall from time to time have determined to be the minimum Annual Subscription to the Guild.

A Member may compound for all subscriptions for life by a single payment of £10.

A subscription of ten shillings and upwards per annum, besides constituting membership, entitles a Member to receive free of cost the *Journal of Education*, in which reports of the work of the Guild and of its branches, and all information of a

business character, will be regularly published. No Member whose subscription to the Guild is in arrear is entitled to vote at any meeting, or to hold any office in connection with the Guild.

The Regulations respecting Local Guilds are as follows :

1. Any ten or more persons resident beyond the Metropolitan district, agreeing together to promote the objects of the Guild, may form a Local Guild, and on application be affiliated to the Central Guild, upon such terms and conditions as shall be from time to time determined by the Council; provided that such Local Guild pay to the Central Guild a capitation fee (as the rule at present stands in regard to the Local Guilds already established) of not less than 2s. 6d. per annum on its membership, as a contribution to the expenses of general management. But the connection of any Local Guild with the Central Guild may be severed by the Council on evidence that it is not faithfully carrying out the objects of the Central Guild.—2. Local Guilds affiliated to the Central Guild shall appoint their own committees and officers, generally manage their own affairs, and frame their own rules and by-laws. Local Guilds shall submit to the Council of the Central Guild their Rules and By-laws, and all modifications or alterations from time to time made therein.—3. Local Guilds shall furnish to the Council of the Central Guild Annual Reports of their work. These Reports shall be sent to the Secretary of the Central Guild at least a month before the Annual General Meeting.—4. The Council shall from time to time confer with the Local Guilds as to the means by which the objects of the Guild may be carried out.—5. The Members of Local Guilds will receive through the Local Secretary all the regular publications of the Central Guild, and will in general enjoy all privileges and advantages enjoyed by Members of the Central Guild.

We give the following extracts from the first Annual Report of the Guild :

"The project of a Teachers' Guild was first started at a private meeting of a few Head Mistresses and other Teachers, who had long felt the need, both for themselves and for the public, of some central authority, or corporate union, such as every other profession possesses. The general scheme of the Guild is to promote the welfare and independence of Teachers; and, by means of organisation, to create a closer bond of union among them, based upon the broad lines of agreement which underlie all grades of the profession.—The first public meeting of the Guild was held at the rooms of the Society of Arts, on

Saturday, 23rd February, 1884. The Right Hon. A. J. Mundella, M.P., presided, and speeches were made by him and by other educational leaders, approving of the objects proposed by the Guild. At this meeting a Council was appointed, which has met every month under the presidency of Canon Percival. Sub-committees, appointed by the Council, have met more frequently for the purpose of preparing business and carrying out details.—A list of Holiday Resorts has been published, indicating houses and lodgings in the United Kingdom and abroad, many of which offer exceptionally advantageous terms to members, and all of which can be safely recommended.—A primary object of the Guild being to encourage Thrift and to assist teachers in making provision for themselves, and those dependent on them, against failing health and old age, a paper has been drawn up offering suggestions for making such provision by means of life assurance; and beneficial arrangements, on behalf of Members, have been made with several well-established offices.—A Registry for Teachers has been started in connection with the Guild, and was opened on 1st October last. As the Guild has no intention of making a profit by its Registry, and acts on the equitable principle of charging employers as well as employed, it is enabled to reduce by more than one half the customary fees paid by teachers to private Registry Offices.—The transactions of the Guild are published regularly in the *Journal of Education*, and a special arrangement has been made, under which Members, whose subscription to the Guild amounts to 10s. and upwards, are entitled to have a copy of the *Journal* sent to them monthly, free of charge.—Over 500 educational books have been contributed or purchased to form the nucleus of a Library, to be used in the first instance for reference, and ultimately for circulation. Messrs. Macmillan and other publishers have made liberal donations of books.* The Council hope that members will assist in this useful work, by contributing standard books to the Library.—During the month of March last two Social Meetings of the Guild were held in London. Invitations were issued to Members living within the Metropolitan postal district (numbering about 400), as well as to Vice-presidents, Members of the Governing body, and local correspondents. The first meeting was held at the offices of the Guild, on the 18th March, when a paper was read by Professor Henry Morley, on the subject of 'A Teaching University for London.' The second meeting was held at the rooms of the Society of Arts on the 21st March, at which Miss Beale, of Cheltenham, read a paper on 'The Effects of the London Matriculation on School Teaching.' Both meetings

were well attended, and interesting discussions followed the papers.—The kind services of a number of ladies and gentlemen (whose names appear in an annexed list) have been given as Local Correspondents; the duties undertaken being to represent the Guild in their respective neighbourhoods, distribute papers, answer enquiries, and otherwise make the Guild known, and forward its interests.—The first Local Branch of the Guild was formed at Cheltenham towards the end of last year. Another branch was formed last February at Brighton, at the inaugural meeting, at which Mr. H. Courthope Bowen attended to represent the Central Guild. Several other towns are also proposing to form branches. Considerable enthusiasm has been shown in connection with the branches already formed, and the reports of their growth are very satisfactory. The Council desire to promote the formation of other branches.—The Council are confident that the Guild only requires to be more widely known and understood in order to ensure a large accession to its strength."

There are many other societies in England, of an earlier date than the Teachers' Guild, which promote similar objects; but we mention the Guild on account of its comprehensive character. It suggests more fully than others the numerous advantages that may be secured to teachers through union. In former times, and even not long ago, those engaged in the profession were apt to look on each other mainly as rivals. Now, on the other hand, they have discovered that great mutual benefit can be derived by discussing problems which are common to all, and by putting into a common fund the information which to each one is equally valuable. If those who are interested in the training of children in every town or district were annually to combine for practical purposes, such as those which the Teachers' Guild is found to carry out, an important impulse would be given to sound education, and many a lonely worker would be cheered and encouraged.

INDIAN INTELLIGENCE.

A large and enthusiastic meeting has been held at Bombay in support of an Indian memorial to the late Mr. Fawcett. His deep interest in Indian finance, and his other distinguished services to that Empire, were referred to with deep gratitude by speakers at the meeting. A representative and influential committee was formed to collect funds and determine the form

of the memorial. The Nawab of Jutaghahad has promised to subscribe £100.

Raja Sir T. Madava Row presided lately at a Meeting at Bangalore, when a lecture on "Child Marriage and Widow-Re-marriage," was given by Rev. Mr. Slater. Dewan Bahadur Ragunatha Row'spoko' on the occasion, expressing his decided opinion that the religious works of the Hindus do not sanction child-marriages. Sir Madava Row said that he considered very early marriages to be attended with grave evils. He believed that the *Shastras* are in no way against postponement of marriage. In Travancore, a purely Hindu State, where Hindu custom has been kept unsophisticated, and where there is a very high class of Brahmins, no such early marriages are proclaimed. The girls remain unmarried until they are twenty or twenty-five years of age, and some of them exercise the right to remain unmarried all their lives. Sir Madava suggested as a "practical palliation" that all parents should honestly resolve that there should be no marriages in their families until the girl is more than twelve, and the boy more than sixteen. He also spoke in regard to the re-marriage of Widows, stating that, in his opinion, the *Shastras* do not prohibit it, the authorities commonly quoted against it being inferior in authority to those who permit it. He dwelt on the cruelty of persecuting the parties to a widow-marriage, who act in the honest belief that their act is not contrary to the Hindu religion.

One of the most learned Sanskrit scholars, Pandit Tara Nath Turkavachaspati, died lately at Benares, aged 75. The *Bengalee* gives the following account of the Pandit: "He had a thorough knowledge of Sanskrit literature in all its departments, and made ready use of the vast and varied intellectual stores he possessed. He was for upwards of thirty years a professor in the Calcutta Sanskrit College, where his profound learning, consummate skill as a teacher, deep earnestness, and sympathy and warmth gained for him the heartfelt affection of his pupils. His mastery over the Sanskrit language was wonderful. He could compose Sanskrit verses in the most difficult metres on the spur of the moment with the greatest ease. As a controversialist, very few could cope with him in finding ready weapons to support his position. He is the author of many learned Sanskrit works. His knowledge was encyclopædic, and it was his ambition to use this knowledge for the benefit of his countrymen; and this he successfully accomplished in the *Vachaspatya Encyclopædia*, which he compiled single-handed. It is a noble monument of his literary acquirements. The savants of Europe, who could appreciate the value of his labours, held him in high esteem, and his countrymen

honoured and respected him as a Pandit of profound and rare intellectual powers and knowledge."

We regret to have to record the death, on August 9th, at the age of 18, of Lant-Swaprakash Banerjea, after a year's illness. Some of our readers will recollect that he and his elder brother were brought to England by Miss Carpenter, and returned home after her death. Mr. Sasipada Banerjea has sent us the following notice of his son, from the *Indian Messenger*: "He was 18 years of age at the time of his death. Unlike the average Bengali boy, he was a spirited child, plain and straightforward, open and generous, and full of animal spirits. But he bore his prolonged illness with remarkable patience, and the closing scene of his life was worthy of a boy brought up in the love of God. As the closing moments were drawing near, and the last pangs of death had already commenced, he called his father by his side, and said that the time for separation with his body was come, that he was about to shake off his body. All the members of the household were instantly called to the dying boy's bedside, and all joined in praying to God: The dying boy also joined in the prayer, and repeated several times the words *Dayamaya Dinabundhu* ('Merciful Lord, the friend of the poor sinner'). His breath stopped with the last word of 'Thy will be done.' A few days before his death he disposed of the little sum of money he had, the little gifts of his parents. He distributed his money amongst his brothers and sisters, not forgetting even a very distant poor relative, who is now in need of help. Even in his dying moments he did not forget the Brahmo Samaj. He, poor boy, has left a legacy of Rs. 25 for the improvement of the singing arrangements of the Calcutta congregation of the Sadharan Brahmo Samaj. The legacy is nothing, a child's gift; but the thought that the boy bestowed upon the Samaj in his last moment sets a noble example for many to imitate."

We are glad to be able to announce that Dr. Elizabeth Bielby has been appointed by the Municipal Committee of Lahore to the charge of a Lying-in Hospital, which is to be at once established there. Dr. E. Bielby has already left England to take up her appointment.

On the occasion of the marriage of the Princess Beatrice, the Indian gentlemen resident in London presented a clock and candelabra to Her Royal Highness, with the following letter: "Northbrook Indian Club, 3 Whitehall Gardens, S.W., 22nd July, 1885. To Her Royal Highness Princess Beatrice. Your Royal Highness,—The Indian subjects of Her Most Gracious Majesty, resident in London, beg your acceptance of the accompanying small gift, which they desire to offer not only as a

token of personal esteem to your Royal Highness on the auspicious occasion of your marriage, but as a tribute of loyalty to Her Most Gracious Majesty the Queen, Empress of India, whose devoted subjects they are. They sincerely hope that your Royal Highness may be blessed with all happiness and long life. We beg to remain, your Royal Highness's most dutiful and obedient servants, JAYASINGRAO GHATGE (Regent of Kolapore), M. A. ROGAY, H. D. CAMA."—The following reply was received from General Sir Henry Ponsonby: "Osborne, July 24. Sir,—Princess Beatrice has been extremely gratified by your kind address of congratulation, and has directed me to request that you will convey Her Royal Highness's best thanks to the Indian gentlemen for the beautiful present they have been so good as to send to the Princess. I have the honour to be, Sir, your obedient servant, HENRY F. PONSONBY.—The Regent of Kolapore."

PERSONAL INTELLIGENCE.

Mr. Moungh Htoon Oung, Extra Assistant Commissioner, has returned to Rangoon, after a year's furlough in Europe.

Arrivals.—Mr. and Mrs. Manomohun Ghose, with a son and daughter for education in England, from Calcutta; and, with them, the second son of Mr. Durga Mohan Das and A. K. Ahmed. Mr. Dwarka Nath Banerjee, Government Pleader of the High Court of Allahabad, on a visit to England. Mr. Keshavji S. Budhbhatti, from Kutch, holding the Maharaja Khengharji Scholarship, established by H. H. the Maharaja of Kutch in connection with his installation last November. Mr. Manmohan Lal Agiawala, of the Muir Central College, Gilchrist Scholar of this year, the first holder of the Scholarship from the N.W.P. Mr. Walter Pereira, Solicitor, and late Member of the Municipal Council of Colombo. Mr. Latifur Rahman, from Calcutta.

We acknowledge with thanks: "Hind and Britannia," a Political Picture, by Mr. Ichbaram Surgaram Desai (Editor of the "Gujerati," and author of "Ganga," a Gujarati novel), dedicated to the Marquis of Ripon; also "Observations made by Mr. Sorabsha Dadabhai Munsiffna, of Broach, on a Paper by Mr. N. S. Ginwala read before the East India Association, December 17th, 1884;" and the "Report on Public Instruction in the Madras Presidency for 1883-84."

JOURNAL
OF
THE NATIONAL
INDIAN ASSOCIATION

IN AID OF
SOCIAL PROGRESS AND EDUCATION
IN INDIA.

No. 179.—NOVEMBER, 1885.

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING
AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Superintending the education of Indian students in England.
9. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W. ; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall ; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL, TRENCH & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.



JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 179.

NOVEMBER.

1885.

FEMALE MEDICAL AID TO THE WOMEN OF INDIA.

A meeting was held at the Mansion House, on Oct. 20th, for the purpose of promoting the objects of the National Association for Supplying Female Medical Aid to the Women of India, now being organised by the Countess of Dufferin. The Lord Mayor occupied the chair, and among those present were the Duchess of Marlborough, the Countess of Lytton, Lord Napier of Magdala, Lady Randolph Churchill, Lord and Lady Hobhouse, Lord and Lady Charles Beresford, Lady Edmund Talbot, General Sir Frederick Roberts and Lady Roberts, General Sir Frederick Haines, the Lady Mayoress, Sir Richard Temple, the Dowager Lady Stanley of Alderley, Sir Roper and Lady Lethbridge, Mrs. D. P. Cama, Mr. Thos. H. Thornton, Mrs. Henry Fawcett, Mrs. Garrett Anderson, Miss Manning (Hon. Secretary of the National Indian Association), Sir Charles Turner, Mary Lady Hobart, Mr. Manomohun Ghose, General Maclagan, Sir Guyer and Lady Hunter, Mr. William Digby, Sir Richard and Lady Meade, Professor Monier Williams, Archdeacon Baly, Mr. A. W. Moore, Mr. Wilfrid Blunt and Lady Anne Blunt, Mr. Pedder, Sir Henry Maine, the Rev. C. Voysey, Mr. E. Thornton, C.B., Surgeon-General and Mrs. Balfour, Miss F. Davenport-Hill, Mr. and Mrs. Herbert Cowell, Major-General Sir F. Goldsmid, Mr. D. R. Chichgur, Colonel Yule, C.B., Sir Lewis Pelly,

Dr. W. B. Carpenter, C.B., ~~Mr.~~ Ramasawmy Moodeliar, Sir William Andrew, and ~~General Sir~~ Richard Pollock.

The LORD MAYOR briefly opened the proceedings, and read letters of apology for non-attendance and of sympathy with the objects of the meeting from the Marquis of Hartington, the Earl of Northbrook, the Earl of Lytton, Viscount Cranbrook, Mrs. Fawcett, Miss Florence Nightingale, Sir W. Gull, and Dr. Carpenter. Lord Randolph Churchill, Secretary of State for India, wrote as follows :

"MY DEAR LORD MAYOR,—I greatly regret that, owing to the present pressure of my political engagements, I am quite unable to attend the meeting which, at the instance of Lady Randolph Churchill, your Lordship has been so kind as to summon on the 20th inst., in support of the Countess of Dufferin's Fund for providing native female nurses and midwives for hospital and domestic employment in India. I most cordially approve of the proposals of the National Association for Supplying Female Aid to the Women of India as the best, and, indeed, the only practical means for carrying into the families of the vast body of the Hindoo and Mahomedan population the blessings—which are very real blessings—of our Western medical science. I have great pleasure in enclosing a cheque for £100, as a contribution to Lady Dufferin's Fund, from Lady Randolph Churchill and myself; and I very earnestly trust that under your Lordship's powerful patronage this movement may secure a generous support from British benevolence, and in this way demonstrate to our Indian fellow-subjects that the welfare, health, and comfort of Hindoo and Mahomedan homes are matters of very deep and near concern to the people of the United Kingdom.

"I beg to remain, my dear Lord Mayor,

"Yours very faithfully,

"RANDOLPH S. CHURCHILL."

LORD HORHOUSE was requested by the Chairman to state the subject before the meeting, and he said :

In discussing the propriety of providing women doctors for India, we are luckily free from controversies which have been attended with considerable acrimony in England, for the reason assigned by the Lord Mayor in his opening speech, namely, that the condition of Indian society is such that unless we provide women doctors a large portion of the women

of India must go without doctors at all. In India every practice has a tendency to stiffen into a religion, and the practice which makes them withdraw their women from the eyes of strangers is one that lies very near to their heart and conscience. The same cause makes the abandonment of any existing idea and the acceptance of a new one a very slow process. I am told that one prevailing idea is that sickness is sent as a visitation for sin, and that it is to be met by expiations and incantations and other religious remedies instead of natural ones. Moreover, the Indian people have not yet been imbued with the idea that medical services should be adequately paid. The result is that medical knowledge is at a very low ebb, and that there is an amount of bodily suffering, especially among the women, which it is painful to contemplate,—suffering which need not continue to exist, but which certainly will continue unless an army of women is levied to encounter it.

I should like now to state what has been done both in India and England to remedy the mischief, so that you may see the state of the field on which this scheme of Lady Dufferin's is intended to work. In India, the Presidency of Madras was the first to see the necessity of the case. Some thirty years ago a Medical College was established at Madras for the instruction of midwives and nurses. I have read a statement by a lady who ought to know, that every town in the Presidency, and some towns out of it, have been supplied by that College with midwives, who are maintained by the Municipal Governments. But that is by no means sufficient. It used to be a common opinion that for practice in India a mere smattering of medical science is enough, but it has been found in India as elsewhere that a little learning is a dangerous thing. It is now the received opinion that, in order to make good their footing in Indian society, women doctors must be furnished with the very best education of the day. (Hear, hear.) The Madras authorities accepted that doctrine about ten years ago, when they opened the whole curriculum of medical instruction to women. Considerable success has attended the step, and funds have recently been subscribed for the purpose of establishing hospitals for women. The other Presidency towns, Bombay and Calcutta, were several years later in the field, but they have now taken up the matter, and are following the same course as Madras. They are more

opulent cities than Madras, and in both of them public-spirited ladies and gentlemen have come forward and provided specific funds for the purpose of aiding the movement. The objects aimed at may be classed as follows: First, to attract to India women doctors who have received a first-rate medical education. Secondly, for the purpose of attracting them, to form guarantee funds, which shall secure to them a moderate subsistence for a term of years. Thirdly, to erect hospitals for the reception of women, worked by a staff of female doctors and nurses. Fourthly, to erect dispensaries for the relief of women and children, also worked by female doctors and nurses. Fifthly, to establish scholarships for the encouragement of female medical students, of smaller pecuniary value if the students study in India, and of larger pecuniary value if they study in England. Before quitting the subject of India, I should like to mention that other towns besides the Presidency towns have efficient Medical Colleges, at which nurses and midwives are well educated; but that, as I have before shown, is not sufficient. Some ladies have also been sent out by the zealous Missionary bodies in England and America, who have practised medicine with a considerable amount of skill, though far from possessing a full professional equipment.

Now, as regards England, I do not pretend that what is done here is nearly so important as what is done in India. But it is important too, because it is clear that the pioneers in this work must be English ladies. When I say English, I do not mean to exclude other Europeans or Americans, or any who have received a Western medical education. But we are concerned with England, and therefore I speak of English ladies. The qualifications of those ladies must be, good abilities, good health, a thorough education, and an unusual amount of zeal and enterprise, courage and self-denial, to enable them to live poorly-paid lives of great labour; and it is not altogether easy to find such ladies. The only agency that has been at work in England, so far as I know, for the purpose of providing for this want in India is the National Indian Association, of which I have the honour to be President, though the work of it is done by quite other and far better hands. That is the only reason why I am speaking to you now. A word or two of that Society. It was founded by a well-known philanthropist, Miss Carpenter, and its objects are,

to promote a better knowledge by the Indian and English races of one another, to promote more kindly intercourse between them, and, while studiously keeping apart from all subjects of religious faith, to promote education and social reform in India. Through its officials the Association has collected a great amount of information upon Indian topics, and has had remarkable success in attracting the confidence of the natives of India. Here, then, we found a social reform of great importance, in which accumulated knowledge and established confidence could be of material assistance. Accordingly, the Association flung itself into the work, and has for several years spared no effort to promote it; not by money, I am sorry to say—for of us it may almost literally be said that silver and gold have we none—but by convening meetings on the subject, by introducing it at our own meetings, by speeches and writings—public and private. It was a paper written by Mrs. Hoggan, an active member of our Association, which suggested the movement in Bombay that is working with such vigour. That movement has already led to the establishment in Bombay of two competent doctors, Miss Pechey and Miss Ellaby, with sufficient guarantees of support. And the meeting will be glad to hear that our Association has succeeded in placing another competent doctor, Miss Bielby, with a satisfactory maintenance, in Lahore.

If you will allow me, I should like to tell you a little more about Miss Bielby. She was one of the missionary doctors of whom I spoke just now, and in that character she entered the household of the Maharani of Punnah. She it was who conveyed the pathetic message of the Maharani to the Royal Lady whose heart is never in the wrong place, and whose ears are never closed to the tale of human suffering. I believe she became convinced that the union of the two characters of missionary and doctor impaired her utility as doctor. Accordingly, she separated herself from the Missionary body, joined our neutral Association, obtained a complete medical education, and is now a doctor, pure and simple, in Lahore.

You will not understand me to be saying a word to disparage the noble work of the Missionaries. Two distinct fields are open in India, each large enough to employ all that come to work in it. We have chosen that large region of physical, social, and intellectual interest which are common to all mankind; and seek to work under such conditions that no

Indian gentleman shall be tormented by the underthought that the faith of his female relatives is being disturbed because we bring them other things that they want.

This, then, is the existing state of things on which Lady Dufferin's scheme is brought to bear. She thinks the time has arrived for a more comprehensive organization; but I will read you her own words: "That a large and sustained effort of an unsectarian and national character should be made, to organize and stimulate female medical education, and to provide facilities for the treatment of native women by women." Speaking for myself personally, and for my Association, I agree to that; and I tender all such help as we can give, and what we cannot give I must leave to others to supply.

The ground plan of the Association is one with which we are very familiar in England—a Central Committee, with Branch Committees in important places. And its objects will be found to be the same which I before enumerated as aimed at by the movements in the Presidency towns. Let me briefly run over them once again. To attract to India competent women doctors by adequate guarantees of maintenance; to found hospitals and dispensaries served by women for women; and scholarships for female students. As regards the Government, Lady Dufferin does not ask anything from it but its good will.

I confess that I hope for the time when an effective staff of women doctors will be considered as essential a part of an Indian Local Government as a staff of men doctors is now. But the time is not yet. Much must yet be done by private effort. It is by private effort that the minds of the Indian community must be accustomed to the habit of receiving these ladies into their households, and also to the idea that medical services are worthy of substantial pay. When the social soil has been so prepared, State Institutions may hopefully be planted in it; otherwise they are apt to be mere exotics, which soon decay and wither away.

The case is one in which, having regard to the conditions of Indian society, it is fitting that the impulse shall come from England, and that the first framework of the organization shall be forged by English hands. That nothing effectual can be done without the sympathy and co-operation of the Indian community is certain; but I also feel certain that this object is so excellent in itself, and is being prosecuted in so

good a spirit, that it will have the necessary sympathy and co-operation, and will bring a great boon to the Indian people. (Cheers.)

Sir R. TEMPLE moved the first Resolution, as follows: "That this meeting, having heard a statement of the objects of the National Association for Supplying Female Medical Aid to the Women of India (Countess of Dufferin's Fund), is impressed with the great need which exists for an organization of the kind, and for the immediate commencement of a large and sustained effort to organise and stimulate female medical education in India, and to provide facilities for the treatment of native women by women." He said he would state the main reason why the public were asked to support this benevolent enterprise, while there was already in India a vast amount of medical aid and numerous hospitals and dispensaries were scattered over the length and breadth of the land, which annually succoured millions of persons. This system of medical aid was reckoned by the natives of India as one of the noblest and most blessed monuments of British rule, but its vast benefits were as yet mainly confined to men. It was intended for women as well; but for every woman who was attended either as an in or out patient there were ten men, and the benefits of the system had not yet made themselves felt among one-half of the population. They had excellent provision for medical education in their colleges and schools, and there was hardly a nook or corner of the land where a practitioner of some sort or the other was not to be found. But this vast system of instruction was mainly for men, and the few Indian women instructed were but as drops in the ocean of national ignorance. In European countries, where the medical profession consisted almost entirely of men, women were content to accept the professional attendance of men; but, owing to the ineradicable prejudices of the native population, the same was not the case in India. No doubt it was true that a vast majority of the women worked openly in the fields; but the moment a man rose in life, and got a house and a decent subsistence, he began to seclude the women. The higher he rose in the social scale, the closer did the seclusion become, until in the upper classes of India the seclusion was absolute. The women of India of the upper classes, and to a great extent of the middle classes, constituted that one class of the

population of which he knew very little. Though he had been the executive Governor of 100,000,000 of the natives of India, he had hardly ever met a native Indian lady below the rank of princess—in the latter case her royal functions dispensed her from the female obligation of seclusion. He had often conducted negotiations with Indian ladies of rank, but always with a thick curtain interposed between his fair negotiator and himself, whereby he could hear her voice, but not see her face. His impression was that the native ladies enjoyed fairly good health, although they must be subject to numerous ailments from never getting fresh air or exercise of any kind, and remaining constantly shut up in their prison-houses of palaces. They never took even carriage exercise, and could only walk about in arcades or in secluded gardens with lofty walls; they must, therefore, necessarily be subject to a variety of ailments. Notwithstanding their seclusion, the ladies of India had at all times exercised great influence in their families; and in some native States, on account of their want of education, that influence had been of a most baneful character. Many instances were, however, on record in history of great courage, devotion, and self-sacrifice being shown by Indian women; and there was no reason to doubt that if, by coming in contact with highly-educated English ladies, they could once become enlightened, they would do great things for the cause of humanity in India. (Cheers.)

Mr. WILFRID BLUNT, in seconding the motion, expressed the opinion, that if this movement were properly set on foot and properly carried out, it would receive hearty support from such native philanthropists in India as Mr. Ragunath Rao and Mr. Malabari, and that it would gradually find favour not only with the Hindu but with the Mahomedan community. The Mahomedans all the world over were extremely anxious to extend their knowledge of medical science, and to revive the old learning which distinguished them in former ages, especially with a view to reform and revive their domestic life. He believed that the prejudices in favour of an absolutely secluded life for their women were not so great as was supposed, and he had constantly heard a desire expressed to have some more light shed upon the intellectual capacities of their womankind. This movement would afford medical help to native ladies, and at the same time have an important effect on their social life. It would be necessary at the outset to provide

sufficient remuneration for the English ladies who were to start, and the native ladies who were to carry on the system. Until they could prove their success by curing native women of their ailments, they would have to be supported by voluntary contributions, and subsequently by Government grant. English ladies who engaged in this enterprise must be prepared to treat the native races of India with something more than the ordinary courtesy which was prescribed by medical etiquette—something of the nature of sympathy. It was perhaps difficult for Europeans fully and entirely to sympathise with Orientals; but if they could really show sympathy with an Oriental, they would be met by unbounded confidence. (Hear, hear.) It was especially necessary that ladies should be chosen for this work who had some sympathy and kindness towards races not their own, and for the enterprise to succeed every idea of religious propagandism must be eliminated. He was glad to see that any such idea was especially disavowed. They must all heartily congratulate Lady Dufferin, who had originated this movement in India, and Lady Randolph Churchill, who had brought it forward in London, on the excellence of the work which they were promoting, and he trusted that it would meet with every success.

Mrs. GARRETT ANDERSON, M.D., who supported the resolution, said that for many years she and others had urged the necessity for medical women in India against the views of many who ought to have been acquainted with the facts. Now the necessity was admitted, and they came to the practical question of providing for the want. In nearly every movement there was some main difficulty or danger ahead, and it appeared to her that in this case it was that of too hastily or quickly filling up the gap by incompetent or half-trained people. She should urge that only the best qualified women should be sent out—not only women with a degree, but with qualities enabling them to sympathise with those they went to serve. (Hear, hear.) In order to bridge over the great gulf of race, the lady doctors in India must be able to exercise considerable personal influence, and to make their sympathy felt. She had been credited with expressing the opinion that £300 a year would tempt Englishwomen to enter upon this work in India; her meaning was, that £300 a year was the very least that should be secured to them, in addition to what they might obtain by private practice. Her

belief was that, if reasonable remuneration was offered, there was every prospect of an adequate number of the best medical women being forthcoming.

The Resolution was carried unanimously.

LORD NAPIER OF MAGDALA moved the next Resolution: "That an appeal be made to the public for aid to the Countess of Dufferin's Fund, and that subscription lists be opened in London at the banks of Messrs. Coutts and Co., and Messrs. Dimsdale, Fowler, and Co., for the receipt of donations towards the carrying out of the objects of the National Association." He said that he believed the native ladies were very skilful in the administration of simple medicines; but there was great necessity that they should have skilled medical assistance for serious diseases.

SIR ROGER LETHBRIDGE, in seconding the Resolution, observed that there was no more practical way in which those present could show their sympathy with the suffering and distress that existed in India than by subscribing to this Fund.

The Resolution was agreed to.

SIR FREDERICK ROBERTS, in proposing, "That the best thanks of this meeting be tendered to the Lord Mayor and Lady Mayoress for allowing the claims of the National Association to be ventilated at the Mansion House, and to his Lordship for presiding on the occasion," said that Lady Roberts and he took the greatest interest in this movement. They had been long enough in India to know how much the scheme was required, and how much good it would do among the women of India. It was desirable physically, because skilled advice was almost impossible of attainment to Indian ladies so long as native prejudices remained what they were; and it was desirable morally, for there could be no doubt of the influence that enlightened Englishwomen would have on Indian women. This movement had been kindly received by the Europeans in India, a large number of whom felt the greatest sympathy with the people of India. The feeling had been most cordially reciprocated by many of the chief princes and nobles of India, who had subscribed to the Fund in the most munificent manner. Some native Indians had even expressed to him their belief that the scheme would do much to foster kindly feeling between the two races, and in the end encourage social intercourse between them. Hitherto

steps taken in that direction had not had satisfactory results, owing to the different footing on which the women of the two countries stood; but the admission of lady doctors among the women of India would lessen the physical suffering which they endured, and be instrumental in raising the position and condition of Indian women. (Cheers.)

Sir FREDERICK HAINES seconded the motion, which was unanimously adopted.

The LORD MAYOR briefly returned thanks, and the proceedings terminated.

The Hon. Secretary of the Countess of Dufferin's Fund has sent us the following list of subscriptions, which has since been added to in India and in England. He writes that it has been extremely gratifying to the promoters "to find how warmly the movement has been supported generally by the Press throughout the Indian Empire; and the favourable notice the Association is now meeting in England shows that the object is one which commends itself to those at home." The Hon. Sec. continues as follows: "Branches of the Association have either been formed, or are in course of formation, in Bengal, Bombay, Madras, the Punjab, N.W. Provinces, Central Provinces, Hyderabad, Mysore, and Assam. The rulers of the Native States are coming forward liberally with offers of assistance, and already some have taken steps to put the scheme into execution. Two scholarships have been given by the Rajah of Ruflam to the Medical School at Agra, to train Indian students for his State. The Maharaja of Ulwar is offering two scholarships for competition in his territory, and, in addition, proposes to open a Branch Dispensary, under the management of a duly-qualified Indian woman. At Nagpur, in the Central Provinces, a Native gentleman has come forward to defray the expenses of a Midwifery Class, and generally throughout the country attention has been drawn to the importance of the movement, and the best of methods of carrying it through. The patronage which her Majesty the Queen-Empress has graciously given to the Association has elicited some very marked loyalty among the papers; and the offers of pecuniary assistance now coming from England will have a good effect in helping to strengthen the common interests of English and Indians."

Subscriptions received by the Central Committee of the Countess of Dufferin's Fund up to the 31st August, 1885.

LIFE COUNCILLORS.		Rs.	A.	P.*
H. H. the Maharana of Udaipur, G.C.S.I.	... ..	5,000	0	0
H. H. the Maharajah of Kashmir, G.C.S.I.	... ..	5,000	0	0
LIFE MEMBERS.				
H. E. the Earl of Dufferin, K.P., G.C.S.I., Viceroy of India		500	0	0
H. E. the Countess of Dufferin, C.I.	... ..	500	0	0
H. H. the Rajah of Rutlam (annual subscription for 3 years)		1,000	0	0
H. H. the Maharajah of Ulwar (in addition to giving scholarships in Ulwar)	... ..	4,000	0	0
Lady Aitchison	... ..	500	0	0
The Kunwari Hurnam Singh	... ..	500	0	0
Colonel Minto Elliot, R.A.	... ..	500	0	0
H. H. the Maharajah of Dhar, K.C.S.I., C.I.E.	... ..	1,500	0	0
The Hon'ble T. C. Hope, C.S.I.	... ..	1,000	0	0
ORDINARY MEMBERS.				
Lady Helen Blackwood	... ..	10	0	0
Miss Thynne	... ..	10	0	0
Mrs. E. Constable, Meerut	... ..	15	0	0
Mrs. Colquhoun Grant, Calcutta	... ..	15	0	0
Sorabjee S. Bengalee, Esq., C.I.E., Bombay	... ..	15	0	0
Mrs. Gordon, Simla	... ..	100	0	0
The Nawab Abdool Latcef Khan Bahadur, C.I.E., Calcutta	... ..	20	0	0
The Rev. S. B. Taylor, Calcutta	... ..	50	8	0
PUNJAB BRANCH.				
Entrance Fees of 29 Members	... ..	290	0	0
DONATIONS.				
Major Barrington Foote, R.A., half proceeds of Concert at Barnes Court	... ..	400	0	0
H. H. Sir Charles Aitchison, K.C.S.I.	... ..	20	0	0
Lord Herbrand Russell, A.D.C.	... ..	50	0	0
Mrs. Baynath, Gurgaon, Punjab	... ..	3	0	0
		Rs. ...	20,998	8 0
Credited to Punjab Branch, half Lady Aitchison's subscription	... ..	250	0	0
		Rs. ...	20,748	8 0

Further subscriptions will be published at end of each month.

H. COOPER, A.D.C., *Honorary Secretary.*

VICEROYAL LODGE, SIMLA,

The 2nd September, 1885.

The Lord Mayor has received the following letter from the Countess of Dufferin :

"Simla, Sept. 28th.

"MY LORD,—I have heard through Lord Randolph Churchill that your Lordship has been good enough to call a meeting at the Mansion House in aid of my fund for supplying female medical aid to the women of India. I am very grateful to your Lordship for doing so. I have written to Lord Randolph, giving my views upon the question, and I need only say to your Lordship that I am anxious to keep my scheme quite unsectarian and free from any party feeling whatever. I hope that it will not only be the means of bringing medical relief to many suffering women, but that it will also open out a career to the native women, and will tend to improve the general female education throughout the country.

"I think also that numbers of English lady doctors will find employment in India, as I am in hopes that posts will multiply here very much more quickly than we can find native women ready to fill them, and in fact the most sanguine of us know that it will be many years before the medical schools here can be expected to supply candidates for the larger appointments. I enclose your Lordship a copy of a letter I have received from the high priest of a Hindoo temple, as it may interest friends of the movement to know that its *bona fide* character is understood here, and that the guardians of the national customs of the country recognize the fact, that alleviating the sufferings of the native woman, improving her education, giving her a possible career, and at the same time respecting all her prejudices, is the sole object of our present endeavours.

"I enclose the names of the Central Committee, of which I am the President. Your Lordship will see that a Hindoo and a Mahomedan gentleman are members. I shall be grateful if your Lordship will pay in subscriptions received at the Mansion House to Messrs Coutts and Co., as the Bank of Bengal has made arrangements with them to open an account.

"I have the honour to remain,

"Your Lordship's obedient servant,

"HARRIOT DUFFERIN.

"The Right Hon. the Lord Mayor, M.P."

The enclosures were (1) a letter from the High Priest of the Temple of Baidya Nath, Bengal, stating that the endeavour to provide medical aid to the women of India was an undertaking which deserved the earnest support of every Hindoo who has an attachment for his national customs and manners, and enclosing 100 rupees for the fund; and (2) a list of the committee, which consists, among others, of Sir Jotendro Mohun Tagore and Syud Ahmed Khan Bahadur, of Allyghur.

TRAINING OF NURSES AT SIMLA.

A Nursing Institution is being organised in connection with the Ripon Hospital at Simla, through the exertions of Mrs. Tibert and other ladies, and with the advice of the medical officers of the Hospital. The intention is to appoint a Lady Superintendent of the nursing arrangements, probably at first for the European patients only, who will train European and Eurasian nurses. A second lady, who must be a skilful and certificated midwife, will have charge of the Lying-in Ward of the Hospital, and her work, in addition to attendance on the patients, will include the training of native midwives. The Ripon Hospital contains 12 Beds for European patients, 48 Beds for native patients, and 8 Beds in the Lying-in Ward for native women. It will thus afford facilities, on a manageable scale, for the practical training of qualified women, for whose services in private families the demand must be great, and also for the instruction of the too often inefficient *dhaccs*. A Home is to be built for the accommodation of the Superintendents, for which object, as well as for their salaries, &c., contributions are urgently required. The Institution, though in accordance with one of the objects which the Countess of Dufferin's Association has in view, and having received her personal countenance, is an independent local effort, not supported by Lady Dufferin's Fund. Considerable help has been already obtained at Simla towards the founding of this new Institution; but it has been resolved to make an appeal on its behalf to friends in England. It is hoped that on account of former association with India, or from other grounds of sympathy, many may

be willing to aid in this endeavour, to relieve suffering by the careful and effectual training of nurses, who, as it is well known, are as important as doctors in cases of serious illness. We are requested to state that donations in support of the proposed Nursing Home at Simla will be received, acknowledged, and transmitted to Mrs. Ilbert by

LADY HOBHOUSE,

15 Bruton Street,
London, W.

SUPERINTENDENCE OF STUDENTS.

We are glad to be able to report that the following gentlemen have consented to act as Hon. Agents of the Committee of the National Indian Association, in regard to the organisation for superintending Indian Students in England, to which we referred at length in our *September* number: *Calcutta*, The Hon. Amir Ali and Manomohun Ghose, Esq.; *Bombay*, K. M. Shroff, Esq.; *Madras*, John Adam, Esq., M.A.; *Allahabad*, Kumar Shivanath Sinha. Other appointments will be announced shortly. The circular containing information as to the details of the scheme has been distributed to correspondents in various parts of India, and it is satisfactory to find that the Indian newspapers have in general taken up the plans with approval, and have expressed themselves strongly as to its desirability and probable success. The only article of an unfavourable character which has come to our notice appeared a few weeks ago in the *Englishman*. We will not reply at length to the objections made in that article, some of which would disappear under a careful re-perusal of the circular. But we may remark: (1) That the Committee have not in their previous efforts met with difficulties (as the writer implies they must), on the ground of want of acquaintance with the languages and customs of the Indian students who visit England. Many of the members of the Committee have long resided in India; some are natives of it. (2) That the 150 Indian gentlemen now in England for purposes of business or education do not find it necessary to live in the vicinity of a running stream, or to have other special arrangements to enable them to live according to caste rules; but should any student or student's parent desire such arrange-

ments to be made, the Superintendent will gladly meet his wishes, so far as possible. (3) The *Englishman* objects to the scheme on the ground that it is not purely philanthropic. In regard to this point, we are able to state that other critics have made it a matter for commendation. It must be evident to all who carefully consider the scheme, that if the superintendence is to be thoroughly effective, it cannot be undertaken gratuitously. The fees have been arranged on a most reasonable scale, and we believe that parents in India will prefer that the scheme should rest on an independent basis. It is needless to add that the Association will derive not the slightest pecuniary benefit from the scheme. The Secretary and members of the Committee will continue to work, as heretofore, gratuitously, and add to their present labour by the anxious task of supervising the working of the present scheme. (4) With respect to expenses, the writer in the *Englishman* appears to have misunderstood the statements in the circular. We may explain that the sum of £200 a year is for an "ordinary school education," including, of course, instruction, board and lodging, and personal expenses. It is by no means a preliminary payment for every case, because when professional training is required the school expense drops out of the calculation. The Committee have simply given a general idea as to the cost of education in England. In each case their aim will be to carry out with precision the wishes of the parents or guardians, as well as to gain the confidence of the student. We would add that an initial deposit of £100 to meet unforeseen expenditure is very desirable, to provide for cases of illness requiring prompt return to India, or other accidents or occurrences involving immediate outlay, or delay in making the yearly or half-yearly payments.

PHYSICAL TRAINING FOR INDIA.

The following is in continuation of the lecture by Mr. Muncherjee Framjee Patell on "Physical Education among the Parsees," delivered in connection with the Dnyan Pursanik Society at Bombay:

Many assert that it is not necessary for ordinary gentlemen to be very strong, and such people point out to us many

instances of men who have lived strong and healthy without the help of exercise. It is true that those who have bodily work during the day, such as carpenters, ironsmiths, &c., do not require any exercise during leisure hours; but those who lead a sedentary life, and boys who attend schools, are much in need of exercise. No doubt it happens at times that some men are strong and healthy without exercise; but we know also that some people are very clever without education; such Samsons and Shakespeares are, at any rate, very rare. It may also be mentioned here that as mental education cannot be properly imparted except at school, so physical training cannot be acquired without attending a gymnasium, and all attempts at improving the body by exercising at home are futile; but, of course, as self-culture can do great good after a course at school, so the advantages of exercise can be well kept up by practising at home after a gymnastic course of three or four years.

It is also the opinion of some people that exercise should not be given to the children of very poor parents, who cannot afford to give them good nutrition, or who do not live in healthy localities; for, if the waste occasioned by exercise be not replenished, the body no doubt gets weaker, and there is if anything a disadvantage from exercise. I quite agree with this opinion; but I say that boys of such condition should not be given mental education as well; for good food and good air are more necessary in mental than in physical training; and to educate such boys, without giving them exercise, would be doing them double injury. Many people consider it an act of charity to educate poor boys; but unless they can arrange for their other requirements, the object of charity will scarcely be fulfilled. It is better to educate ten boys completely than fifty in an off-hand way.

In civilised countries various methods are adopted for putting to work different parts of the body, such as swimming, riding, cricket, billiards, polo, football, bicycling, rowing, racing, and gymnastics.

We will first say something about *Gymnastics*. We know of many instances in which the practice of gymnastics during youth—that is, from the age of ten to twenty-five—has had many happy results in the formation of a good constitution and sound health. All young men should, therefore, practise gymnastics for as long a time as possible. There is a difference of opinion as to what exercises are good or bad. Some are advocates of English exercises, and others consider the native exercises invaluable; but, looking at the matter generally, a moderate amount of gymnastic exercise is very useful; for exercise is

beneficial in two ways: first, that the body grows warm, and there is a free circulation of blood; and, secondly, that the parts which undergo work get slowly stronger. The first object can be secured by means of any exercise; but the second object requires that exercise should be so arranged that on the same day all the parts of the body should be brought into play. Generally speaking, the English exercises, such as the horizontal bar and the parallel bars, exercise more the chest and the muscles of the arms than the legs; so that, if to them were added the native *Mulkum* and wrestling, the full benefit of exercise may be obtained. Opinions differ about the advisability or otherwise of encouraging wrestling in a gymnasium. This exercise has a different character from all the rest; for, while almost all the exercises could be performed singly, wrestling necessarily requires two men together; this produces a sort of competition, and the players sometimes do harm to each other, or one of the players gets a fainting-fit after the wrestling is over, owing to exhaustion. But as there are disadvantages of wrestling, so it is also a very useful exercise. It exercises at the same time all the parts of the body, and also brings the mind into play, by reason of the skill required. A good wrestler is also able to defend himself if he chances to encounter a vagabond on a dark night. Wrestling enhances a man's courage; it should, therefore, be encouraged in all gymnasiums, with the necessary precaution that the teacher must be present at the time of wrestling, so as to put a stop to it when deemed necessary.

To realise properly the advantages of a gymnastic course, one must continue it for at least three years. The change in the constitution which a short course produces, disappears with the cessation of exercise; it is, therefore, necessary that everybody should continue exercise for a long time. People in general get tired after a short course, and so the advantages of gymnastics are not marked; but we know of men who have continued exercise for a long time, and who have thereby acquired a splendid constitution, and enjoy remarkably good health.

There is also a difference of opinion as to the place most suited to exercise. The opinion of the *Talimwallahs* of the last generation (men who conducted small private gymnasiums) was that exercise should be performed in a close room, where no air is admitted from outside; they thought that a warm room induced plenty of perspiration, which helped to remove all diseases. The present civilised age discards this idea: for pure air is more necessary when we exercise than when we are at rest; for, when the body grows warm, we breathe in more air.

No doubt it is wrong to expose ourselves to a cold draught after exercising in a hot room; but this should be no reason why open-air exercise should not be resorted to from the commencement. It is, therefore, of importance that those who wish to join a gymnasium, or put their children there, should carefully examine the place; for, according to my opinion, it is better not to exercise at all, than to exercise in a place which does not admit pure air; for injury to health is certain if the poisonous carbonic acid gas which comes out of the mouth, has to be inhaled back. It has been calculated that when at rest we inhale 553 cubic inches of air in a minute, and at the time of exercise 989 inches, or nearly twice the quantity; it is, therefore, plain that exercise in impure air for one hour does the same amount of harm as staying in such a place for two hours would do; in the same way, the advantages of exercising in pure air are also double.

Cricket.—This game being played in the open air, is very beneficial to health; the body receives a moderate amount of exercise, and there is a good deal of excitement. Cricket is so well known among our people that it is scarcely necessary to dwell on it, excepting that, considering the number of players, the grounds are quite insufficient; but I think this difficulty would be overcome if the attention of Government were drawn frequently to the subject. Good as the game is, it is often abused, and this necessitates a word of remonstrance to the players. Nothing is so foolish as to play in the hot noon of the month of May; sickness is inevitable, and yet we very often see cricket matches in those days; for, owing to the heat of the season, vacation is granted at schools, and boys get more time for play than they do at other times. The other fault is that, after the play is over, the players drink water to allay thirst, and eat whatever stale stuff is offered to them in the shape of *Bhujias* (Indian delicacies), &c. In place of this, if they drink milk on the spot, or go home and take their meals, the benefits of the game would be considerably enhanced.

Swimming.—This art is extremely useful, in case of accidents, to save one's own life or that of others. A few months back, while returning from Goa, a steamer came in collision at night-time with a small boat, and upset it; it contained three poor souls, who were thrown into the sea; fortunately, they knew the art of swimming, and were saved. Nobody can boldly affirm that in all his life he will not meet with an accident at sea; it comes when least expected; but what would be the condition, at such a time, of such as ignore the art of swimming? When we think of this, we are surprised at the indifference shown by people for the art, which, in other words, would be

to say, How little value people put on their lives ! But leaving aside the question of saving life, the art is very useful for improving health ; and if we examine this, we shall find that although swimming does not develop the body as gymnastic exercises do, yet there are many other advantages from the exercise of this art. In the first place, all diseases of the skin are removed by swimming in clear water, and particularly in sea water. This art will also prove very beneficial to those who suffer from nervousness and hysterics, and also loss of sleep ; and it will serve to remove from the bodies of corpulent persons all fat which they have accumulated through indolence, but which ultimately leads to serious consequences. As swimming calls forth frequently courage and judgment, it develops these qualities in him who practises it. It also affords plenty of amusement. Looking to all these advantages, it becomes a matter of surprise that in the midst of 48,000 Parsee inhabitants in Bombay there should not be a swimming bath for them ; while there are four baths for the Europeans of Bombay, whose number is only 10,000. This state of things is deplorable. There is, of course, a bath on the Gurjan road, and it is well conducted also ; but it does not supply all our requirements. To build a good swimming-bath and to keep it up does not need millions of rupees, but only a few thousands, which the Parsees of Bombay can well afford to give. The question then arises, why a good bath has not been built as yet. My impression is, that although the Parsees have advanced considerably in Western civilisation, they do not appreciate the value of such things. The taste among our people for European dishes is developing ; brandy has superseded *mowrah* (country liquor) ; the art of using knives and forks is improving ; but the means to remove the *ennui* which the body acquires by reason of sedentary work during day, which our Western brothers employ, are ignored by our people. What gives them advantage over us in working capacity is the existence of institutions like the *gymkhana*, yacht club, &c. Take them away, and the Europeans in ten years will be on a level with us as regards energy for work. We read in English papers that Mr. Gladstone exercises his body by cleaving wood ; many of our people laugh at the idea ; but the great age and the great activity of mind in such advanced years which this eminent person enjoys are largely the result of physical training. That Gladstone would not have lived so long, or possessed unimpaired faculties, without cleaving wood or undergoing any similar bodily exercise, is a fact that should make a thinking man appreciate the importance of exercise. It speaks volumes in its favour.

Rowing.—This exercise has one advantage over all the rest, which is, that it is practised at sea in the purest of pure air. To outsiders, it appears that rowing has a tendency to overstrain the chest; but those who have tried the art know well how easy it is to pull a small boat, and that exercise is obtained only by continuing the practice for a long time. Among our people there is no taste for a sail on the waters; in fact, many shy at the idea, just as an unbroken horse would do when he comes across a pool of water. Many people, the moment they step into a boat, consider themselves half-way to the other world; and if such have on any occasion to go to sea, they become pale, and lose all nerve through fear. To this perhaps may be attributed the absence of captains and seamen among our people. There is at present a rowing club, established by respectable gentlemen five years ago, and it contains about fifteen members; but we ought to have many such clubs, each having fifty instead of fifteen members. To those who refuse themselves the benefit of this exercise, under an impression that it is very expensive, it will be useful to know that the exercise is not so costly as people think; in fact, the club above-mentioned admits respectable gentlemen as members, and the entrance fee is Rs. 50 only, and the expenses of the season about Rs. 25, which expense, considering the advantages of the exercise, is very moderate. Some time ago an attempt was made to establish a yacht club, but the attempt failed for want of support. As we want a yacht club, so also do we want a *gymkhana*. It is better to relieve the body by a little exercise after the sedentary work of the day than to spend the evening in gossiping at clubs. It was once given out that some respectable gentlemen proposed to open a gymnasium, but nothing seems to have come of it; it would be better, however, to bring about the thing by some scheme rather than throw the burden on one individual, which retards the progress of a good object.

Riding.—Although an useful accomplishment, otherwise there is not much in it. As an exercise, however, as it is practised in open air, it helps to keep up good health. Instead of lifeless implements, a living creature is employed in the performance of this exercise, which adds much to the pleasure derivable from it. Except in the trot, there is no work to the rider; in the canter and gallop the horse is exercised, but the rider derives no benefit (?). This exercise calls forth courage and presence of mind; so that those who practise it develop these qualities. As it is an expensive luxury, which everybody cannot afford, there is no use saying a good deal about it. From riding, if we go to the velocipede, the latter exercises the

legs fairly, and is a good vehicle in which to visit the different parts of the town, for those who cannot afford to keep a horse. On horseback or the velocipede, a companion adds a good deal to the amusement.

Polo is a good play to bring to perfection the art of riding; but in the absence of personal experience about it, as well as in regard to football, I will refrain from dilating on the advantages or otherwise; suffice it to say, that both these amusements appear very rough, and should be practised only during the time of youth.

Billiards.—An author has very justly said, that billiards is as beneficial to health as cricket, though the game is not so violent; and as scientific as chess, though not so sedentary. This is true, and the exercise is good for both sexes, and for all times of life; but the way it is practised in Bombay deserves to be deprecated. Public tables afford the amusement, but they frequently induce a habit of betting, drinking, and similar vices, and very often the game is carried on till the small hours of the morning without regard to its baneful effects on health. If, therefore, instead of public tables, such an amusement were enjoyed in clubs and in the houses of private gentlemen, the advantages would remain intact, and the drawbacks would be done away with.

I have mentioned above all the well-known exercises; besides which there are many other ways of developing the body, but it is scarcely necessary here to go into the details of them all. They all serve, not only to develop the limbs, but also to fortify the inner machinery, or correct its faults; that is, remove chronic complaints. There is a course of exercise which, I understand, is practised in Germany, and which is known as *medico-gymnastics*. This course does not require the help of any implements, and the exercises are so very easy that an old man of eighty may go through them with ease. Those who may be anxious to know more about these exercises may read *Home Gymnastics*, by Professor T. J. Hartelius, in which all the motions are described in detail.

The following two examples will amply illustrate to any ordinary observer how the body when worked develops:

The fact of males being stronger than females is accounted for in many ways; and, however true other reasons may be, the fact remains patent that the sexes are brought up in different ways, and that from early age the body of a boy is more exercised than that of a girl; and even at an advanced age a boy undergoes more physical work than a girl in the course of a day. A very small difference is marked in the strength of infants of both sexes; also in the case of males and females of

poor and illiterate people, for the difference in the amount of work which either sex undergoes is also very small. The reverse is the case among civilised and rich people; for the ladies of such condition seldom get any opportunity for work, and although they might consider themselves happy thereby, they neglect it, and thus sow the seeds of short life.

The next example is the difference in the power of the right and left hand. Many things go to prove that at the time of birth both the hands possessed the same strength, but that by reason of greater use the right becomes stronger than the left; the latter, however, under special circumstances, is sometimes put to more work, and gets the better of its neighbour.

ENGLISH STUDENTS AND PHYSICAL EDUCATION.

The subject of physical education is now occupying the serious attention of educational authorities in India. It was considered enough up till late to cram into the heads of Hindu youths a number of subjects, make them pass a few examinations, and finally dub them with a B.A., and send them out into the world as educated men. In fact, a false notion of education has been prevalent in India. The result of the system of education adopted in our Indian Universities is something entirely different from that of the English Universities. The sole end of education as adopted in our schools and Colleges in India is the giving of information; it is not the preparing of the student's mind for further impressions which it will be able to take in, even after the three or four years' University training is over. A true liberal education ought to affect the whole man; it is the drawing forth or cultivation of all the human faculties, bodily and mental.

In English Universities we find that sports form one of the chief features of undergraduate life. To take, for example, Cambridge—one of the typical English Universities—there the various physical and social amusements are as much valued as the advantages offered for a thorough intellectual training. Nothing more surprises a stranger on his first entrance to Cambridge than the tall, stalwart, muscular figures of English students. Regular exercise is the great secret. A Cantab no more thinks of missing his two hours' exercise per diem than he thinks of going without his dinner.

The afternoons are entirely given to sports in a place like Cambridge, the most popular of amusements being boating. Each

College has its own Boating Club, and the new-comers who take to it are taught by the older members of the College. A list is put up on the College screens every day, containing the names of the young men who must be present at the boat-house and receive their "tubbing," as it is called. If any member fails to present himself at the proper time he is fined, and in this way they make even their pleasure a duty. Nothing is more interesting to a visitor than the scene on the Cam which he sees of an afternoon. The tiny river is crowded with boats of all descriptions, rowed by vigorous young Englishmen. Whichever part of the meandering river one looks at, one finds tubs, canoes, funnels and every variety of boats; and the picturesqueness of the scene is heightened by the motley variety of dress worn by the young men, for each College has its coloured uniform, and the boating men are obliged to wear their own costumes when rowing on the river.

Next to boating comes cricketing, which is very popular in summer, while football is the game played in winter. Besides these the undergraduates play tennis, golf, or racquets, and various other games. Those young men who are not inclined for more vigorous exercise sally out in the afternoons for long walks or 'grinds,' as they are called in Cantab parlance.

A Cantab never fails to take his exercise each day one way or another. *Mens sana in corpore sano*—a sound mind is the result of a sound body. These young Englishmen, who pay as much attention to their physical as to their mental development, are they in any way worse off as students? Not the least. Those men who walk twelve miles a day, or row six a day, without being tired in the least, are just as hard working as the German students; and it is these strong, healthy, muscular young men who turn out wranglers and first-class classics.

What a picture does the very mention of the word student bring before our minds, here in India! A study-worn, consumptive-looking individual, fit more to be the inmate of the hospital than the frequenter of the lecture room. The sight is sickening. How many of our students in the Colleges in India give so much as one hour a day to out-door exercise? The University course is one perpetual grinding from the time the student commences his A B C till he becomes dubbed a B.A. No wonder that some of our best students, notwithstanding their brilliant University career, become useless in the end, and utterly unfit for any original work. If there is one lesson which our students in India should learn from English students, it is this—the paying as much attention to their bodily as to their mental development. And the only way to make them feel the necessity of out-door exercise is to compel them to devote at

least an hour each day for sports in the College or school premises. Once made compulsory, the students in time would realise for themselves the great pleasure they derive from outdoor exercise, not to speak of the solid advantages they obtain in the long run, and would, therefore, take to them of their own accord. What becomes of the hundreds of young intelligent men who are sent out year after year by our Universities? The quick perception, the indefatigable inquiry, the intelligent appreciation which are so characteristic of Hindu students and which are so much admired in them—what has been the result of these? It is high time that the Hindu student shows others that he has something more in him than the capacity to get through examinations.

S. SATHIANADHAN, B.A. (Cantab).

From the "Hindu."

REVIEWS.

THE STORY OF NUNCOMAR AND THE IMPEACHMENT OF SIR ELIJAH IMPEY. By SIR JAMES FITZJAMES STEPHEN, K.C.S.I., one of the Judges of the High Court of Justice, Queen's Bench Division. Two vols. (MACMILLAN & Co.)

To nine persons out of ten Impey is probably only known by the portrait of him painted by Macaulay in his essay on Warren Hastings. "No other such judge," says he, "has dishonoured the English ermine since Jefferies drank himself to death in the Tower." Even those who have had the patience to wade through many bulky volumes of Indian history, still believe for the most part in the truth of this legend; for Macaulay's narrative is little more than an embellished version of the story already told many years before in the dry pages of James Mill, and repeated since by other writers. And yet some distrust ought to have been felt in this matter; for, soon after the appearance of Macaulay's article in the *Edinburgh Review* of October, 1841, Charles Macfarlane, who was then writing his *Pictorial History of England and Our Indian Empire*, exposed, with the aid of materials furnished to him by Sir Elijah Impey's son, some of the misrepresentations of James Mill and his followers; and Mr. Impey himself, then an old man, when he found that Macaulay had republished his article in three volumes con-

taining his Critical and Historical Essays, set to work, and brought out in 1846 his *Memoirs of Sir Elijah Impey*. The facts which Mr. Elijah Impey sets forth seem a complete refutation of most of the statements made by Mill and Macaulay; but his narrative is confused, tedious, and inaccurate, and the book has probably found few readers.

Sir James Stephen possesses special qualifications for the task which he has undertaken. Himself an eminent judge, he is in a position to speak authoritatively on the numerous legal questions involved in the controversy. The experience gained by him in India, where he filled for some years the seat in the Governor-General's Council once occupied by Macaulay, has familiarized him with matters on which English writers are not always at home. A personal friend of Macaulay, and an admirer of his genius, he cannot be suspected of any bias against him. His statements are not taken at second-hand from other writers. For perhaps the first time, the whole story has been carefully examined by a laborious reference to the original authorities in the British Museum and the India Office, the State Trials and the Reports of Parliamentary Committees. The result is that Sir Elijah Impey stands honourably acquitted of the atrocious charges brought against him by Macaulay and Mill.

The greater part of the book is taken up with the case of Nuncomar. Only a few salient points in it can be noticed here. Macaulay, after describing the commotion produced in Calcutta by the arrival of the new Councillors appointed under the Regulating Act of 1873, and the position in which Hastings found himself when the government was wrested out of his hands by Clavering, Monson, and Francis, and charges of corruption were brought against him by his old enemy Nuncomar, represents him as determining on putting into action the formidable machinery of the new Supreme Court, the Chief Justice of which, Sir Elijah Impey, had been his schoolfellow. "On a sudden," says Macaulay, "Calcutta was astounded by the news that Nuncomar had been taken up on a charge of felony, committed and thrown into the common gaol. The crime imputed to him was, that six years before he had forged a bond. The ostensible prosecutor was a native. But it was then, and still is, the opinion of everybody, idiots and biographers excepted, that Hastings was the real mover in the business." The author

shows that there is not the slightest evidence in support of this hypothesis, and explains how the prosecution took place when it did. There had been litigation of long standing, in which an imputation of forgery had been cast upon Nuncomar. His antagonist, Mohun Persaud, attorney for Gungabissen, the plaintiff in the suit, decided to prosecute him criminally, and tried to do so many months before the Supreme Court was established, but was unable at that time to get the forged instrument from the Mayor's Court. On the 25th and 30th January, 1875, Mr. Farrer moved, on Mohun Persaud's behalf, for the delivery of the papers, which had then been transferred to the Supreme Court; and, in consequence of some delay, he moved again on the 24th March, 1875, when a peremptory order was made that the Registrar should examine and give up the papers within one month. The month would expire on the 24th April, and almost immediately afterwards—viz, on the 6th May, 1875—we find that Nuncomar was brought before Le Maistre and Hyde, and committed by them on the same day for feloniously uttering a forged writing obligatory, with intent to defraud the executors of Bollakey Doss. But as the charges brought by Nuncomar against Hastings were laid by Francis before the Council on the 11th March, 1875, it is obvious, from a comparison of dates, that the prosecution of Nuncomar for forgery by Mohun Persaud had been contemplated long before those charges were brought, and that it took place in the ordinary way as soon as he was furnished with the documents which were required to enable him to proceed in the matter. It seems strange to find two Puisne Judges of the Supreme Court acting as justices of the peace on this occasion; but this was a duty imposed on them by the Regulating Act. This very case led to a remonstrance on the subject, addressed to the Court of Directors on the 2nd August, 1875, by Le Maistre and Hyde in a letter, in which the following passage occurs: "When the charge of the forgery was exhibited against the Maha Rajah Nuncomar, Mr. Justice Le Maistre happened to be the sitting magistrate. He requested the assistance of Mr. Justice Hyde, who attended with him the whole day upon the examination, which lasted from nine in the morning till near ten at night; when, *no doubt of his guilt remaining in the heart of either of us* upon the evidence on the part of the Crown, a commitment in the usual form was made out."

Macaulay, speaking of the Chief Justice, says that "it is probable that the Governor-General, if he had searched through all the Inns of Court, could not have found an equally serviceable tool." In his account of the trial he describes Nuncomar as "brought before Sir Elijah Impey and a jury composed of Englishmen," in a way which is very misleading, as it leaves out of sight the fact that the other judges—Chambers, Le Maistre, and Hyde—all sat on the trial. The same false impression is produced by his remarks on the refusal to respite Nuncomar. "Impey," he says, "would not hear of mercy or delay. . . . Of Impey's conduct it is impossible to speak too severely. . . . No rational man can doubt that he took this course in order to gratify the Governor-General. . . . It is, therefore, our deliberate opinion that Impey, sitting as a judge, put a man unjustly to death in order to serve a political purpose." If Nuncomar was unjustly put to death, Chambers, Le Maistre, and Hyde were as guilty as Impey; for, in a letter addressed to the Court of Directors on the 2nd August, 1875, which they all signed, they say, "Our judgments have in every instance been unanimous, whatever representations may be made to the contrary."

Sir James Stephen gives an analysis of the evidence adduced at the trial, and prints at full length the summing-up of Impey. "There is," he says, "not a word in this summing-up of which I should have been ashamed had I said it myself, and all my study of the case has not suggested to me a single observation in Nuncomar's favour, which is not noticed by Impey." This is perhaps the most impressive part of the book. Sir James Stephen comes to the conclusion that Nuncomar's trial was perfectly fair, and that Impey's conduct in it was not merely just, but even favourable and indulgent to Nuncomar.

A significant circumstance connected with the trial was the inefficient manner in which the case for the prosecution was conducted. The only competent advocate in Calcutta appears to have been Farrer, who had been originally employed by Mohun Persaud in getting the forged instrument from the Court, but who was afterwards retained to defend Nuncomar. If Hastings and Impey had been at the bottom of the prosecution, they would assuredly have seen the importance of securing Farrer's services. So badly was the case got up that

the judges had to cross-examine the prisoner's witnesses themselves, and to recall the witnesses for the prosecution and further examine them; but even in this matter Impey took no prominent part, most of the questions having been put by Le Maistre and Hyde.

Nuncomar's trial commenced on the 8th June and ended at 4 a.m. on the 16th, during which period the Court sat continuously, the proceedings going on day after day from 8 a.m. until late at night. On the 22nd or 23rd June Farrer moved in arrest of judgment unsuccessfully, and Nuncomar was sentenced to death by the Chief Justice. The execution did not take place until the 5th August. During the greater part of this interval nothing appears to have been done on Nuncomar's behalf, but four addresses were presented to the judges approving of their conduct. Two of these were addressed to Impey personally by the Grand Jury and by the merchants, mariners, and other European residents of Calcutta. The other two were addressed to the judges by the Armenian community and the leading natives of Calcutta and its neighbourhood. At the end of July, Farrer applied to the jury to endeavour to get them to recommend Nuncomar for a respite, but he could only get one of the jurors to sign the paper, and this was the only petition ever presented to the Court. Another petition, dated the 1st August, was indeed prepared by Farrer, addressed by Nuncomar to the Governor-General and Council, asking them to intercede with the judges, but it was never forwarded. On that day Farrer was at a party at Lady Anne Monson's, where he met Clavering, Monson, and Francis. Francis, on the matter being explained to him, approved of the petition being sent in; but Clavering peremptorily refused to make any application in favour of a man who had been found guilty of forgery, and as Monson concurred, the matter dropped. These three men, who had so eagerly taken up the charges brought by Nuncomar against Hastings, and had professed to be his friends, would not move a finger to save him when he lay under sentence of death. The unhappy Nuncomar had already, on the day before Lady Anne Monson's party, written to Francis entreating him to intercede for him, but he made one more supreme effort to save himself. He addressed a petition to the Governor-General and Council, and sent it to Clavering. On the 14th August, nine days after Nuncomar's execution, Clavering

informed the Council that on the 4th August, the day before the execution, "a person came to my house who called himself a servant of Nuncomar, who sent in an open paper to me; as I imagined that the paper might contain some request that I should take some steps to intercede for him, and being resolved not to make any application whatever in his favour, I left the paper on my table till the 6th, which was the day after his execution, when I ordered it to be translated by my interpreter." The petition was then laid before the Council. Nuncomar protested in it that he was innocent, complained that he had been tried by English laws, which were contrary to the customs of the country, and asserted that many English gentlemen had become his enemies, and deeming his destruction necessary to conceal their own actions, had revived an old charge, which had been repeatedly found to be false, against him. Two days afterwards Hastings moved that a copy of this petition should be sent to the judges, as it reflected on their characters, and he was supported by Barwell; but Francis, Monson, and Clavering all opposed this motion. "I consider," said Francis, "the insinuations contained in it against them as wholly unsupported, and of a libellous nature; and if I am not irregular in this place, I shall move that orders should be given to the sheriff to cause the original to be burned publicly by the common hangman." Both Monson and Clavering thought they would be rendering themselves liable to a prosecution for libel if they sent such a paper to the judges. Francis further moved that Nuncomar's address should be expunged from the proceedings of the Board. This was done, and the original petition was burnt by the jailer. All trace of it would thus have been lost, had not Hastings taken the precaution of giving a copy of it, under an oath of secrecy, to Impey. It seems impossible to suppose that Francis, Clavering, and Monson would have acted as they did if they had at this time believed that a judicial murder had been committed, and yet nothing ever transpired afterwards which was not known then.

Macaulay, in describing the excitement which prevailed when Nuncomar was sentenced to be hanged, says that the Mahomedans alone saw "with exultation the fate of the powerful Hindoo, who had attempted to rise by means of the ruin of Mohammed Reza Khan." The Hindoos were filled "with sorrow and dismay." Even the "bulk of the European society"

felt some compassion for him. "Francis and Francis's few English adherents described the Governor-General and the Chief Justice as the worst of murderers. Clavering, it was said, swore that even at the foot of the gallows Nuncomar should be rescued." How little all this accords with the actual facts is sufficiently evident.

The petition already referred to as having been prepared by Farrer for the signature of the jury was presented by Nuncomar's son-in-law, and rejected by the judges. Impey, in a private letter addressed by him three or four years afterwards to Governor Johnstone, calls God to witness that it was his firm intention to have procured the extension of mercy to Nuncomar "in case he should have been convicted, had not the conduct of that unhappy man and of the gentlemen who possessed the powers of government, in my opinion, rendered it absolutely necessary, both in support of the administration of justice and of my own honour, to pursue different measures. The fabrication of new forgeries, the most gross perjuries during the time of his confinement, and even during the course of the trial, was an atrocious aggravation of the original offence. The eyes of the whole country were drawn to it, it was attended by men of all ranks in the service, and the principal natives in and around Calcutta to a considerable distance flocked to it. The grossness of the perjuries and forgeries were much more striking to those who saw the witnesses and heard the *viva voce* examination, than they can be to those who read the trial, gross as even there they appear. No explanation could have made the natives (if the Europeans had inclined to think better of us) understand that the escape from justice, if the sentence had not been carried into execution, had not been occasioned by the artifice of the prisoner; unless, indeed, it had been attributed to corruption or timidity in the judges, or a controlling power in the Governor-General or Council. . . . Had this criminal escaped, no force of argument, no future experience would have prevailed on a single native to believe that the judges had not weighed gold against justice, and that it would ever preponderate. In India it was universally believed that large sums were offered to the judges, and perhaps a rumour of the kind may have reached England. When charges were first exhibited against the Rajah, those who ought to have used their authority to strengthen, employed it to insult and

weaken the administration of justice, to overawe and even threaten the judges. Not only affected public compliments such as never were received by natives of a rank much above his from Europeans were paid to him, but the prison was converted into a *darbar*. Ladies of the first rank condescended to send public condolences. Those who meant to pay court knew they did it more effectually by an attendance at the gaol than at the breakfasts and *levées* of their patrons. Aides-de-camp and secretaries paid daily visits, and publicly repeated assurances of safety and protection. These assurances made too great impression on the unhappy man. They gave him and his dependents a security and insolence ill suited to his circumstances. They gave out the judges dare not execute the sentence. . . . I had the dignity, integrity, independence, and utility of that Court to maintain, which I enthusiastically laboured to make a blessing to the country. To produce that effect I knew it to be absolutely necessary to convince the natives that it was superior to importunity, corruption, influence, fear, or control. I thought I did my duty; and therefore determined to sacrifice my feelings and abide every consequence. . . . I am the more convinced of the rectitude of it as it did not rest on my opinion. Every individual judge thought it necessary."

It is obvious that the judges were placed in a difficult position, and there seems no reason to doubt that they were actuated by conscientious motives in refusing to respite the the prisoner.

Many years afterwards, when Impey was brought before the bar of the House of Commons, it was alleged that Nuncomar was not subject to the law of England in 1770, when his offence was said to have been committed, and that if he was subject to it, the particular statute under which he was tried (25 Geo. II., c. 2) was not in force at Calcutta at the time when the offence was committed, or at the time when the trial took place. Impey's reply was that the criminal law of England, though not in force in Bengal generally, was introduced into Calcutta first in 1726 by a charter granted by George I. to the Mayor's Court, and afterwards (in 1753) by a second charter granted on the surrender of the first. Under these charters, the Governor and certain members of the Council were required to hold Courts of Quarter Sessions, and to try all crimes except high treason. As the statute was

passed in 1729, it was in force in 1770, when Nuncomar's offence was committed. The Regulating Act of 1773 made the Supreme Court a Court of Oyer and Terminer and gaol delivery for the town of Calcutta, the factory of Fort William, and the factories subordinate thereto; while the charter directed that criminal justice was to be administered "in such and the like manner and form, or as nearly as the condition and circumstances of the place and the persons will admit of," as Courts of Oyer and Terminer in England. Chambers was the only one of the judges who doubted, when the question was first raised at the trial, whether the indictment ought to be laid under the statute of George II., which he thought particularly adapted to the local policy of England, where it had been found necessary to make forgery a capital offence, to guard against the falsification of paper currency and credit. He considered that it would be sufficient to regard Bengal, in its then state, as England had been between the fifth Elizabeth and the second George II., and that the indictment should be quashed, and the prosecutor left to prefer a new one on the fifth Elizabeth. This shows that Chambers had no more doubt than the other judges that the English criminal law was in force in Calcutta, although he differed from them as to the applicability of a particular statute. He did not, however, press this view, and there was a case in point the other way. On the 27th February, 1765, Radachurn Metre had been found guilty of perjury, at the Calcutta Quarter Sessions, and sentenced to death. It is true that the sentence in this case had not been carried out; for, on the petition of "the principal black inhabitants," the Governor and Council had respited him, in hopes that this man's condemnation would be "a sufficient example to deter others from the committing of the like offence, which is not held so heinous in their eyes." A free pardon was eventually secured for this man by the Court of Directors. If Macaulay knew, as he apparently did, of the existence of this precedent, he has referred to it in a very disingenuous way. "The law," he says, "which made forgery capital in England was passed without the smallest reference to the state of society in India. It was unknown to the natives of India. It had never been put in execution among them, certainly not for want of delinquents."

Sir James Stephen gives an account of the strange way in which the House of Commons proceeded to inquire into the

charges against Impey. There were six articles, but only the case of Nuncomar was gone into. The articles were first laid on the table. Impey defended himself at the bar of the House on the 4th February, 1788. The evidence was then taken before a Committee on various days, and last of all came the accusation. The question whether Impey should be impeached was debated on the 18th April and the 7th and 9th May, when the motion was rejected by 73 to 55.

R. M. MACDONALD.

(To be continued.)

THE BULWARK OF INDIA.

A FAREWELL TO LONDON; AND THE STORY OF THE SLAVE AND THE NOSERING. Second Edition.

By HAMID ALI KHAN, Barrister-at-Law, M.R.A.S., F.R.Hist.S.

In the pamphlet, entitled *The Bulwark of India*, the aim of the writer is to urge the importance—in regard to which we entirely agree with him—of a cordial personal understanding between Englishmen in India and the Indians among whom they live. He says that “no Government, however powerful and strong, can safely endure for any considerable time unless it be based on the affections of its subjects;” and he shows that the friendly relations which are so much to be desired must spring out of the feelings that influence the individuals composing each race. The subject, as is acknowledged in the Preface, is complicated, and needs delicate handling, but Mr. Hamid Ali Khan has tried to deal with it fairly, and his pamphlet is a useful contribution on the subject; partly as showing the impression made on the mind of a Mahomedan, who can appreciate the merits of Englishmen, of the present state of social intercourse in India. He allows that the restrictions of Hindu caste, and a certain holding back on the part of his countrymen, and also the *Purdah* system, present obstacles which it is difficult to get over. But, on the other hand, he pleads that difference of customs need not be so great a bar as it is. People can hold intercourse of a very pleasant kind, as the writer asserts, without taking meals together. Besides, there are many Indians who feel no difficulty in partaking of food with those of another nationality, and who would willingly respond to cordiality on the part of Englishmen. The initiative must

naturally come from the latter; and anyone who repels by a supercilious demeanour loses an opportunity of cementing kindly and loyal bonds, to the great detriment of the reciprocal relations of the two countries. English ladies in India can largely help to promote sympathy and mutual comprehension; and though the matter is one that cannot be easily placed on a satisfactory footing, every Englishman and Englishwoman in India can do something towards this end.

We have received the following account of a successful attempt to bring together neighbours on a plan that succeeds in England. No doubt somewhat similar meetings take place elsewhere than at Aligarh. We have had occasion to mention several that have been held at Madras and at other places. But many combined endeavours are needed in order to lessen the distance which at present separates those of different races in India; and many such efforts will be made when once all our countrymen who go to the East realise that it is a point of pleasurable duty to make acquaintanceships and to form friendships, as many have already done, with the inhabitants of the land in which they temporarily live.

"A pleasant experiment in social intercourse between Natives of India and Anglo-Indians was made at Aligarh on September 11th, in the institution of the English entertainment of Penny Readings. The idea originated with Mr. Syed Mahmood, late officiating High Court Judge, who read two selections. Three English gentlemen, Mr. Mahmood, and three students of the Mahomedan College, filled up the programme. The audience consisted of the ladies and gentlemen of the station and the students of the College. During the evening there was an interval for refreshment and conversation. It was admitted on all hands to be a great success. One of the greatest wants of India is a social platform on which Englishmen and Native gentlemen can meet and enjoy each other's society. At present they meet, as a rule, only in an official way, and there is very little opportunity for Englishmen of really getting to know the best class of Native gentlemen. They on their side are reserved, and dislike pushing themselves forward unless they feel sure they are wanted; so that the Englishman is apt to form his opinions of the people from an acquaintance only with the lowest classes. There can be little doubt that, if

Indian life offered more opportunities of social intercourse between Englishmen and Indians, a great improvement in their mutual relations would ensue."

Mr. Hamid Ali's *Farewell to London* records his regret at leaving England after a rather lengthened stay. It is well printed, and the book is dedicated to his father, Hakeem Amjad Ali Khan, to whom he expresses his filial gratitude for his encouragement and liberal aid. In the appendix he explains one form of a Persian stanza—a subject that he entered on more fully in our *Journal* two years ago. He has a considerable power of expression in English verse.

We may add, that on October 3rd a farewell dinner was given to Mr. Hamid Ali Khan, on his departure from England, by his Hindu friends in London from the N.W.P., Mr. Piyare Lal in the chair. This meeting gives proof of the popularity and freedom from prejudice of Mr. Hamid Ali, who has made friends not only among his own community, but among Englishmen and Hindus during his stay in England.

THE BOMBAY NATIVE PORTUGUESE COMMUNITY. By PHILIP R. VALLADARES. Bombay, 1885.

This pamphlet is written by a Student of St. Xavier's College, Bombay, with the object of urging on his community the importance of making a strenuous effort to raise themselves by education and by reforms of social customs into a better position than they at present hold. The Native Portuguese who live at Bombay are the descendants of the Portuguese who became British subjects when that city was ceded to England as a part of the dowry of Catherine of Portugal in 1661. They are described as "a respectable, peaceful, and loyal class," and are not to be confused with the Goanese Christians, who are still Portuguese subjects, and seem to be generally of a lower grade than those we are referring to.

The Native Portuguese appear, however, to receive usually a mere superficial education, and to be inclined to extravagance in dress and family ceremonies. The young people are made conceited by such education as they do obtain, and show disrespect to their elders. Early marriages are said to be one serious cause of misery. The writer does not spare

his community, and, among other faults, dwells on the envy, suspicion, and jealousy which characterise many of its members, and which hinder them from unity for the common good. In regard to this, he recommends to them the following "consideration" from Epictetus :

"Does a man reproach thee for being proud or ill-natured, envious or conceited, ignorant or detracting? Consider with thyself whether his reproaches are true. If they are not, consider that thou art not the person whom he reproaches, but that he reviles an imaginary being, and perhaps loves what thou really art, though he hates what thou appearest to be. If his reproaches are true, if thou art the envious, ill-natured man he takes thee for, give thyself another turn, become mild, affable, and obliging, and his reproaches may indeed continue, but thou art no longer the person whom he reproaches."

It is suggested in the pamphlet that friendly meetings should be organised, for discussion of matters concerning the welfare of the community, which meetings would help to raise the tone of the younger men, who too often pass their time in drinking and frivolity.

The writer would have done well to get his essay revised before publication, as the English is often defective. He seems to be animated by a real desire that his people should regain the more honoured position which they formerly held, and he sees truly that the source of improvement lies in their own endeavours. We believe, however, that there are many distinguished exceptions at Bombay among the Native Portuguese in regard to learning and professional success; and it may be that Mr. Valladares has generalised too much from limited opportunities.

NOTES OF A TRIP TO A MALAY STATE.

On the Malay Peninsula, immediately to the North of the British possession known as Province Wellesley, is the country of the Raja of Kedah (spelt Quedah in the maps). To this state the Island of Penang and the Province Wellesley originally belonged, and the British Government pay the Raja 10,000 dollars a year in consideration of their cession. Some sixty or seventy years ago we allowed Kedah

to be attacked and conquered by Siam, although we were under treaty engagements with it; and it is now tributary to Siam, but ruled by its own princes. It is a fine country, and its princes are, perhaps, the noblest of the Malay families.

During a recent stay at Penang, I and three others obtained a passage on a large Government steam-launch, going on official business to visit this interesting state. We started late one night, and early the next morning entered a broad river, and about an hour's steaming brought us to a small town, at the wharves of which several small craft were lying. On landing, we were received by the Raja's brother, a charming youth, and a middle-aged man, who seemed to be a sort of factotum, and were driven in comfortable carriages for four miles along an excellent road, bordered with many fine houses and gardens, to a beautiful large house, on a slight elevation, surrounded by gardens and tanks, and handsomely furnished. Here we were supplied with every comfort, and well fed, with the assistance of a capital cook. The view from the house was an extensive one over rich rice-plains, with hills and mountains in the distance. It being the *Ramadhan*, or fast month, but little business could be done; so, finding that the famous limestone caves, of which we had heard so much, were within practicable distance, we determined, if the means were available, to visit them; and after a good breakfast, we mounted elephants, and set forth. "Elephant travelling is not so fatiguing as I expected, and would be tolerable, with a little contrivance for comfort in the howdahs. It was rather tedious work wading through the paddy-fields (not yet planted), streams, and marshes; but about an hour and a half brought us to the foot of an isolated ridge of limestone, probably four or five hundred feet high, rising abruptly from the plain. The *Mahout* of the elephant on which I rode, when we approached the hill, exclaimed, in Malay, "Beautiful! beautiful!" two or three times. He said he had never been at the place before. The sides of the hill appeared to be, for the most part, perpendicular, but broken into ledges, on which grow splendid trees, which, at a distance, appeared a rich forest.

Having collected a party of villagers to accompany us, with materials for lighting our way through the caverns, we commenced the ascent, clambering over broken rocks and tree-roots and trying our powers pretty severely ere we

reached a resting-place. This was a ledge, enclosed with an amphitheatre of gigantic walls of rock. Near the mouth of a low cave a large slab projected edgewise from the rock, which, when struck, emitted the rich, deep tones of a large gong. The Malays telling us, for our encouragement, that we were not half-way yet, we made a fresh start. Our path, at first down hill, soon commenced to ascend. Arriving at the caves, we found them of immense extent and very lofty, often swelling out into most imposing halls, adorned with the most fantastic forms in stalactite and stalagmite. In one splendid chamber there was the semblance of a battered Egyptian frieze. After a long and toilsome walk, rendered more difficult by the slipperiness of the rock, on turning a corner, a glimpse of daylight appeared, and a few steps farther a most exquisite effect met our enraptured gaze. Facing us, and at some elevation, was a large opening, elegantly fringed with stalactites. The opening showed a small ledge, and though the sky was hidden by trees and rocks, a faint yellow glow of sunlight found its way through. At one side of the ledge was a large grey rock bearing the distinct semblance of a colossal figure which to our imagination represented a venerable ancient monarch, standing in profile towards us, with majestic features, flowing hair and beard, and voluminous robes. This figure, and other fragments of rock, were fringed here and there with green herbage, which, combined with the yellowish light, gave a charming effect. It seems a shame to say so, but the whole thing inevitably suggested a transformation scene in a pantomime. The delicacy of the effect, however, could hardly be artificially produced. Between the spot on which we stood and this opening was a pit leading to another cave, which we were told was finer than any we had seen. To this the youngest of the party descended with the help of a rope, and declared that he was richly repaid by the wonders he saw: among others, a group resembling a native marriage feast, the bride in a chair, and her friends grouped around. We returned as we came, and were pretty well "dead-beat" ere we reached "home."

The next day, after breakfast, our two native friends brought us two carriages, and took us to an extensive fruit plantation, about five miles distant, beautifully situated, a range of hills forming the background. On our return we drove towards the town, had an interview with the young

Raja, traversed the little town, which is well laid out, and inhabited chiefly by Chinese, of which enterprising people there are said to be 10,000 in the state; then visited the Raja's uncle, and after dinner, in which we were joined by our native friends (the fast being kept only from sunrise to sunset), embarked on the launch, with cordial farewells from our friends, who accompanied us on board. The young Prince, who is said to be only fifteen years of age, though he looks older, is a most attractive youth, with the modesty and dignity of a true gentleman. This, in fact, may be said of all the princes of the family. He speaks English a little, and is very anxious to learn more. One of our party was asked to look out for a tutor for him. I should mention that, adjoining the Raja's palace, there is a good Court-house and Guard-house, with a small guard of Punjabis. Behind the Court-house is a room used for festivities, in which is a piano, which we were told is played on by the bandmaster; for there is a band in the Raja's service.

On our return voyage we stuck for four hours on a sandbank at the mouth of the river. Fortunately, the weather was pretty calm, and we returned to Penang in safety, greatly pleased with our trip.

A. KNIGHT.

Singapore.

THE PROGRESSIVE ELEMENT OF INDIAN SOCIETY.

Every force has its centre from which it works all around. Social progress is a force, and has its centre somewhere in society. Some think that in India, the chiefs and the wealthy form its centre; hence, there are now and then attempts made to enlarge their power in the administration of the country. In purely social matters, they are always allowed to play a very prominent part. Now, I think that this trust in the chiefs and the wealthy is often misplaced. It has given power to those who cannot use it, and shut out those from any active share in the management of their affairs who might have used it better. The chiefs and the wealthy and the Nawabs, brought up in habits and ideas which jar with the spirit of the age, are by no means safe persons to be trusted with any very great power in the management of political and social affairs: they are not the progressive element of Indian society. The young generation, brought up in the modern ideas of progress—or

rather that portion of the young generation which has been educated in European countries, and after three or four years' stay in the West has imbibed the ideas of modern civilisation—is the progressive element of Indian society; it alone represents the centre of a mighty force, ever increasing, ever expanding, modifying and transforming—slowly, no doubt, but always steadily—the ideas and the institutions of the past. Perhaps some may consider all this as merely a plebeian spite against the patricians and their power; but I feel it a duty to state my conviction that the chiefs and the wealthy, as a rule, are the most backward people in India. On the other hand, it is my firm belief, a belief which is a constant solace to me in moments of despair, that if India is ever to be raised—as raised it certainly will be—in the scale of civilisation, it must be through the efforts and exertions, ever failing but ever renewed, of the English-educated young men—young men whose minds will be enlarged by the study of western learning and science, and whose patriotic emotions will be ignited by contact with the deep-rooted national spirit which marks the present nations of Europe. My strongest hopes lie in that portion of the young generation—small and insignificant, no doubt—which receives its training in European countries; and in the following pages I shall say a few words about this class of Indian youths.

What good can England-visiting youths do to India? They are a mere handful, and how can they influence 250,000,000 people? Most of these young men, by crossing the ocean, are looked upon as heretics, and they thus lose a considerable amount of influence over their society. It is objected, that by staying in England for three or four years, they begin to like English dress, English manners and customs, and to dislike their own ways of living. They are accused, too, of becoming indifferent to their religion. These are the charges brought against England-visiting youths. But there is a more rational question asked with regard to the usefulness of coming over to England for the purposes of study. It is urged that we have in India colleges and schools where we can receive English education; that education is twenty times cheaper in India than it is in England; that those who have never been to England, who have not even so much as learnt the English alphabet, yet occupy very high governmental posts, and are in every way better off than most of those who have returned to India after spending thousands in a foreign land. Under such circumstances, what is the good of coming to England, and suffering all the hardships and discomforts of a long voyage and a long stay in a strange and distant land? I shall try to reply briefly to these objections.

True that they are only a handful, these Indian youths who come over to England for the purposes of study; true also that, their number being very small, they do not often prevail against the sentiments of their society. They are looked upon as heretics; everywhere the finger of scorn is pointed at them; and they are thus a source of misery and trouble to others as well as to themselves. But this state of things will not last long. The time is fast approaching, and we are already beginning to "scent the morning air," when the number of England-visiting youths will have considerably increased. We may be sure that their present unhappy position is the precursor of a happier state of things. It is true that Indian youths do adopt English dress and manners in this country, and certainly I should think it a mere waste of time and money on the part of these youths if they did not do so. Of course, every good thing can be carried to extremes; but to say, that because there is a danger of its being carried to extremes, therefore it ought to be avoided altogether, is absurd. In fact, I think that even the luxurious habits which are formed in some of our young men, during their sojourn in England, serve a very important purpose in the economy of Nature. Such young men having lived for a certain number of years in England in the midst of luxury, and returning to their country, with their tastes refined and their habits softened and improved by the humanizing influence of modern life, can never live in India in the same primitive way as they used to do before; and thus they have to work hard to make their way in life, to acquire some wealth, in order to be able to live the more in a European way. Thus their acquired habits become to them a stimulus for work. They, by contact with a superior civilisation, are made conscious of new wants—wants, to which those who have never felt them are always unjust—wants which have become the necessities of life. Under such circumstances, our young men are obliged to work and to struggle. They have not been simply gratifying their selfish aim; they have done something more: they have helped to raise—unconsciously, no doubt—the tone of their society, by setting before it examples of cleanliness, of refinement, and of good taste. No doubt, there may be cited many instances of ruinous luxury and vice; but, making allowance for these aberrations, we shall find that the march of events is tending towards the general good. By these remarks I do not mean to encourage what is wrong; but I think that if some young men during their stay in England acquire extravagant habits, which are by no means good habits, we must rest assured that such cases are the exceptions and not the rule, and that in the sum of things the good outweighs the evil.

Again, when it is said that the effect of coming over to England is to become irreligious, we ought to beware of those from whom such outcries come. They are the interested party : those who do not want to be disturbed in the repose of prejudice, who do not want to be dragged out of their cloud-castles, in order to welcome new light. It is true that England sweeps away many superstitions from the minds of young students, and what were the good of their coming to England if it were not so ?

Now, I shall say one word to those who think that England and India have equal facilities with regard to education for all practical purposes ; that the advantage, if any, is on the side of India ; and that, therefore, it is useless to send young men, for the purpose of study, to England. I admit that, for ordinary purposes, the education available in India is as good as that obtained in England, perhaps better. But there is another point of view from which we may examine this question.

To most of my countrymen, with the exception of a few narrow-minded persons who can never look beyond the sordid veil of self, there must have come moments when they must have thought about the condition of their people ; when they must have felt, if even for a short time, that besides self-regarding duties, they had some other and better things to do in this world : that they had to improve their society, to reform its abuses, and to elevate it in the scale of humanity. And here we may at once ask ourselves, "How can we best discharge this duty ? How can we improve the state of our society ? How can we raise our people to the level of the civilised nations of the world ?" I would answer this question in the following way :

In my opinion, the three essential elements in the advancement of India are : (1) A perfect and genuine sympathy and good-will between the English and the Indians. (2) The adaptation of the many ideas and institutions of the West to the acquirements of our country. (3) The combined and well-directed energy of the Indians.—One element is the promotion of friendly feelings between the English and the Indians. The existence of sympathy and good-will between the Government and the subjects is always one of the chief sources of national strength ; and it is more so, especially, when the ruling class belongs to a highly superior type of civilisation. It is both a duty and privilege for us to promote friendly relations between the English and the Indians. It is a duty, because we owe much to our rulers, for which we ought always to be thankful to them ; it is a policy, if some cannot be moved by higher considerations, to please those, and to be friendly to those who, at this time of our infirm and unstable state, possess over us an

enormous power for good or ill. It is the opinion of all thoughtful Indians and Englishmen that, both for the stability of the British Empire and the welfare of India, the existence of sympathetic and friendly ties between the two races is the one thing needful.—The second element necessary for the advancement of India is the introduction, in modified form, of European ideas and institutions into the Indian society. Without siding with those who believe in the infallible wisdom of the Past, or with those who are enraptured with the faultless splendour of the Present, I think I may safely say, at least in the case of India, that a third hypothesis is possible. It is that the conditions of life in India are quite altered now; and for the maintenance of social as well as individual life, past ideas and institutions are efficient no longer. There is a great deal, no doubt, in our heritage of the past which cannot be safely given up; but there is also a great deal which the sooner it is given up the better. And the place left vacant by habits and ideas which we cast away day by day, as we cast away the worn-out atoms of our physical frame, must be filled by the habits and ideas of the West. Only the new ideas and institutions should be introduced under some modified forms, to suit the altered conditions of life. Whatever the disparagers of modern civilisation may say, certain it is that the well-being of India lies in renouncing the habit of dwelling sentimentally over the unreturning past, and in humbly and quietly and steadfastly entering in at the narrow gate of the West, which leads us to a much higher and better life than our own.—Thirdly, we all know that without an organic unity in the different and various activities of the people, national life is impossible; and without national life, without an harmonious thrill and throb of sympathy among the people in questions of national interest, no society can act with coherence for a long time. In India, which is split up into so many sects and classes, there is a great lack of such unity. There is force enough, and energy enough, and zeal enough, in India; but the people have no fixed direction in which to move—no definite channel through which to discharge themselves. Our zeal and energy and patriotism are spent in most foolish ways. At present they, perhaps, do more harm than good. Combined and turned to proper directions, such impulses or efforts would at once change the whole complexion of Indian society.

Now, I am prepared to say that England helps us, in a large measure, in acquiring the three elements essential to our social progress. We shall again take these three elements one by one:

(1) The promotion of friendly feelings between the two races. The Indian youths who come over to England for the

purposes of study have ample opportunity to acquire the knowledge of English life, of English manners and customs, of the temperament, and the good and bad tendencies of the English people. Here, they have the opportunity of moving in various grades of English society, which, with the exception of a favoured few, is denied to Indians at home. Now, this is not a small advantage. If this alone were the good of coming to England, it would be well worth trying; for Carlyle has said somewhere, that every quarrel is at bottom a *misunderstanding*; and it is an undeniable fact that the coldness, if not always the bitterness, which exists between the English and the Indians is the consequence of that ignorance under which each labours with regard to the other. There is want of sympathy because we do not understand each other, or, what is worse, we *misunderstand* each other; hence the occasional outbursts of scorn and indignation from both sides. It is necessary that something should be done to bring about more satisfactory relations between the Indians and the English; and the best thing that the Indians can do to bridge the gulf which separates the two races is to send young men to England for purposes of study, and for acquiring a knowledge of English life. Now and then, we find the even tenor of British rule in India disturbed by external and internal complications. In both cases, a large number of young men brought up in the ideas of Western people, in the midst of one of the most civilised societies, can alone form a safe and powerful backbone of the Indian society from a political point of view. They will be a source of safety and strength to the British nation, by discharging the double office, first, as the advocates and interpreters of the real wants of their people to the Government; and, secondly, as the loyal servants of the State, fostering in the minds of their countrymen sentiments of affection, loyalty and gratitude towards a nation which—with all its faults and failings, with all the shadows resting upon the otherwise bright picture of its career in the East—has proved itself most fitted to rule a foreign nation. This I consider a most important office, and all honour to those who can discharge it faithfully.

(2) Young men, coming over to this country, not only get the opportunity of acquiring a knowledge of English life, but also of studying European ideas and institutions—a study of paramount importance to those who want to reform Indian society. Take any institution—political, social, or religious—and we shall find that it can not be studied anywhere better than in England. Take, for instance, Politics. English politics are of the very highest type, and for a long time to come they will serve only as an ideal to our Indian politicians. But still

a thorough study of the ideal is of great help to us in dealing with the practical. Leaving other things, let us take our political institution—the Press. A free press is one of the most unequivocal symbols of civilisation; and where can we study its operations better than in England? In the newspapers here everybody finds an arena for expressing his thoughts freely and fearlessly, and it is thus the progress of ideas is effected. Tolerance is at once the parent and the child of free discussion, and is one of the most essential elements in a healthy political constitution. In India there is a great need of tolerance. For a long time forces have been at work which have stamped Indian society with the worst form of intolerance ever beheld under the sun. But under the plastic touch of Western civilisation, the aspect of the land has greatly changed, and there has grown up, as if by a miracle, a free journalism in Indian society. And I am not surprised if now and then the liberty of speech degenerates into most objectionable license. Now, to raise the tone of Indian journalism, to keep it within the strict bounds of decency and justice, a thorough study of English journalism is most needful. Take another instance—Education. We all understand the uses of education. We all know that more than half the evils of our people are the fruit of their ignorance. But few of us know, and perhaps fewer still care to know, what right education means. To most people it means only a knowledge of the three R's, which very often leads, as somebody has very humorously remarked, to the fourth R of Rascaldom. Now, this is not education. Right education means the unfolding of a child's intellectual and moral faculties in their natural order; it means fitting him for all the purposes of life for *complete living*. Where can we find such education? In England. From Kindergarten Schools, up to High Schools, Colleges, and Universities, we may study the processes of a scientific system of education. The Kindergarten system in itself is one of the most interesting subjects of study; and I think nobody can study it without at once feeling a most pressing need of this system in India. Compare an Indian child of six years old—unable to articulate even ordinary words properly—now playing in dirt, now pale with the fear of being beaten by the silly mamma for having soiled his dress—with a Kindergarten school-boy of the same age—neat and bright in appearance, quite sharp in doing little sums of addition and subtraction, passing his time in useful and healthy plays, in drawing pictures of trees and animals, and the like. Alas! there can be no comparison between the two. To study these different educational institutions, with the view of fostering in Indian society sounder notions than are in vogue at present

on the subject of education, is not a mean task, and no effort or sacrifice is too great which fits us for performing this task properly. Another thing which our people lack very much is public spirit. They lack public spirit, because they have never yet felt the pulsations of national life. They have never yet been trained into the habits of co-operation; hence they are incapable of doing any great thing for themselves; hence their aversion to commerce, and their indifference towards every public movement; hence also the desire that everything should be done *for* them by the Government, and nothing *by* them. Now, where can we study the workings of public spirit and co-operation better than in England? The commerce of England is the fruit of co-operation. The very existence of such an overwrought society as the English depends upon a highly complex co-operation. In India, when anybody wants to do any work of public good, he wants to do it singlehanded, that all the glory and fame may be his, and no other's. To ask the help of others in works of charity is considered a disgraceful thing; and hence it is that, as few can accomplish any great thing for public good singlehanded, few things are done by them. Those who cannot do the whole, never like to do a part. What would become of the Charity Organisation Societies, of Workers' Associations, of the Homes for Orphans, &c., if this were the sentiment of the English people? Besides this, these English institutions teach us another lesson. It is this: how much is done by the people, how little by the Government! Efficiency comes by practice, and it is simply by always trying to do their work that the English have become able to do it properly. Indian society must undergo the same discipline, in order to be able to manage its affairs well.

There is another point, most important in all its bearings upon our social matters—the treatment of women. I quite agree with the remark that the chief test of the civilisation of a people lies in its treatment of women. The narrator of the present condition of women in India can a *tale unfold* which would harrow the soul and freeze the blood of every civilised man. But I shall not say one word about this subject here. The miseries of forced widowhood, the enormities of early marriages, are but too well known. It is well known, that marvellous tragedy of existence which is carried on in Indian Zenanas. What I want to say here is, that though our young men, brought up in English ideas, have begun to feel the injustice of the position and the treatment assigned to women, yet they can never realise the incalculable good which the equality of the sexes does to human society, unless they see what they hold as mere theories practised in every-day

life by a certain portion of the human race. To know a truth is one thing, and to see it realised in practice is another; and on this score the study of European or English society is of immense advantage. To live for three or four years in a society in which men and women meet, not as *masters* and *slaves*, but as friends and companions—in which feminine culture adds grace and beauty to the lives of men; to live in a society, in which the prosaic hours of hard work are relieved by the companionship of a sweet and educated wife, or sister, or mother, is the most necessary discipline required by our Indian youths, in order to be able to shake off their old notions, and to look upon an accomplished womanhood as the salt of human society which preserves it from moral decay: to think that woman is not simply

“A lovely apparition sent
To be a moment's ornament,”

but that she is our equal and companion, the sharer of our joys, and our consoler in moments of grief—the nourisher of our purest affections, and a brightening influence, when all is dark and dreary around us, “with something of an angel light.” There is a very pernicious notion prevalent in India, that a free intercourse between the sexes leads to immorality. I confess that, before I came to England, I believed there was a grain of truth in this notion. But now I believe no such thing. My own impression is, that the chief safety-valve of public and private morality is the free intercourse between the sexes. The India of a far-off long ago enjoyed this blessing, and the India of a distant future will enjoy it again!

(3) The third element of our social progress is the combined and well-directed energy and zeal of our people. Men are beginning to feel that, besides self-interests, there are national interests also, and this is a happy omen for the country. The advancement of India depends to a considerable extent upon the right use of our zeal and energy; and who can make a better use of these than the young men, whose experience of public movements, by their stay in this country, will have been considerably enlarged, and who, after distinguishing themselves in their different branches of study, may well be expected to be very successful members of their society? Of course, there will always be exceptional cases of failure; but even here we ought to be very careful as to what the people generally mean by a failure. To be unsuccessful in one's profession, or in getting a good post, is not always a failure. But the one great thing to be done is, to urge on our people to remove the barriers of caste, to mitigate the bitterness of sects, and thus to pave the way for their countrymen to visit England. Our habits are, as

a rule, stronger than our reason; and even when we have got the assent of Reason for renouncing certain ideas or practices, we may often find that our habits rebel against the new departure. Most of our young men in India do not believe in the absurdities of caste; but it is natural disinclination, arising from old habits, which prevents them from renouncing its absurdities at once. Three or four years' stay in England brings about changes in ideas and habits of our young men, and thus, when they return to their country, they follow their new habits and ideas as a matter of course. A little leaven leavens the whole lump; and, however small the number of these young men may be, it does infect others who come under its influence.

These are some of the chief advantages of coming to England—advantages without which any progress in India is almost impossible. I admit that some few who come over here do not reap these advantages; and it is not the fault of England, but of the way in which they are sent over here. Many are the obstacles which prevent our young men coming over to England, or from making the best use of their stay here, and I shall speak about these another time.

A KASHMIRI PANDIT.

London.

MY PILGRIMAGE TO BRISTOL.

My readers will perhaps be surprised at this heading, and will remark that Bristol has never been a resort of pilgrims, believing that no prophet was born or buried there. I allow that Bristol has no special claim to be called a sacred city. It is one of the old commercial cities of England, with large docks which can receive a good many ships, and with many charitable institutions. The city itself is dirty and smoky; but there is much beautiful scenery in the surrounding country. However, for the last fifty-two years Bristol may boast to be a sacred place, for the reason which you will learn very soon.

Raja Rammohan Roy visited England in 1831. He was the first Hindoo Brahmin by caste who crossed the red and blue deep seas, infringing the strict rule of society, and opposing the strong prejudices of our countrymen. In so doing he opened a door for others to come here. Although two Brahmins came to England before the close of the eighteenth century as agents of Ragonant Rao, their landing here was not a matter of importance to India.

Raja Rammohan Roy was a well-to-do man. The King of Delhi recognized him as his representative in this country. He was accomplished in Sanskrit, Bengali, Persian, English, Hebrew, and other languages. His ideas against idol worship, his conceptions of the great principle of the Fatherhood of God and the Brotherhood of man, made him offensive to the larger proportion of his people, though dear to others. This great Reformer was the founder of the Brahmo Somaj. Hundreds and thousands of people belong to it, and it is an important agent in cultivating the minds of those who are seeking after a pure religion. In fact, its true doctrines are derived from the *Sacred Vedas*. The lines quoted from the Raja's life testify to my statement: "After the publication of the *Vedant*, Rammohan Roy printed, in Bengali and in English, some of the principal chapters of the *Veds*. The first of the series was published in 1816, and is entitled, 'A Translation of the *Cena Upanishad*,' one of the chapters of the *Sama Veda*, according to the gloss of the celebrated Shancaracharya, establishing the unity and sole omnipotence of the Supreme Being, and that He alone is the object of worship."

The Raja landed in England on April 8th, 1831, at Liverpool; and two years five months afterwards he died. During this short time he charmed the people of this country with his stately manners and strong perseverance. He was always surrounded by men of ability and learning. No matter in what state he was, whether pain or pleasure, he never missed an opportunity of showing the greatest politeness and gentleness, and hospitality towards his visitors. He always supported the claims of women, and had a great regard and sympathy for that sex. He advocated the abolition of the inhuman and atrocious rite of Suttee, and worked on the feelings of the people in England, and in his country regarding it.

About four years ago I was in India, and one summer afternoon I was reading *Keshub Chunder Sen's Visit to England*. If I am right, this was the book containing a very short description of Rammohan Roy. The reading of the account kindled me with fire. Although I had heard of him several times before, I had never before had so much excitement about him. Anyhow, I came to England soon after, and my enthusiasm and love for the Raja brought me to Bristol. Two years ago I went as far as Bath, but was not fortunate enough to be able to go a little further and visit Bristol. On the 2nd of June of this year, however, I made up my mind to go and see the shrine of this extraordinary person, as people used to call him. The day was bright and warm when I arrived at the Arno's Vale Cemetery at Bristol. On entering you see the monument of the Raja to

your right, just close to the entrance. The twelve-pillared temple was built after our Eastern fashion. The tablet contains the following inscription in golden letters :

"Beneath this stone rest the remains of Raja Rammohan Roy Bahadoor. A conscientious and steadfast believer in the Unity of the Godhead, he consecrated his life with entire devotion to the worship of the Divine Spirit alone.

"To great natural talents he united a thorough mastery of many languages, and early distinguished himself as one of the greatest scholars of his day.

"His unwearied labours to promote the social, moral, and physical condition of the people of India, his earnest endeavours to suppress idolatry and the rite of Suttee, and his constantly zealous advocacy of whatever tended to advance the glory of God and the welfare of man, live in the grateful remembrance of his countrymen. This tablet records the sorrow and pride with which his memory is cherished by his descendants.

"He was born at Radhanagar, in Bengal, in 1774, and died at Bristol, September 27th, 1833."

It will touch the hearts of my readers to know that the Raja revered his country deeply, and carefully avoided giving gratuitous offence—so much so, that the sacred Brahmaical thread was seen across his shoulder at his death.

The cemetery where this temple stands is a picturesque place. Its garden delights the eyes. The arrangement of the terraces along which the white headstones are fixed might make one think the people of the past had been transformed into stones. Their silence is a sign that they are listening to the divine service from the mouth of the great Reformer who is lying among them. The weeping willows, the sombre yews, the flowers with tearful dewdrops, still indicate the sorrow and sympathy that they have with the great Reformer. They entreat the visitors with their imploring eyes to remember him. The earth surrounding the Raja's tomb is thick with flowers, which seem to beseech the Indians, "*Forget me not.*" Anyone visiting this sacred shrine wonders at the beauty of Nature. Within the precincts of the cemetery the gentle and odorous breezes, the perfumed and rose-scented air, give you freshness and comfort. The concert of the songsters in the trees is a natural band of music for the happiness of his soul.

After visiting the temple and offering hearty prayers for Raja Rammohan Roy, and expressing the anxiety to see him some day in the unseen world, I sat down near a tombstone in one of the upper terraces under the shade of a tree. After a little while people began to come in one by one. Some of them seemed to me as if they were there only for pleasure; others

evidently frequented the place to see the tombs of their dearest departed friends; and others again indeed visited it as if they were seeking a home to rest in.

It is not unworthy of remark that the picture of the Raja expresses his good character—acuteness of understanding, forbearance, firmness, pleasantness, and sympathy. From his look we see that he had the qualities of kindness, humility, and gratitude. He never changed his dress; and I consider that his own native costume was entirely becoming to him. He was always simple, having nothing sumptuous about him.

Each heart in which there is a small spark of human feeling ought to remember the Raja with gratitude and admiration; and every Indian who happens to visit the shores of England is in duty bound to pay his homage to the sacred remains of the Raja.

VERITAS.

London, Sept., 1885.

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

XI.—THE FAMILISTERE OF GUISE—A FRENCH CO-OPERATIVE INSTITUTION.

An ironmaster in the North of France, who had raised his own position by hard and unwearyed toil, resolved, several years ago, to form an Associated Home for the workpeople connected with his manufactory, and also to establish a system of co-operation, by means of which all those engaged in his works should have a financial interest in the business. The following account of the institution, by Miss Hart, who endeavours practically to promote co-operative principles, has appeared in a daily paper:

“This social ‘palace’ is situated in a bend of the river Oise, which here takes the form of a horseshoe; it consists of three quadrangles of four stories and a substantial basement. These quadrangles have a glazed roof, so that the interior of each is weather-proof, and can be used as a hall; and a balcony runs round each story, which serves the purpose of a street. The centre and east wing, together with the large infant nursery and baby-room, domestic offices, &c., were finished and occupied in 1865, the accommodation calculated for 800 people. In 1869, schools and a theatre were added, and in the following year baths and washhouses. In 1877, M. Godin began the west wing of his palace, which was finished in 1880, and the total cost of the whole block of buildings, including the land, was £60,000; and now a new era dawned upon the little colony.

In 1877 he had begun a system of profit-sharing among the workers, which during the three following years resulted in a dividend of 8 per cent. bonus upon their wages. In 1880, M. Godin, being then 63 years of age, crowned his life's work by incorporating his extensive workshops, the social palace, stores, schools, theatre, and his own private garden, into one great co-operative association, with provisions for the whole, becoming in course of time the property of the workers and their families, who now number 1,400. But more room is needed, and M. Godin is now building another quadrangle, with further improvements, to accommodate 600 more, at a cost of £22,000.

"Briefly to summarise the social and material advantages secured to the residents of this Associated Home, the rent of two large, lofty rooms varies from 6s. 7d. to 7s. 8d. per month, besides which comfortable rooms on the top floor are let to bachelors at 1s. 6d. per week. Gas and water are on every floor, and the place is lighted all night. No porter is needed, for each of the twelve entrance-doors turns on a pivot, and can be entered at any hour. A large store provides for all the material needs of the people at a moderate cost. The expense of carrying this on amounts to about £1,000 a year, and the net profits are over £1,000. Half these profits are divided among the purchasing members, the other half goes to the education funds. But the most important feature is the infant nursery and baby-room, a large, well-ventilated room behind the centre quadrangle, surrounded by a garden, where the mothers can leave their babies while they are about their work, in the charge of proper attendants. Here they remain till they are ~~3½ years old~~, and receive not only proper personal supervision, but also learn from their earliest years their duties as citizens. M. Godin is far too deep a philosopher to be blind to the teaching of Frœbel; and the Kindergarten system, as some of us are eager to see it in England, is in good working order in the Familistère, developing a bright and happy childhood. At 3½ the children are removed to the schools (still the Kindergarten up to 6 years), and here they are taught till the age of 14, when, as a rule, they leave the school, the boys for the factory, the girls for the various domestic duties of the community. A well-fitted gymnasium provides for the physical needs of the children. The cost of the nursery is under £1,000 a year; that of the schools, £1,350; and the expense is a charge on the administration of the works.

"There is a good library, with 3,000 volumes. The baths and washhouses are open from 6 a.m. till 8 p.m., and the theatre provides varied amusement, both musical and dramatic, which is supplied by the people themselves. A fund, raised by setting apart 2 per cent. of divisible profits, secures medical attendance

and nursing in case of sickness, both doctor and nurses being close at hand, for three doctors and two nurses live in the Familistère. All the workers, men and women, are entitled to pensions out of this fund, which are regulated according to the periods of service, and vary from 5s. 7d. to 14s. per week in the case of men, and from 4s. 3d. to 8s. 5d. in that of women. This pension, be it remembered, is in addition to the sum each member has accumulated as share capital out of profits due to him, on which he receives interest at the rate of 6 per cent. Old age has no terrors for these workers. The unspent amount of this insurance fund was last year over £20,000. Peaceful security was the property of all. Those who desire it can also have a piece of land at a low rent, and cultivate for themselves. But more, these co-operators have learned to clothe ugliness with verdure and with beauty; the large cinder-heap outside the works is gradually, as it increases, covered with mould and planted with flowers. The extensive workshops are situated on the opposite side of the river, but space will not permit me to touch the economic side of the question; suffice it to say that M. Godin would deny stoutly that he had impoverished himself in thus considering the needs and the rights of the labourer. Among the workers there are 1,000 shareholders, who have since 1877 acquired £78,760 in share capital, the accumulated result of the amount credited to their account individually as bonuses on wages. . . . Bolts and bars are not needed in M. Godin's palace, and there has not been a single police case during the 20 years of its existence. He has established among all the workers, himself included, irrespective of class, talent, or fortune, natural human relations; not isolating himself in a miniature palace of his own, with all its accessories of wealth and ostentation, but sharing with the people a home in their very midst, under healthy conditions that are secured to all; at the same time, neither obtruding himself upon his poorer neighbours nor forfeiting his own privacy, he lives among them a life of simplicity and refinement."

THE LATE MAHARAJAH OF TRAVANCORE.

The following sad account of the last days of the late Maharajah of Travancore, from an Indian newspaper, will interest our readers :

A short time before his death the Maharajah sent for all the members of the royal family, and took leave of them. To his son, the pride of his life, he said that he sincerely hoped

he would prove worthy of his father. He asked his only nephew, the Crown Prince, to himself perform the funeral ceremonies. He was conscious till four o'clock in the evening, when he died. At the time of his death his Consort and his daughters were not near him, but only his son. Ten days before death he sent for his Consort and children, and they came before him in the evening very late. He beckoned his daughters to approach close to his cot, and the light not being very bright, he bade his Consort trim the flickering lamp, in order to enable him to see his daughters well, and he gazed on them for a while and wept. His Consort and children also wept; but he told them that God would protect and help them, and asked them to take leave. His Consort, his son, and daughters, prostrated themselves at his feet, according to oriental custom, and took their last farewell. On the same night his Consort and his eldest daughter took ill, being overcome with grief; and they are still sick to the date of our latest advices, the 10th instant. Five years ago, when the Maharajah wrote to Dewan Ramiengar to come down to Travancore as his Minister, it is said that he actually wrote him that he had a certain presentiment that his reign would only extend to but five years. On the last prize distribution day in the College, after his return to the palace and alighting from his carriage, he told his attendants that that was his last drive; and he never had another drive. When he was gradually getting worse, he ordered a bed to be prepared for him; and his chief chamberlain asked him whether he was to prepare a bed for him downstairs or upstairs. The Maharajah replied that if the ~~bed were~~ laid upstairs, it would involve only one difficulty, that he and others would have to carry him downstairs through the staircase. As soon as he grew worse, he came downstairs one morning and sent for his own carpenter, and ordered him to make a new cot, to be placed in his bedroom after his death, with the customary bed and pillows, to mark the room in which he died. Afterwards he went upstairs, took his seat on his own cot, and told his attendants that the next time he went downstairs he would be carried to the sound of music. As His Highness foretold, he was only carried downstairs with music after his death. During his illness he attended patiently to State affairs, and when one day the papers were taken to him, he was so ill that he could not attend to the matter then in hand; and on that day he made in his diary the following entry: '*Business was more a pleasure to me than a matter of duty; and this day I give up the enjoyment.*' During the last Padradivem ceremony, the last day being the Teremudicalasem ceremony for the preservation of the crown, the Maharajah was very ill, and could not attend the

Pagoda for the ceremony—that is, twenty-one days before his death. On that day His Highness' diary contains the following entry: '*Adieu to all ceremonies! I am sinking faster and faster. I wind up all my worldly concerns, and devote myself to God.*' The last diary he wrote was on the day he died. It runs thus: '*I will not see the sunrise of the 22nd Karcadagam, 1060;*' and he died on the evening of the 21st Karcadagam. He also marked the wall of the palace with his own hand where it should be broken to admit of his remains being carried out, for when a Sovereign in Travancore dies, he is not borne through the palace gate, but only through the broken wall.

INDIAN INTELLIGENCE.

We are glad to learn that Mr. Dadabhai Naoroji has been offered and has accepted a seat in the Legislative Council of Bombay. His intimate knowledge of the industrial condition of India, gained by long and patient investigation, his interest in many important questions, and his indefatigable labours for the welfare of his country, make this recognition of his public services particularly suitable, and give promise of great advantage to Bombay in his appointment.

The first Annual Meeting of the National Mahommedan Association, at Hughli, Calcutta, took place on September 12th, the Hon. Mr. Amir Ali in the chair. The Report recorded the establishment (last year) and the progress of the Association, and referred to the similar Associations in all parts of India. The object of this movement is to effect an improvement in the development and position of the Mahommedāns, while at the same time it seeks the welfare of other races. The Chairman delivered a long and able speech regarding the functions of the Mahommedan Associations, and the intelligent and promising desire for progress of which they were the expression. The Mahommedans had shown their readiness to help themselves; and they might, therefore, look for that help from without which was the proverbial counterpart of voluntary effort. He congratulated the Association on the practical character of its labours, and expressed a hope that it would be encouraged to continued effort in the future by the success it had already attained. Several Hindus have become members of the Association.

We record with sincere sorrow the death, at the age of 68, of Mr. Nowrojee Furdoonjee, C.I.E., of Bombay, the news of which has just been received. He had been for some time in failing health, and he was unable to attend the meeting in memory of Mr. Fawcett. His latest public act was to write a letter on that occasion, expressing his sympathy with the object of the meeting and his regret at not being present. We shall give a further notice later.

The *Hindu* reports two meetings lately held at Srivaikuntam, Madras Presidency, at which the reasons for and against female education were earnestly discussed. Mr. Sreenivasaragava Charriar presided, and a paper was read by the Deputy-Inspector of Schools. The lecturer considered vernacular teaching for girls a matter of necessity; and he urged that a liberal education, "which would nowadays include a knowledge of English," was also desirable. "Women would thereby become fitter companions for their husbands; and when they became mothers, they would be better mothers. Instead of being servile in certain matters, and causing vexation in other matters, they would be more reasonably obedient, and would appreciate and respect their husbands' views and sentiments." The audience were recommended to visit Madras, in order to convince themselves of the progress of education; and the lecturer ended with some remarks on the statistics of female education in the Presidency, and on the increased facilities created by the new code and by the system of private tuition to married women.—In the discussion some objections were put forward to female education, on the ground that it was a departure from time-honoured customs, that it tended to subvert Hindu religious manners and customs, and that it was impracticable. Finally, however, the following resolution was passed: "That an Association be formed in Srivaikuntam (1) to promote female elementary education, and (2) to introduce the system of private tuition in such native families as express a desire to educate elderly women."

We are glad to observe from the *East* that a Reading Club and Public Library have been established at Tangail, Bengal, under the presidency of Mr. K. J. Badsha, the Subdivisional Magistrate, who exerts himself much in public and social movements. Mr. Badsha, though a Parsee, seems to have made many friends in Bengal.

The following letter refers to an Examination conducted some months ago at Bangalore for the award of some prizes in Arithmetic, sent by the pupils of Blenheim House School, Reading.

We are informed by Mr. V. Krishnaswami Moodeliar that the prizes proved very useful in stimulating the teachers as well as the pupils. He received the following letter from one of the Examiners, Miss Millard: "Bangalore, 2nd February, 1885.—To V. Krishnaswami Moodeliar, Hon. Sec. National Indian Association, Bangalore.—Dear Sir,—I thank you for your letter of the 29th January, containing the names of the girls of the Hindu Bahia Patasala who passed the examination in Arithmetic, which Miss Jennings and myself had the pleasure of conducting on the 15th December, 1884. We were much pleased with the brightness and intelligence of most of the girls: the readiness with which they set to their work gave evidence of careful and painstaking teaching. We found it very difficult to decide who should have the first prize, so gave the girls a third trial, but with a similar result, for Jagadamba stands first on the list by one mark only above the others. Janaki did so well, and being very close to the rest, we hope she may have a reward by way of encouragement. The list stands as follows: Jagadamba, first prize; Maragadam, Batchoo, and Gajamba, second prize; Janaki, reward. I cannot close without mentioning that we were greatly pleased with all we saw and heard. The reading in the several classes was good, clear and audible. The needlework was of various kinds, and much patience and neatness had been bestowed upon it. The order and conduct throughout the School was admirable. Wishing much success to the Hindu Bahia Patasala, and trusting the time is not far off when the girls will be allowed to remain a few more years at school, I am, Sir, yours faithfully, S. MILLARD."

Mr. S. Sathianathan, M.A., LL.B. (Cantab), has published, at Madras, a *Handbook of Psychology*, which has been recommended by competent authorities as likely to be very useful to students for the B.A. degree.

On August 27th, the Prize Distribution was held of the Female Training College and Primary Girls' School of the city of Poona. The Hon. J. B. Peile presided, and Mrs. Peile gave away the prizes. We have received from Miss Collett, the Lady Superintendent, the programme for the occasion, which included a Marathi welcome to Mr. and Mrs. Peile, and other Marathi songs, by the College students, and Kindergarten songs and drill by the children of the Practising School. One of the Kindergarten songs, called "Happy School Girls," composed by Miss Collett, was of very lively effect. Mr. Peile made an encouraging speech in relation to the Report. H.H. the be encouraged, Paroda has lately visited the College. had already, after by "A Hindu Lady" has appeared in the of the Associa

Times of India, in which she dwells on the miseries of Hindu widows. We shall insert it next month.

We are glad to find that the *Stri-Bodh*, a Gujerathi Magazine, edited by Mr. K. N. Kabraji, of Bombay, for family reading, which contains many contributions from native ladies, has been brought to the notice of Lord and Lady Dufferin. The following acknowledgment has been conveyed to the Editor: "Their Excellencies were much pleased," the Private Secretary writes, "to discover that such a high class periodical can be maintained by the contributions of Parsi and Hindu ladies, and they sincerely wish all possible success to that educational movement among the native ladies of Bombay which has already produced such satisfactory results."

The donations received for the new Hospital at Madras for Caste Women amount to about one lakh of rupees. The temporary hospital is probably now opened.

The University of Göttingen has conferred the degrees of Master of Arts and Doctor of Philosophy upon Prof. Ramkrishna Gopal Bhandarkar, of the Deccan College, in recognition of his great knowledge of, and proficiency in, the ancient languages of India.

About seventy guests were present at the complimentary dinner, which we mentioned last month, given on September 14th, at the Criterion, London, to Mr. Mohsin P. Tyabjee, by the Hon. M. Ali Rogay, Harid Ali Khan, M. Rafique, A. Rashid, and K. Hussein, to mark the fact that he is the first Mahommedan who has passed the Indian Civil Service competitive examination. Mr. Rogay presided. He remarked on the fact that near relatives of Mr. Tyabjee were the first Mahommedans who ever occupied the positions of barrister, solicitor, and civil engineer in India.

PERSONAL INTELLIGENCE.

Mr. P. Lisboa, L.M. and S., of Bombay, has obtained the diploma of the Lying-in Hospital, Dublin, and a Certificate from the Gynæcological Department of the Dublin Rotunda Hospital. The Master of the Hospital has testified to Mr.

Lisboa's assiduity in study, and his grasp of knowledge relating to Midwifery and the Diseases of Women. Mr. Aurung Shah has passed his Third Professional Examination, at the University of Glasgow, for the degrees of M.B., C.M.

Mr. Mehdi Hassan (Christ's) has passed Part II. of the Previous Examination of the University of Cambridge, in the Second Class; and Mr. N. D. Allbless (Caius) has passed the same Examination in the Third Class.

Mr. Mahadeva Vishnu Kané, of the Bombay Educational Department, and Mr. B. G. Godbole, have lately visited the United States, where they had many opportunities, through the kindness of General Eaton and others to whom they took introductions, of inspecting various manufactories and educational institutions. Mr. M. V. Kané has joined Owen's College, Manchester, for the present term.

We regret to announce the following, which has appeared in *The Times*: On the 20th Oct., 1885, at The Boituckhana, 17 Collingham Road, S.W., after a very brief illness, Bhavendra Bala, elder and much-loved daughter of Gannendro Mohun Tagore, Esq.

Arrivals.—Mr. Jehanghier Framji, from Bombay; Mr. S. Ramasawmy Moodeliar, from Madras; and Mr. N. G. Chandavarkar, B.A., LL.B., from Bombay, as delegates from some (political) Societies in those Presidencies. Two sons of Motarnon Jung, Hyderabad, and two sons of Shaik Ahmed Hossein, also from Hyderabad.

Departures.—Mr. Hamid Ali Khan, Barrister-at-Law, for the North-West Provinces. We omitted to mention last month that Mr. Jehangeef Dosabhoy Framjee, C.S., had returned to Bombay.

The Telegraph Code-Word for the National Indian Association is *Omnes*, which word stands for the name and address of the Hon. Sec. of the Association.

We acknowledge with thanks the Memoir of Rajah Ram Mohun Roy, by D. N. Ganguli.

JOURNAL
OF
THE NATIONAL
INDIAN ASSOCIATION

SOCIAL PROGRESS AND EDUCATION
IN INDIA.

No. 180.—DECEMBER, 1885.

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING
AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Superintending the education of Indian students in England.
9. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W. ; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall ; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member ; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL, TRENCH & Co. ; Bristol, J. W. ARROWSMITH) ; and it can be procured through Booksellers

In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 180.

DECEMBER.

1885.

COUNTESS OF DUFFERIN'S FUND.

THE Central Committee of the Countess of Dufferin's Fund in support of the National Association for Supplying Female Medical Aid to the Women of India has been formed as follows:—*Lady President*: H.E. the Countess of Dufferin, C.I. *Members*: The Hon. C. P. Ilbert, C.I.E., Member of the Viceroy's Council; the Hon. Sir Stuart Bayley, K.C.S.I., Member of the Viceroy's Council; A. Mackenzie, Esq., Secretary to Government of India, Home Department; Surgeon-General B. Simpson, M.D., Sanitary Commissioner with Government of India; Maharajah Sir Jotendro Mohun Tagore, K.C.S.I.; Syud Ahmed Khan Bahadur, of Allyghur, C.S.I.; C. H. Moore, Esq. (Messrs. Gillanders, Arbuthnot & Co.), Vice-President, Bank of Bengal. *Honorary Secretary (pro temp.)*: Major Harry Cooper, A.D.C. *Bankers*: Bank of Bengal, Calcutta; Messrs. Coutts & Co., 59 Strand, London.

The Committee, which is highly representative, has been purposely kept small, so as to ensure promptitude and decision; while it is intended that local work shall be done, so far as possible, by the local agencies. It is now settled that the Punjab, the North-Western Provinces, and Madras Branches, will work on similar lines. The Bengal Branch will be probably similarly constituted, and that already organised in Bombay will work in unison with the other

provincial Branches and District Committees. In Burma it is proposed to form a District Branch, and in the Central Provinces Mrs. Crosthwaite has already got a local Branch into shape. The letter addressed by Sailayanunda Ojha, high priest of the temple of Baidyanath, to the Honorary Secretary of the Fund, is a remarkable proof that the movement may have the countenance of orthodox Hindus. He expresses his deepest thanks to Lady Dufferin for "her disinterested and philanthropic endeavours to provide medical aid for the women of India;" and adds, "It is an undertaking which deserves the support of every Hindu who has an attachment for his national customs and manners." Sailayanunda has sent a donation to the Fund, as showing his sympathy towards the work on behalf of the Hindu community; and exercising the privilege which that community has accorded him, he has bestowed a benediction upon the work and upon Lady Dufferin.

MEDICAL WOMEN FOR INDIA.

By Dr. C. R. FRANCIS,

formerly Principal of the Medical College, Calcutta.

The establishment in 1835 by Lord William Bentinck, the then ~~Governor-General~~ of India, of the Medical College in Calcutta has always been regarded as one of the greatest and most unalloyed boons ever conferred by England upon that country. It led to a great social revolution. One of its earliest pupils, Baboo Madoosoodun Gupta, by dissecting a human body, broke through the trammels of caste and became the pioneer of the introduction of Western medical science, the blessings of which the natives now, throughout the length and breadth of the land, freely enjoy. The privilege has hitherto however, for the most part, been confined to the *men*. But now, fifty years later, owing to the support given (by the lady of another representative of the Queen of England) to the movement for providing female medical practitioners for India, there is every prospect of the same blessings being extended as freely to the women.

That the male population stood greatly in need of an improved system of treatment was abundantly evident from the sad sights presented to public view on all sides; but that there existed the same necessity for the women, who to a large extent

are secluded within their homes, was not so clear. Otherwise, we may be sure that a dozen Viceroys would not have reigned in India, since the days of Lord William Bentinck, without initiating some such measure for their benefit. And even now it is not the Governor-General who is moving in the matter, but his wife—not altogether as such, but chiefly as a sympathizing woman. And it is well that it should be so. A few years ago, a well-known native administrator wrote to Professor Acland, of Oxford, that there was room in India for at least a thousand European lady doctors. There are, on the other hand, European (even medical) officers, and others of presumably wide experience in that country, who declare that there is no demand at all. Between these two antipodal statements the public at home may well be puzzled. But, from the evidence of those best qualified to judge, the necessity for superior medical skill for the women secluded in zenanas is undoubted. It would however, in the face of a divided public opinion, be premature for the Government at once to commence the undertaking which now, for the next few years, will be upon its trial. We may reasonably hope that, if the want of skilled female practitioners is proved to be a necessity, Government will ultimately supply it. The women of India must be made to realize that the expensive reality which it is proposed to give them, in place of the cheap sham with which they now perforce have to be content, is worth the extra money. This is the practical view which will be taken by the men of their households; and it behoves us, therefore, to be wise in the selection of our agents.

In emigrating to another country, the skilled workman naturally does so in the hope of bettering himself. The right-minded man will endeavour to act a neighbour's part to those amongst whom his lot is thus cast—indeed, it would be suicidal not to do so—but his primary object is his own advancement. Missionaries, whether medical or otherwise, have no such object in view. They, actuated by religious zeal, go to promote the spiritual and temporal welfare of the natives, without any thought of personal advantage. The medical ladies, who go to India on the lines laid down by the National Indian Association, will steer a middle course. Whilst they do not hope to make a fortune—they will be disappointed if they do—they must yet have an income assured to them, better than what they might have expected at home; enough, in short, to enable them to live comfortably in a tropical country, and to provide for the future. They must have more than the allowance of the missionary, who, on retirement, is provided for. Thus, in the first place, a definite income must be guaranteed to the ladies

who go as the pioneers of this movement. The monthly income should not be less than Rs. 500, which, at the present rate of exchange, that is not likely to improve for many a day yet, would equal about £480 a year.* The pioneer medical women must not, as Miss Bielby has well said, be placed in a position inferior to that of not better educated medical men. Whilst the lady doctor would be thus financially provided for, she should possess a large share of the philanthropic sympathy that recognizes the truth of the saying, "One touch of nature makes the whole world kin."

It is decided that the lady shall have had a first-rate *medical* education. For those who can reside in London the school of medicine for women, in Henrietta Street, Brunswick Square (the only one of the kind in the United Kingdom), with the Free Hospital attached, offers admirable advantages. Of equal importance are the physical, mental, and moral qualifications. Professional ability and zeal, without these, are worthless. The success of the undertaking will depend upon individual fitness, and the fitness must be complete. The lady's general character will of course be known at the school where she is educated; but it would be well if her qualification for this special Indian work could be testified to, on behalf of the Association, by a committee or council of its own appointing. If she could be examined before commencing her studies, so much the better. But this will not always be possible, as she may not make up her mind till sometime *after* having commenced. Under any ~~circumstances~~ a final examination is necessary. Army medical officers, as I have observed in a former article, are required, before admission into the service, to go through a course of instruction at Netley, in view to being familiarised—as far as is possible out of the countries where it exists—with tropical disease. I hope the day may come when similar advantages will be offered to medical women.

The lady should possess a capacity for acquiring languages; for, without a correct grammatical knowledge of the vernacular, satisfactory intercourse with the natives is impossible. In the case of the medical officers of the Indian service, they are compelled, before being entrusted with an independent charge, to pass in the *lingua franca* of the country. Similar qualifications might be required of women. It might also be enjoined that no lady should be placed in any independent medical charge till she has gone through a period of probation. An old order of the East India Company required that, on arrival in the country,

* We cannot agree with the writer that such a large sum as he states need be *guaranteed*. A more moderate guarantee, if accompanied with a for private practice, might give a sufficient income.—[Ed.]

young medical officers should be attached to the Presidency General Hospital for at least six months, in order that they might acquire an insight into acute tropical disease, and at the same time learn the language. For the latter they were (and are still) allowed the means of paying a moonshee (teacher of native languages). This wise regulation has fallen very much into disuse, owing, in the first instance, to the exigencies of the service. The urgent demand for medical officers in time of war led to its non-observance; and it is now neglected altogether. It is evident that much advantage would accrue to all concerned if time and opportunity could be given to lady doctors, before settling down, for acquiring some preliminary knowledge of the diseases and languages of India.

An idea is very prevalent at home that the cultivation of science and art is incompatible with the practice of medicine. The medical practitioner, it is urged, should devote *all* his time to his business. The incorrectness of this view is abundantly proved by the fact that some of our ablest professional men are accomplished in science, music, and art. So far from this cultivation being objectionable in India, it is there highly desirable, not only as providing agreeable resources for the cultivator—every possible form of recreation is needed in that country to prevent the low spirits and state of ennui into which Europeans are apt to fall—but as making the visits of the lady doctor to the zenanas—I now speak of music judiciously introduced—entertaining and cheerful as well as useful. An accordion would answer every purpose at such visits; and it is portable.

It is of great importance that the lady doctor should be a lady—not necessarily of (what is called) high birth and good family (though the more of these that would take their wealth and their influence to India the better for the country), but one who, to the nameless graces and attractions of those cast in the best of nature's moulds (I do not allude to beauty), adds the lovingly refined tenderness and kindly sympathy of a warm-hearted, gentle, woman. None should go who are not ready to look upon the zenana women of India as friends, fellow-subjects, and even as sisters. Many of these women are neither ladies nor educated; but many, after their own fashion, are both, being exceedingly refined and gentle; and such would certainly not expect to meet with opposite characteristics in the lady doctors of Europe.

It is, of course, needless to urge that they should have had a good preliminary education; that they should have a good knowledge of history, especially that of India; that they should be, in fact, as well educated generally as it is admitted they

ought to be, professionally. I should like to see the cleverest students from Girton college, or other high-class educational institutions, and the most promising from the Henrietta Street school of medicine for women, embark, provided they possess the other requisite qualifications, in this enterprise. England should send the best of her representative women. So far from its being a waste of good material to give such to India, these are the agents best calculated to fulfil the object in view. Let it not be supposed that there is no field for superior talents. There is no reason whatever why, in course of years, we should not have distinguished Indian medical women as we have had distinguished medical men. We know literally nothing of the diseases of native women, and from these ladies we hope to be made acquainted with them. Sir Richard Temple recently said, in his interesting and able speech at the Mansion House, that he believed the inmates of the zenanas had, on the whole, very good health; though, doubtless, owing to their seclusion and confinement, they were liable to many little ailments resulting from the absence of fresh air. The truth, however, is, that they are as liable to the ordinary diseases of life as any section of womankind—less, perhaps, than in communities where intoxicating liquors are drunk, but still, in many cases, severe enough—and in their hour of peculiar trial they frequently suffer, contrary to general opinion at home, very acutely, and, as the result of mismanagement, too often hopelessly.

It is understood that there will be no attempt to interfere with the religion of the people. At the same time, I venture to express an earnest hope that no lady will go under the auspices of the Association who is not a Christian. It may be thought unnecessary to refer to this; but so important is it that nothing should occur to neutralize the work now being so nobly carried on by the missionary societies, to whose valuable labours the Government of India has so approvingly accorded its willing testimony, that, in these days of free thought, I hope I may be pardoned for suggesting caution. The ladies would find it to their advantage if they knew something of the creed of the natives, who are an essentially religious people,—every act of their lives, from birth to burial, being performed religiously. The mutiny of 1857 had a religious foundation. I do not advocate this only in view to ladies being able, if questioned (as they probably will be) as to the nature of their own religion, to argue in its favour; but that they may the better understand the people, amongst whom they practise, and respect what we are accustomed to call their prejudices.

Having obtained the services of an intelligent and well-

qualified lady doctor, it may be well to point out the means by which she may best preserve her health in India.

HEAT—COLD—MALARIA.

Some years ago a discussion arose as to the practise of some life assurance companies in exacting a heavy extra premium from Europeans on account of, and during, their residence in India. Two well-known physicians took opposite sides, one arguing that the practise was not justifiable in the present day, health in India being maintainable, if not at the same standard as in England, at any rate at one very little below it; the other considering that the higher rates were absolutely necessary to cover the extra risk. The truth lies between these two extremes;—so much depending upon the place of residence of the assured; the amount of exposure to climatic influences; the results of war in the case of military men; habits of life; and other causes. There would obviously be more risk in the life of the soldier, liable to serve in the most malarious districts, and exposed to all the vicissitudes connected with a soldier's career, than in that of the civilian pursuing a peaceful calling in one of the healthiest stations in Northern India, where, during the cold season, the climate resembles that of the best parts of New Zealand.

The principal adverse climatic influences in India are *heat*, *malaria*, and *chills*, against which it behoves the European to be careful in protecting himself; for it too frequently happens that, owing to their own imprudence, men and women fall victims to one or other of these influences. If, in the matter of *clothing, food and drink, exercise, bathing, occupation, sleep, selection of a house, hygiene, and mode of life* generally, Europeans would adopt habits in harmony with the climate, there is no reason why they should not enjoy a state of health quite sufficient to enable them to go through their daily work satisfactorily, and even pleasantly, and eventually return to Europe with unimpaired constitutions. It should, however, always be remembered that Europeans in India are but exotics; and that, although some have better health there than at home—these are the exceptions, being for the most part persons with a scrofulous tendency,—and notwithstanding the power possessed by the European constitution for adapting itself to all climates, the heat of India is always a source of danger. During the first year or two, if all goes well, there is but little diminution of energy—little beyond the discomfort arising from the heat and the mosquitoes. Then one begins to feel, in the hot weather and rains, somewhat less energetic and more easily fatigued. The heat has now begun to tell. To obviate the effects of this, the Government very

considerately grants two months' privilege leave annually to its military, and one month to its civil, officers, to enable them to take a trip to the hills, and so to escape for a time from the intense heat of the plains. All who possibly can should avail themselves of this boon. None but those who have experienced it can appreciate the exhilarating feelings with which one ascends the hills after two or three months of a succession of dry and moist heat in a station like Cawnpoor. The elasticity of limb returns, and one bounds along like a boy or girl leaving school for a holiday. This shows that the constitution has not been seriously affected by the heat. There being at least six months of hot weather, and only one or two of leave, it is often a question, which is the best time in which to take the latter. This will depend upon which part of the hot season tries the individual most; though it may be well, as a general rule, to adopt the plan recommended to new comers—viz., to time the departure so as to have the cold weather before one on returning. By going towards the close of the rainy season, not only is the most unhealthy period in the year—the malarial season—avoided, but some fine weather is enjoyed in the hills, and there is a prospect of several temperate, if not absolutely cold, months on coming back; which, supplementing the sojourn in the hills, enables the Anglo-Indian to endure another hot season in the following year. Many, unfortunately, cannot get away to the hills, or can only do so occasionally—once in two or three years—and they *seem* to suffer no impairment of health; but I strongly recommend all to go who can. The hill stations vary much in character, some being remarkable for heavy falls of rain (at one station, formerly a military sanatorium but since abandoned as such on account of the wet, the annual rainfall was about 600 inches, or some six times more than at any other station); others are cold and bracing; and others have a temperature that, in the hot months, approaches that of the plains. Some, as being during these (the hot) months the seat of the local Government—Simla enjoys the presence of the Supreme Government—are resorted to by the fashionable and those in search of appointments; some are frequented on account of their comparative cheapness; some as being near to the point of departure from the plains. All are, for the most part, visited to escape from the heat below; and, except by the few permanent residents, who, of course, remain all the year round, they are deserted in the cold weather. But this is the very season in which to regain vigorous health. Unlike a variable English winter, characterised by frost and thaw and chilling damp rapidly alternating with each other, the same season in the hills is remarkable for its pure bracing cold, continuing uninter-

ruptedly for three consecutive months. Whilst the hills are not, as a rule, suited for persons suffering from serious internal disease, they are admirably calculated to restore the strength in cases of mere debility after an illness, or where the nervous system has become exhausted from prolonged residence in the plains; and the winter is the best time for promoting this restoration. The hills that have been selected for occupation as sanatoria range in height from 3,000 to 8,000 feet above the level of the sea.

Heat.—There are two kinds of heat in India; viz., *dry heat* and *moist heat*. The former, associated usually with a dry, hot wind—so hot and so dry that it cracks all furniture in the house made of unseasoned wood, and covers it with dust; causes, by promoting free evaporation of moisture from the earth, huge dyke-like fissures in the soil; burns up nearly all vegetation; and seems like a blast blown with violence from a strongly-heated furnace (thus resembling in every respect the Harmattan of Senegambia)—the hot wind of India, like its African counterpart, is yet a healthy wind. In the Upper provinces it sometimes blows, though with diminished force, through a part of the night, and renders this part of the year necessarily enervating to the majority of Europeans, who therefore live as much under the influence of the tatty* and thermantidote† as they possibly can. It is now that every form of protection against the sun is put in requisition; and they (who are compulsorily exposed to its rays) should adopt the measures subsequently recommended under the head of “Clothing” in this article.

Cold.—It is not to be supposed that there is no cold in India. In the hills, where altitude overcomes latitude, it is often very keen, and warm clothing is as much required as in the coldest weather in Europe. But the cold of the plains in Northern India during the winter is also sometimes intense. Some persons find the atmosphere of the hills too rarefied; but all, who really like the cold, derive benefit at this season throughout the length and breadth of the country, in the plains. The actual temperature varies from that which, as in Calcutta, is but little less than the summer heat of England—though called cold weather it is, as compared with stations further north, hardly worthy of the name—to the bitterly cold regions beyond the Indus. When this season has fairly set in it is generally healthy throughout. This (not however at the commencement when the air is, in localities where it exists,

* A grass screen, fitted into the doorway, from which the door has been removed, and wetted from without. The hot wind, blowing through this screen, cools the air within very enjoyably.

† A form of tatty, in connection with which wind is driven into the room by a kind of miniature windmill, worked by a coolie without.

poisoned with malaria) is not the season of sickness, except amongst the natives, who are apt to suffer from bronchitis and affections of the lungs. The cold is more or less continuous throughout from October to March—in some parts the so-called winter is limited to November, December, January, and February—but about Christmas there is usually some rainy weather for a few days; and then chills must be guarded against. It is the damp cold which, as in all countries, is productive of mischief; and there is no lack of it in India. Rapid and violent changes are common during the rains, and even during the cold weather. There is frequently a difference of 50° Fahr. between the temperature of the day and that of the night—a range that shows the necessity for protecting the body with suitable clothing. The thermometer will sometimes rise to 90° Fahr. at noon, and descend to 40° Fahr. (when ice can be made) at night. Changes of climate are often very sudden in the rainy season, which, commencing during the first fortnight in June—this is called the *chota bursat* or little rain,—begins in good earnest after a break (when the air is muggy and unhealthy) about ten days or a fortnight later, and extends into September; towards the close of which month it finally ceases. It is not raining all this time of course, though there will frequently be a continuous downpour for 36 hours, and even longer. Inundations occasionally (but rarely) occur, owing to the heavy rain, and to rivers overflowing or bursting their banks. But, though they are sufficiently alarming, and communications in the station are interrupted—messengers, wayfarers, and others, who have no means of conveyance except their own feet, are compelled to wade through the waters, which are sometimes breast-high,—there is but little danger; and the flood usually subsides after a few days. The intervals of moist heat, which sometimes last for a few days between the actual falls of rain, are not only very trying, but they are often very unhealthy. The air, in the hot muggy intervals, is laden with moisture, and evaporation from the skin is arrested. The surface of the body is indeed covered with moisture, but it remains there: perspiration is not free, as in the dry hot weather. Now is the time for sun, or heat, stroke (for there may be insolation in the shade), cholera, dysentery, &c. Prickly-heat asserts itself with increased vigour. And now, all the blood-vessels in the body being relaxed and full, a sudden lowering of the temperature may act as a chill, and induce any form of illness to which the individual may be predisposed. The cool blast from the tatty and thermantidote sometimes acts in this way. Here again the importance of wearing flannel, or a mixture of wool and cotton, next the skin, is made manifest.

Malaria.—The subject of malaria cannot be dealt with, in detail, in a short popular article. It will suffice to say that it is a subtle poison—some attribute its ill effects to a germ called the bacillus malarise—which, entering the system through a variety of channels (it may be swallowed with the water, inspired by the lungs, or absorbed by the skin), poisons the blood and produces various forms of illness. Almost all the ailments to which the human body is liable may in India be caused, or modified, by malaria. Its usual mode of action is to induce an attack of periodic fever,—from the comparatively harmless ague (intermittent fever) to the most virulent and dangerous types of remittent fever; or the fever which it causes may be masked, and latent. In course of time the constitution becomes undermined; the spleen enlarges; and the sufferer falls into a state of peculiar debility, which is recognised in his general appearance as malarial cachexia—blood-poisoning from malaria. Under certain circumstances this noxious agent may destroy its victim at once. Drunken soldiers, lying down to sleep in an intensely malarious spot, have never woken again!

Malaria, though prevalent in India—some districts are noted for it—is not ubiquitous. Sanitary measures have done much to expel it from military cantonments and stations where Europeans reside; but it retains its hold in ill-drained and low-lying quarters; in over-irrigated localities—private gardens may thus promote its development; and it is met with “in the sandy semi-deserts of Western India, and on some rock formations.” Decaying vegetation is not essential to its production, though it is apt to be rife where such vegetation exists. It is most prevalent at the close of the rains, when the sodden soil is beginning to dry up. Thus, the period intervening from about the end of September to the middle of October, and in some places even later, is the malarial season. At the base of a part of the Eastern Himalayas—notably Kumaon and Nepaul—there is a forest consisting of two portions, the dry and the wet forest. At the foot of the Kumaon district, the former is five miles in width, and free from malaria. The latter (vern. *turacee*), into which the dry portion insensibly merges, is also about five miles wide and is saturated with it. The reason—a geological one—for this is very interesting. The rivers, which have their origin in the hills—the Ganges and the Jumna rise at points several thousand feet above the level of the sea where shrines known as *Gangotri* and *Jumnotri* have been erected and to which pilgrims from all parts of India annually resort,—on arriving at the hills’ foot are immediately submerged, and, flowing onward through the dry forest beneath the surface, reappear above on reaching the wet portion and give to the latter its damp and pestiferous

climate. It is more than probable that the unprotected traveller, who is compelled to go through this wet forest during the malarial season *at night*, will have an attack of malarious fever. The native inhabitants of the turace are, in many parts of it, noted for their inferior *physique* and unhealthy appearance. The best way of protecting one's-self against malaria is to avoid the localities where it occurs. This, however, is not always possible, and the risk arising from it must then be incurred. But, by the observance of a few simple rules, this risk may be reduced to a minimum.

1. As malaria acts most powerfully at night, it is wise to pass through the localities, where it is known to be present, during the day. If this be impossible, a good meal, with a cup of hot coffee—an infusion of the unroasted is supposed to be more efficacious than one of the roasted berry,—should be taken beforehand.

2. Similarly, if resident in a malarious district, it is well not to leave the house in the morning till after the sun has risen and dispersed the poison, as also to have a slight meal, with coffee, before doing so. Children in Calcutta are sometimes imprudently sent out for their morning's exercise before the sun has risen, and for which they inevitably suffer.

3. Also, in such localities, all doors and windows should be closed at night. If in camp, the purdas (door curtains) of the tent should be let down, and made to fit close. In some parts of India it is customary to sleep with the doors and windows open, or even on the roof of the house. This may be allowable in the non-malarious season, but not then, even though the district be not noted for this poison: for, as it is transportable by the wind, it may be blown into the house from an unsuspected source.

4. Whatever may be the practice at other times—many prefer a punkah to mosquito curtains—the latter should be used during the malarial season. So, in travelling at night through a malarious tract, the conveyance should be fitted with these curtains. A charcoal respirator likewise affords a valuable protection. A silk handkerchief, with layers of charcoal folded within it and tied over the mouth and nose, is equally effective.

5. The diet, in malarious districts, should be nourishing and liberal.

6. Especial care should be taken not to have the drinking-water brought from wells or tanks (pools) containing fallen leaves or other vegetable matter. The risk from drinking water that may be so impregnated shows the necessity for *always* boiling and filtering it.

7. Quinine (or arsenic for those with whom quinine disagrees) is an invaluable preventive against malaria. During

the malarial season: a couple of grains may be taken every day before breakfast, and a similar quantity before dinner. If about to enter a known malarious spot, a full dose—from five to ten grains—should first be swallowed. Sometimes, quinine causes headache, besides ringing in the ears and deafness, which, if persistent and intense—if slight and temporary these symptoms, not uncommon after taking quinine, are of no consequence,—contra-indicate the continuance of the drug. In these cases five drops of Fowler's solution of arsenic, after breakfast, and five after dinner, may be taken in its place. And, instead of the full dose of quinine as a preventive on special occasions, from ten to fifteen drops of Fowler's solution may be substituted.

C. R. FRANCIS, M.D.

(To be continued.)

SYED AHMED KHAN, C.S.I.*

An interesting record of the Life and Work of this venerable and distinguished Mohammedan gentleman has just been published by his friend and admirer, Lieutenant-Colonel G. F. J. Graham. Some of our readers will doubtless remember the visit of the Syed and his two sons to England in 1869, a visit undertaken at a time when but few of his nationality had ventured to cross "the black water," and which was attended with such important results, inasmuch as it led the way to the foundation of the Mohammedan Anglo-Oriental College at Allypore. The idea had undoubtedly been in Syed Ahmed's mind for years, but it was not until his return from England—his heart and mind quickened by all that he had seen of Western civilisation—that he took active steps towards raising a fund for the establishment of a College which should be independent of Government, and which should meet the wishes and supply the educational wants of the members of the Mohammedan faith.

The College was opened on the 24th May, 1875, on which occasion Sir William Muir delivered an address; and on the 8th January, 1877, the foundation-stone of the College buildings was laid by His Excellency Lord Lytton. The scheme

* *The Life and Work of Syed Ahmed Khan, C.S.I.* By Lieutenant-Colonel G. F. J. GRAHAM. London: William Blackwood and Sons.

was liberally supported, not only by members of Syed Ahmed's creed, but by philanthropic Englishmen and broad-minded Hindus; Lord Northbrook having contributed Rs. 10,000 for founding Scholarships; Sir William Muir, Sir John Strachey, Lord Stanley of Alderley, and many others having been liberal contributors; while the late Maharajah of Puttiala gave no less a sum than Rs. 58,000; the Maharajah of Vizianagram, the Maharajah of Benares, and other Hindu gentlemen also contributed largely. The Nizam of Hyderabad endowed the College with the princely sum of Rs. 90,000.

The noble address presented on this occasion, and Lord Lytton's eloquent reply, are worthy of permanent record. At the dinner which followed, Mr. Keene, in proposing the health of Syed Ahmed Khan, said:

"What they had seen was likely, as far as anything human could be predicted, to form the germ of a very wide and important movement that would live in history, and with it would live the name of the good and excellent man to whose unceasing devotion and labours it was indebted for its origin."

Syed Ahmed Khan's remarks in reply have such an important bearing on a question which is engaging the earnest attention of the National Indian Association, and indeed of all true friends of India, that we quote them in full. He said:

"Ever since I first began to think of social questions in British India it struck me with peculiar force that there was a want of genuine sympathy and community of feeling between the two races whom Providence has placed in such close relation in this country. I often asked myself how it was that a century of English rule had not brought the Natives of this country closer to those in whose hands Providence had placed the guidance of public affairs. For a whole century and more, you, gentlemen, have lived in the same country in which we have lived; you have breathed the same air; you have drunk the same water; you have lived upon the same crops as have given nourishment to millions of your Indian fellow-subjects; yet the absence of social intercourse, which is implied by the word friendship, between the English and the Natives of this country, has been most deplorable. And whenever I have considered the causes to which this unsatisfactory state of things is due, I have invariably come to the conclusion that the absence of community of feeling between the two races was due to the absence of community of ideas

and community of interests. And, gentlemen, I felt equally certain that, so long as this state of things continued, the Mussulmans of India could make no progress under the English rule. It then appeared to me that nothing could remove these obstacles to progress but education; and education, in its fullest sense, has been the object in furthering which I have spent the most earnest moments of my life, and employed the best energies that lay within my humble power."

In 1884 the College was visited by Lord Ripon—one of his last public acts before leaving India,—in connection with which a curious example of the native idea of showing honour is given :

"Lord Ripon received an honour that has never yet been bestowed upon any former Viceroy. The party had to cross an open space to get to the Strachey Hall, in which His Excellency was to receive an address; and a number of native gentlemen came forward begging to be allowed to carry his lordship across in a *tonjon*, or species of Sedan chair. This was equivalent to their taking the horses out of his carriage and dragging the carriage themselves. Lord Ripon consented, and was duly carried across in state, the native gentlemen having their hands on all round the *tonjon*, which was, however, really carried by stalwart bearers in red uniform."

The address which followed is a remarkable document. It recounts the causes which prevented the Mohammedans of India from availing themselves of the education imparted in Government Colleges and Schools, which led to the determination to establish an independent College, in which religious and secular education should be combined in a manner not practicable in any institution maintained solely by the State. It speaks of the opposition of the Mohammedan community to the scheme, which by firmness and patience was overcome. It acknowledges the generous support received from the more enlightened members of that community, and from liberal-minded Hindus and Englishmen. The School was opened in 1875, with 11 students on the rolls, and an income of Rs. 5,500 per annum. There were now 215 students in the School department, and 40 in the College. Of these, 70 were Hindus, 184 Mohammedans, and 1 Native Christian; 158 were boarders; and the annual income was Rs. 44,000, which it was hoped would be

ultimately raised to Rs. 60,000. These figures will convey some idea of the catholic character of the institution.

The College grounds comprise about one hundred acres, enclosed by a handsome stone wall, built in sections seven or eight feet long, on each of which is engraved the name of the donor of the section, amongst which will be found the names of people from all parts of India, of Englishmen, of Englishwomen, and even of Hindustani ladies. In like manner every set of students' rooms has above it a stone tablet inscribed with the name of the donor; each set costing Rs. 1,500. Among these are found the names of two English gentlemen. "Thus the very stones of this building bear witness to the aspirations of Syed Ahmed Khan, that Englishmen and Natives should work side by side as brothers." The buildings, when complete, will form a quadrangle whose interior dimensions will be 1,004 feet by 576 feet, and will comprise a hall, library, museum, lecture-rooms, dining-halls, two mosques (one for the Sunnis and one for the Shias), besides residences for the masters and for the boarders. Only about one-fourth of the buildings are completed.

In thus describing the crowning work of Syed Ahmed's life, we must not overlook the leading incidents of his honourable and laborious career. He was born at Delhi, on the 17th October, 1817. His paternal and maternal ancestors were men of mark under the Mogul Empire. He was educated at first at home by his mother. He learned no English. In January, 1837, he entered the British Service as Shiristehdar of the Criminal Department in Sadr Amin's office at Delhi. In December, 1841, he became Munsif, or Sub-Judge, of Fatehpur Sikri, and was transferred to Delhi in January, 1846. Before that date he had gained the notice and commendation of the Commissioner by his *Transcript and Analysis of the Regulations*; and in 1847 he published *The Archaeological History of the Ruins of Delhi*, a work which "was but coldly received in England; but on a French translation of it appearing, it was appreciated according to its merits, and afterwards, in 1864, procured for Syed Ahmed the honour of a Fellowship of the Royal Asiatic Society." The work bears ample testimony to the author's industry and power of research.

In 1840 Syed Ahmed was posted to Rohtak as Subordinate Judge; and in 1855 he was transferred to Bijnore, where he remained till the Mutiny broke out, in May, 1857.

Colonel Graham recounts in a brief chapter the pluck and heroism of this noble-hearted Mohammedan gentleman, by which the lives of the European residents of Bijnore were saved, at no small risk to himself. Speaking of him, Sir John Strachey said: "No man ever gave nobler proofs of conspicuous courage and loyalty to the British Government than were given by him in 1857; no language that I could use would be worthy of the devotion he showed."

After four months of anxiety and peril, he arrived at Delhi just after the taking of the city. His mother, who was in Delhi during the siege, only survived the shock and anxiety one month, and his uncle and cousin, who occupied the adjoining house, were slain unarmed by the infuriated Sikhs three days after the assault. Syed Ahmed's personal loss in goods and chattels at Bijnore and Delhi was estimated at Rs. 30,000. In July, 1858, he was transferred to Moradabad, and received for his services a special pension of Rs. 200 *per mensem* for his own life and that of his eldest son.

In that year Syed Ahmed wrote, in Urdu, *The Causes of the Indian Revolt*, which was not, however, translated and published in English till the year 1873. In his preface he says:

"The following pages, though written in 1858, have not yet been published. I publish them now, as, although many years have elapsed since they were indited, nothing has occurred to cause me to change my opinions. An honest exposition of native ideas is all that our Government requires to enable it to hold the country with the full concurrence of its inhabitants, and not merely by the sword."

There is much in the pamphlet worthy of our earnest consideration, even in the present day; especially the remarks on the friendship, intercourse, and sympathy which should exist between the people of India and the ruling race.

In 1880 Syed Ahmed published a pamphlet entitled *The Loyal Mohammedans of India*, designed to bring to the remembrance of the English public the eminent services rendered by our Mussulman fellow-subjects during the memorable year 1857-58.

In 1862 Syed Ahmed was transferred as Subordinate Judge to Ghazipore, and almost immediately commenced the first commentary on the Bible ever written by a Mohammedan, a work the difficulty of which may be imagined when it is

borne in mind that he was ignorant of English, and that all the works on the subject which he wished to read had to be first translated into Urdu. Three volumes have been published.

In 1864 Syed' Ahmed started "The Translation Society," the object of which was to bring the knowledge and literature of the Western world within reach of the immense masses of the people of the Eastern. Such works as Rollin's *Ancient History*, Senior's and Mill's *Political Economy*, Elphinstone's *History of India*, Malcolm's *History of Persia*, besides many of the best works on mathematics, have been published under the auspices of the Society, which is now known as the Scientific Society of Allygurh.

In April, 1864, Syed Ahmed was transferred to Allygurh. One of his earliest efforts there was to advocate the formation of an Association which should, through a head Association to be established in London, give the people of the North-West Provinces an opportunity of making known their wants to Parliament. Of this Association Syed Ahmed was elected Secretary.

In November, 1866, Syed Ahmed was presented by Lord Lawrence, then Viceroy, with a gold medal and a copy of Macaulay's works, "in recognition of his conspicuous services in the diffusion of knowledge and general enlightenment among his countrymen."

In 1867 he was transferred to Benares. And here the germ of the idea which culminated in the establishment of the Allygurh College was formed in his mind, and at the age of fifty-two he resolved to send his son Syed Mahmud to Cambridge, and to accompany him to England.

In 1869 Syed Ahmed and his two sons—"Syed Mahmud, who had obtained the first scholarship of the North-West Provinces, given to Indian youths to enable them to study in England, now Judge of the High Court in the North-West Provinces; and Syed Hamed, now a District Superintendent of Police—left Bombay for England. Soon after his arrival he was appointed a Companion of the Star of India. While in England, he published a pamphlet called *Strictures upon the present Government System in India*, and *A Series of Twelve Essays on the Life of Mohammed, and Subjects subsidiary thereto*. These Essays show "an extraordinary depth of learning, great toleration of other religions, great veneration

for the essential principles of true Christianity, and should be attentively studied by all interested in religion."

Syed Ahmed's letters from England, published in Urdu in the *Allygurh Institute Gazette*, translations of which are given in this volume, are full of interest. Their quaintness, simplicity, keen observation, catholicity of spirit, kindly humour and graphic power, render them the most readable chapters in the book.

In 1876, after thirty-seven years' service, Syed Ahmed retired on his pension, and took up his abode at Allygurh. In 1878 Syed Ahmed was, by Lord Lytton, made a member of the Viceroy's Council, an appointment which crowned his long and honourable career. He was re-appointed by Lord Ripon in 1880. Whilst in the Council he was examined as a witness by the Education Commission, of which he and his son Syed Mahmud were members.

We have thus noticed the chief points in the long and useful career of this worthy Indian gentleman. We heartily commend Colonel Graham's book to our readers, both English and Indian, showing, as it does, "how a native gentleman of high and distinguished family, but poor, educated only up to his nineteenth year, has raised himself from the lowest rung of the official ladder to the highest, and also educated himself, without the great advantage of a knowledge of English, to become, as he is, the foremost Mohammedan of his day in India."

The volume is adorned by a striking portrait.

J. B. KNIGHT.

PHYSICAL TRAINING FOR INDIA.

Conclusion of the lecture by Mr. Muncherjee Framjee Patell, B.A., on "Physical Education among the Parsees," in connection with the Dnyan Pursanik Society, at Bombay:

We very often hear that the spirit of enterprise is dying out among our people, and that educated men prefer to take up the legal or medical profession rather than follow the calling of their ancestors. Philosophers may give various reasons for this; but, looking with an ordinary eye, we see that good health is an essential element for success in any business, and that the

want of it is a drawback in such undertakings. Our educated gentlemen have, as a rule, poor health, and therefore they feel an aversion for work. They console themselves by asserting that it is not worth their while to go into business, an idea ridiculed by those who know better. There is no question but that strength is necessary for business, and that it is to that only that the cotton and piece goods' merchants owe their prosperity. If we look for the reason why educated men cannot work as well as their uneducated neighbours, we shall find it in the present system of education. Some fault may be attributed to the teachers, but there is a good deal to blame on the part of parents. If a boy passes his examinations quickly, although at the cost of his health, the parents take delight in reporting to their friends that their son is very clever; if we, however, look to the poor state of the child's health, we rather pity him, and laugh at the simplicity of the parents. Any fair or foul means are used to push a boy through an examination, but no attention is paid to his health, unless sickness in a virulent form necessitates treatment.

What we have said above refers to boys and gentlemen; but the condition of our girls and ladies is still more alarming. The ladies of former times who attended to domestic work enjoyed good health, and the history of old ladies amply proves it. In middle-class families, where at present servants and ayahs (nurses) are a *sine quâ non*, the ladies formerly looked after household work, and consequently enjoyed good health and old age, both which are apparently denied to the ladies of the present time. Of course, they themselves are not entirely to blame for this state of things, but a combination of circumstances has placed them in this unhappy condition. In former times few people cared to educate their daughters; but at present everybody knows that an uneducated girl is a drawback to social happiness, just as an uneducated boy is worthless in society. However, as education advances ladies dislike household work; they like to spend their time in knitting, reading, and music—things which are worthy of praise if the question of health did not interfere; but reading and music do not give sufficient exercise to the body, and the followers of such pursuits soon become enfeebled, and cannot cope with any difficulty. Even child-birth, which should be the cause of no apprehension, is attended with great risk in the present state of our ladies' health, and the result is that children are often weakly and delicate; but the well-wishers of a community know that the health of its women is essential to its progress.

From what has been said above, let it not be inferred that I am opposed to study or music: but as such things have

advantages, so have they their drawbacks; and it is to the removal of the latter that I beg to draw your attention. The most rational way is, to arrange that ladies should have exercise; but it is a very difficult question to decide what kind of exercise is best suited to them. I believe there are gymnasiums for ladies in England; but to what extent a gymnasium in Bombay would be made use of by Parsee ladies is a question. In some respectable quarters, the ladies play at Badminton and croquet, and if billiards were added, a fair amount of exercise could be taken; but all classes cannot have the advantage of such exercises, and therefore the fittest exercise for ladies who keep themselves aloof from domestic work is swimming. This exercise, performed in a bath under the supervision of a lady teacher, may help the body considerably; and this supports the necessity, previously suggested, of a good bath. The only difficulty is—will such people, as have themselves no idea of swimming, venture to let their family learn the art? I fear not; and therefore, till its value is generally recognised by the male sex, the women will have to continue in their present deplorable state.

The condition of school-going girls is much worse than that of boys. What I observed in the exhibition of a great school excited my pity: there were nearly 500 girls, but not five per cent. out of them showed signs of vigour and health. The assemblage was otherwise very interesting; but one could not help observing the wasted body, pale face, sunken cheeks, and such other painful symptoms. When we think as to how far such children will fulfil social duties, we cannot but see a gloomy feature for the descendants of heroes like Rustom and Sorab, unless prompt means are resorted to. Our ability and our wealth will not help us much: without health money will begin to disappear, and the mind will grow weak. *Mens sana in corpore sano*. This is an important matter.

Although health depends mainly on exercise, there are many other things equally worthy of attention; and before concluding this essay, I will simply mention them. Pure air; good simple food, in sufficient quantity, taken at proper intervals; abstinence from intoxicating substances; "early to bed and early to rise"; bathing every day, with cold water as far as possible; putting on clean clothes, and keeping the house neat and clean. Besides these things, care should be taken not to take exercise immediately after or before meals.

WIDOW MARRIAGE.

The following is the second letter to the Editor of the Times of India, by "A Hindu Lady," to which we referred last month :

SIR,—As promised in my last letter, I beg to say a few words on "Enforced Widowhood." I am the more encouraged in writing this by the sympathy you have shown all along for us unfortunate Hindu women.

At the outset one is struck with the comprehensive sense in which the term "widow" is used by the Hindus. Our Shastris (*i.e.*, religious law-givers) are eminently equitable, and they dispense even-handed justice to the young and the old alike. According to them, if a girl—I should say, a child of five or six—married for the gratification of her parents, has been so unfortunate as to lose her child-husband, this child-wife, who hardly knows the meaning of the words "husband" and "wife," "wifedom" and "widowhood," "happiness" and "misery"—such a child, according to the incorrigible Hindu law, is as much a widow as an elderly matron of sixty, the mother of a dozen children and a score of grand-children, who loses her good man in the fulness of time, at the ripe old age of seventy! I commend the even-handed justice of our religious rulers to those who can appreciate it; but, as far as I am concerned, it shocks my feelings by its vivid contrast and obvious iniquity. I wonder, reputed as Hindus are, and I think justly, for their mild humanity, what perverse blindness warped the judgment of these earlier writers and made them lose sight of the great difference between the condition of a child-widow of six and a matron-widow of sixty? How brutalised must have been human nature when it could stamp an innocent mite with the dreadful epithet "widow," and provide for her that life-long misery which is the invariable lot of a Hindu widow!

Though my educated countrymen would hesitate to use these puerile arguments in public, they are not free from their insidious influence. Whatever natural inequality there may be between man and woman, God does not seem to have meant us to be unclean things, incapable of possessing any privileges even in matters matrimonial. I wish some of the advocates of these doctrines, whether lay or clerical, would come publicly forward and prove that we women are by nature impure and ineligible for the enjoyment of any rights.

But, Sir, it is not only the loss of husband and the stamp of "perpetual widowhood" which that unenviable creature the

Hindu widow has to bear. Our Shastris do not see anything hard in it, and, therefore, have invented a mode of torture for the special benefit of Hindu widows by the side of which the tortures practised by the followers of Ignatius Loyola pale! This is no exaggeration, for the tortures inflicted by the Inquisition, horrible as they were, could last only for a few hours, and whatever physical agony they occasioned was at worst but temporary. But our throes are mental as well as physical, and they end only with our wretched lives.

Sir, it takes a few lines to sum up the miseries of a Hindu widow, and, perhaps, a couple of minutes to peruse them. But if anyone will take the trouble of reflecting what hardship each one of them imposes upon a young widow, he cannot help pitying her lot. I entreat my countrymen to judge of the miseries of widows by transferring the same penalties to men. Suppose it had been enacted that when a man lost his wife he should continue celibate, live on coarse fare, be tabooed from society, should continue to wear mourning weeds for the remainder of his life, and practise, whether he would or no, never-ending austerities? In short, if widowers were subjected to the same hard lot as the widows, I ask, would my countrymen not have long since revolted against such inhuman treatment? Can there be any shadow of a doubt that they would have torn these Draconian statutes to tatters, and indignantly repudiated the claim of the barbarous Manu and his crew to impose such odious yoke upon them? But if men, with their better physique and greater enlightenment, are unable to tolerate a slavish yoke like this, is it decent, is it human, to make poor helpless, ignorant women the victims of a system the like of which has not disgraced any civilised society?

In considering the condition of widows, it will be convenient to divide them into three classes:—Class I. will include widows from 5 to 15; Class II., from 15 to 25; Class III., from 25 to 35. Sir, my pen is quite unable to give you and your readers a graphic picture of the miserable condition of widows in Class I. But what pen, however powerful, can paint adequately the condition of a widow—a child, who has hardly overcome her lisp—a mite incapable of understanding the world and its ways, but who has been doomed to perpetual widowhood and the penalties which follow in its wake by the gentle laws of her Rishis? The poor creature, hardly able to understand why she is not allowed to mix freely with her sisters and friends, why she is prevented from taking part in those social amenities which render the life of a woman tolerable, why, though Nature has been more bountiful to her of her graceful gifts than to her friends, she should be despised and often shunned like a plague,—if such a

creature appeals to her mother for an explanation, alas! what explanation and comfort can the mother give her young widowed daughter? Poor soul! She realizes the extent of the misery that is in store for her daughter.

To take Class II.—that is, the widows ranging from 15 to 25—their condition is somewhat different, but on that account not less unenviable. Here you find a woman in the very prime of womanhood—just tasting the sweets of domestic felicity, having it may be a child or two—suddenly deprived of her dear lord by the fell hand of Death. The very fact of her having tasted partially the sweets of married life adds a point to her bitterness. It was only yesterday that we saw her a happy wife, but a day has changed the whole prospect of her life: it has darkened the horizon of her existence for ever! There is no sunshine left to penetrate the gloom which surrounds her. Though married to a rich husband, and consequently capable of enforcing a claim to a share of her husband's property, her ignorance makes her entirely depend upon the pittance which her male relatives would be pleased to dole out to her, and she must drag on her existence as best she can in agony of mind and body.

The condition of widows in Class III. is, perhaps, not so pitiable as that of the first two classes. But there is a feature which is peculiar to their unfortunate lot, and which renders their condition still harder. The women in this class are generally saddled with a number of young children, and unless there is some due provision made for them (which in most cases is not, as "Assurance" is almost unknown among our people), to their other miseries is added the misery of supporting a large family. As honest labour outside the family circle is considered *infra dig.*, the unfortunate widow in this class has to lead a life of bitterness, the monotony of which is relieved by the unfeeling taunts and harsh treatment of relatives, on whose forced bounty she and her children have of sheer necessity to subsist.

Sir, however unhappy the lot of widows might be, it would have been capable of defence had it been based on any principle of equity or justice. But in the eyes of our law-makers, men and women belonged to quite different species of humanity, and, therefore, what was sauce for the goose could not be sauce for the gander. However strange it may appear to Englishmen, our law-givers show every conceivable tenderness for the feelings of widowers, but reserve all persecution and "durance vile" for the devoted head of the widow.

Sir, instances are not rare of the edifying spectacle of a green old man of sixty, who is visited with the great misfortune of losing his second or third wife, preparing to play the young bridegroom, and sending his creatures to seek out a girl of ten

or eleven to bless the remaining days of his natural life. And this, too, he is in such a hurry to do that he has generally fixed upon the future partner of his joys and sorrows before his dead wife is hardly cold in her grave, or before the ten conventional days of mourning are over! Now, this same worthy gentleman who is so solicitous to gratify his vanity (to term it in the mildest way), or, as he would put it innocently enough, to provide a guardian angel against the infirmities of old age (the native idiom is, for the care of his limbs, *lit.* hands and feet)—this same gentleman is philosophically rigid in the case of his widowed daughter or grand-daughter of 15, just entering on that most critical period of life when girlhood ends and womanhood begins. The comfort he brings to his sorrowing daughter is in this wise: "My darling," says the affectionate father, "*fate* has ordained this widowhood for you, and what human effect can upset the decrees of fate! This is a punishment for the sins of your previous birth, and you can only expiate your sins by a life of austerity and devotion. Give up, dear, the vanities of this world, and lead a life of purity." In fact, he exhorts her to be in the world but not of the world. A noble exhortation, indeed! But, alas! it comes from the lips of one whose conduct belies its sincerity. Oh! what a contrast between the noble words and ignoble actions of this exemplary sexagenarian, who dooms and devotes a child of eleven to be a guardian against his decrepitude and infirmities! Can unselfishness go further?

I have no doubt Englishmen would wonder whether they should despise the gross hypocrisy, or condemn the wickedness which dooms a tender girl to perpetual widowhood, but encourages an old man to marry even when the very shadow of death seems to stretch upon him!

A HINDU LADY.

REVIEWS.

THE STORY OF NUNCOMAR AND THE IMPEACHMENT OF SIR ELIJAH IMPEY. By SIR JAMES FITZJAMES STEPHEN, K.C.S.I., one of the Judges of the High Court of Justice, Queen's Bench Division. Two vols. (MACMILLAN & Co.)

The second article of impeachment against Impey related to the Patna Cause. Shabaz Beg Khan, a soldier of fortune from Cabul, settled at Patna and died there, leaving his widow, Naderah Begum, in possession of his property. A

nephew, named Behader Beg, whom he had brought from Cabul some time before his death, asserted that he had been adopted by his uncle, and petitioned the Patna Council to set guards to protect the property, and to order the Cazi to inquire into his claim. The Patna Council ordered the Cazi and Muftis to take an inventory of the property, to secure it, and to submit a report. In the performance of this duty, the Cazi and Muftis were said to have subjected the widow to great indignities, and these were aggravated by the Patna Council setting a guard upon her in a durgah, in which she had taken refuge, to make her give up her slave-women, and the papers and seal of the deceased. Ultimately, the Cazi and Muftis reported that a will and deed of gift, under which the woman claimed, were forged, and recommended that the property, exclusive of the Altamghá (certain rent free lands), should be divided into four shares, of which three should go to Behader Beg and one to the widow. The Council ordered the Cazi and Muftis to divide the inheritance accordingly, including a quarter of the income of the Altamghá lands. This was done; but Cojah Zekeria, another nephew of the deceased, who was the widow's attorney, refused to accept the share offered, and the woman instituted an action in the Supreme Court against Behader Beg and the three Mahomedan law officers. The first question which arose was as to the Court's jurisdiction over Behader Beg. He was the farmer of the revenue of certain villages in Behar, and this was held to bring him within the jurisdiction, as being directly or indirectly in the service of the East India Company. Behader Beg's justification was, that he was only a litigant, and that he had merely taken what the other defendants, who were officers of justice, had given him. The case of the Cazi and Muftis was, that the Provincial Courts were Courts of Justice before the Regulating Act was passed, and that it had been customary for these Courts to refer suits between Mohomedans to their law officers, who heard the parties and the evidence on both sides, and made a report to the Court; whereupon the Court made a decree, subject to an appeal to the President and Council. This arrangement, they maintained, was still in force, with the sanction of the Governor-General, under the Regulating Act. The Supreme Court decided that the Patna Council had no right to make over to the Cazi and the Muftis the actual decision of the cause; and

as the defendants intimated that they wished to appeal, they were allowed, notwithstanding this interlocutory judgment, to give evidence of the matters stated in their notice of justification. A trial thus took place on the whole case. Impey in his judgment, in which Chambers and Hyde seem to have agreed, held that the justification had not been proved in point of fact. The report submitted by the Cazi and Muftis was pronounced unjust and absurd, and the deeds held by them to be forged were declared genuine. Even the share assigned to the woman had never, it was remarked, been made over. Judgment was therefore given for the plaintiff, with three lakhs of rupees damages for the needlessly brutal and offensive way in which she had been expelled from her house and deprived of her property.

The proceedings in this case produced a storm of indignation in India and in England. Thirty-nine renters of Behar sent a petition to the Patna Council, in which they asked that they might be allowed to give up their farms and retire with their families to some other country, rather than be subject to the jurisdiction of the Supreme Court.

Sir James Stephen admits that there were circumstances connected with the procedure of the Supreme Court in Mofussil cases, which placed the Court in an odious position. When a writ was served, the defendant, if he did not put in bail to answer the action, was liable under English law to be arrested "on mesne process," to be brought down to Calcutta, and to be imprisoned till his case was heard. Even if he pleaded to the jurisdiction, he was put to much inconvenience, and had to go to the expense of employing English counsel and attorneys. But for all this, the law and not the judges were to blame. The Supreme Court, as constituted under the Regulating Act, was not a suitable instrument for the work of checking the abuses of the Mofussil Courts. In 1781 an Act was passed (21 Geo. III. c. 70) to amend and explain the Regulating Act. It contained several provisions suggested by the Patna Cause. It enacted that the Supreme Court should have no jurisdiction in any matter concerning the revenue or concerning any act done in the collection thereof according to the usage of the country, that no one should be subject to its jurisdiction by reason only of his being a zemindar or an ijaradar, nor any servant of the Company as such, in cases of inheritance or succession.

The Governor-General and Council, or some Committee thereof, was to be a court of record to hear appeals from the Provincial Courts, and determine on all abuses and extortions, and on all severities beyond what should appear customary or necessary, with discretion to punish such offences by any punishment short of death, maiming and imprisonment for life. The Governor-General and Council were also empowered to frame regulations for the Provincial Courts. With regard to the Patna Cause itself, the Act provided—the Cazi being dead—that the other three defendants should be discharged from custody on security being given by the Governor-General and Council, and that they should be allowed to appeal to the Privy Council, although the time for appealing was passed. On the 28th July, 1784, an appeal, substantially by the East India Company, was entered and referred to a Committee of the Privy Council, but it was not proceeded with. When the House of Commons had declined to impeach Impey on the Nuncomar charge, an attempt was made to go on with the charge arising out of the Patna Cause; but as Impey's judgment was still in force and might be upheld on appeal, it was felt that the House of Commons could not deal with the matter. Thus the impeachment was allowed to drop and the appeal before the Privy Council was dismissed, for want of prosecution, in April, 1789. Sir James Stephen considers that the fact that the East India Company did not dare to have the appeal argued, shows that after all that was said of Impey's enormities and of his special wickedness in this case, it was felt that the judgment was good in law. The result was that the Company had to pay the plundered widow £34,000, and to compensate their own law officers for the consequences in which the unbusiness-like ways of the Company had involved them.

The third article of impeachment against Impey related to the extension of the jurisdiction of the Supreme Court, and the fourth to the Cossijurah Cause. No attempt was ever made to proceed with either, or with two others which will be noticed presently. Sir James Stephen has devoted a chapter to the quarrels between the Court and Council, which began before the trial of Nuncomar, and culminated in 1780 in what was known as the Cossijurah Cause. These quarrels were mainly due to the ambiguous language of the Regulating Act

and Charter, and to the dislike with which the civil and military servants of the Company viewed all attempts to interfere with their proceedings. In these disputes Sir James Stephen sides mainly with the judges. It will be sufficient here to briefly notice the Cossijurah Cause. Cossinaut Baboo had brought a suit in the Supreme Court against the Zemindar of Cossijurah, to whom he had lent a large sum of money. The Court did not claim any jurisdiction over zemindars, as a class; but in this case the plaintiff had also filed an affidavit, stating that the Zemindar was employed in the collection of the revenues. The collector of Midnapore reported the matter to the Governor-General, and represented that the Zemindar, instead of attending to the collection of the revenue, was concealing himself to avoid service with the writ. Sir John Day, the Advocate-General, considered that the construction placed by the judges on the Regulating Act was wrong, and advised that notice should be given to the Zemindar not to appear, or plead, or in any way recognise the authority of the judicature. Not only was this done, but a general proclamation was issued, informing all landholders that they were subject to the jurisdiction of the Court only if they were servants of the Company, or had subjected themselves by their own consent to the jurisdiction; and that if they did not fall within either class, they were to pay no attention to the process of the Court. The servants of the Zemindar of Cossijurah accordingly beat off the sheriff and his officers when they attempted to take him under a *capias*. Hereupon a writ was issued to sequester his property, and the sheriff marched to Cossijurah with a force of fifty or sixty sailors, who, according to the Rajah's version of the affair, were guilty of great violence and disrespect towards his idol and zenana in effecting the sequestration. The Governor-General and Council ordered Colonel Ahmuty to march from Midnapore with a force of sepoy, and arrest the sheriff's party; and when attempts were made to attack the commanding officer for contempt, the execution of the process was resisted by military force. Cossinaut Baboo then brought actions against Hastings and the other members of Council, but all except Barwell caused their counsel to declare that they would not submit to be sued for acts done in their public capacity. Thus the jurisdiction of the Supreme Court outside Calcutta was destroyed by military

force, and although Impey repeatedly suggested that the proper mode of testing the correctness of the Court's procedure was to appeal to the King in Council, the Council shrank from adopting this straightforward course.

The light shed by the Patna Cause on the scandalous administration of justice in the courts called Provincial Councils was the cause of some important changes. The revenue business was separated from the judicial business, and six young civilians were appointed judges of the newly-created Civil Courts, with the title of Superintendent of the Diwani Adalat. An appeal lay from these courts to the Governor-General and Council in the Court of Sudder Diwani Adalat. These changes were made without any consultation with the judges of the Supreme Court. On the 29th September, 1780, when the new arrangements had been in force for six or seven months, Hastings pointed out to the Council that it was impossible that he and his colleagues could supervise the working of these courts, frame regulations for their guidance and receive appeals from their decrees. He, therefore, proposed that the office of judge of the Sudder Diwani Adalat should be offered to the Chief Justice of the Supreme Court. Sir Eyre Coote agreed to the arrangement as a temporary expedient. Wheler doubted the legality of the transaction, and Francis objected to it as a direct contradiction or desertion of everything that the Council had said or done in the case of the Rajah of Cossijurah. Many other objections were urged, but as Hastings had the casting voice, they were overruled, and in October Impey accepted the office without knowing whether any or what salary was attached to it. Hastings proposed, on the 24th October, a salary of Rs. 5000 per month, with Rs. 600 office-rent, but the decision was adjourned to another meeting. In the meantime, Sir Eyre Coote went to Madras as Commander-in-Chief, leaving Hastings in the minority until the 3rd December, when Francis sailed from India. On the 22nd December, the proposed salary was sanctioned. Soon afterwards—viz., in April, 1781—Impey reported the matter to Lord Thurlow, and stated that he would be ready to refund the salary, if his retention of it was regarded as improper. He also addressed a letter to the Council on the 4th July, 1781, saying that he should decline appropriating to himself any part of the salary till the pleasure of the Lord Chan-

cellor should be known, and he at the same time transmitted the Code of Regulations which he had prepared. The East India Company consulted their counsel on the legality of the appointment. Dunning, Wallace and Mansfield considered that the appointment was not illegal. Rous thought it was, and three days afterwards Mansfield retracted his first opinion. On the 15th January, 1782, a motion was made in the Court of Directors that Impey should be removed from the office of judge of the Sudder Dewani Adalat, and the votes being equal, lots were drawn. The lot was in the negative, but on the 30th April, 1782, the Court of Directors voted that the Chief Justice should be removed, and on the 3rd May the House of Commons addressed the Crown to recall Impey to answer the charge of having accepted an office not agreeable to the true nature of 13 Geo. III. c. 63. He was accordingly recalled by Lord Shelborne, and on November 16th he formally made over charge of his office to the Council.

Sir James Stephen has not been able to discover whether Impey refunded his salary or not. In the article of impeachment, it is not alleged that he ever received any, and the following passage in a letter written to Dunning on the 1st November, 1782, speaks for itself :

"This is the real truth. I have undergone great fatigue, compiled a laborious code, restored confidence to the suitors and justice and regularity to the Courts of Justice, and settled the internal quiet of a great empire, without any reward, and for my recompense shall have lost my office, reputation, and peace of mind for ever."

Impey's Code is Regulation VI. of 1781. "It is not," says the author, "a work of genius like Macaulay's Penal Code, and the length and elaboration of its sentences would jar upon modern Indian draftsmen, but it is written in vigorous, manly English, and is well arranged."

Sir James Stephen considers that the step taken by Hastings was eminently wise and useful, and was in fact an anticipation of the policy under which, fifty years later, Indian legislation was put under the direction of the Legal Member of Council, while the superintendence of the Mofussil Courts, with an appellate jurisdiction, was vested, after a further interval of thirty years, in the High Court. The measure, no doubt, put Impey to some extent

in a false position, but he would have been free from all reproach if he had accepted the office and refused to accept the salary, until it was sanctioned by the Home authorities.

Macaulay's account of the quarrel between the Court and the Council is shown by the author to be "absolutely false from end to end." Macaulay compares "the effect of the attempt which the Supreme Court made to extend its jurisdiction over the whole of the Company's territory" to the state of England "if it were enacted that any man by merely swearing that a debt was due to him, should acquire a right to insult the persons of the most honourable and sacred callings and of women of the most shrinking delicacy, to horsewhip a general officer, to put a bishop in the stocks, to treat ladies in the way which called forth the blow of Wat Tyler." The reply is, that no such general jurisdiction was claimed, and that as women, living in the Mofussil, could not be servants of the Company, they could not be sued at all before the Supreme Court. Sir James Stephen finds that there is no evidence whatever of the reign of terror described by Macaulay, and he shows how little foundation there is for the alleged trespasses upon zenanas. "There were instances," says Macaulay, "in which men of the most venerable dignity, persecuted without a cause by extortioners, died of rage and shame in the gripé of the vile alguazils of Impey." The only matter to which this can refer is the case of the Cazi, who was one of the defendants in the Patna Cause, and who died on a boat on the Ganges on his way to Calcutta. The vile alguazils of Impey turn out to be a guard of sepoys, put over him, not by the Supreme Court, but by the Dacca Council, which had given bail for him, and which was specially directed to treat him as kindly as might be. The Cazi himself, it will be remembered, was charged with gross corruption and aggression, and if the judgment in the Patna Cause was correct, the charges were true.

Macaulay makes it appear that the office of judge of the Sudder Diwani Adalat was created as a bribe to induce Impey to desist from urging the high pretensions of his Court. "The bargain was struck; Bengal was saved; an appeal to force was avoided; and the Chief Justice was rich, quiet, and infamous." The injustice of these allegations is shown by a reference to facts and dates. No appeal to force was averted, for the sheriff's officers were taken prisoners by two

companies of sepoys so far back as January, 1780. The Council had successfully defied the Court, and the Court was powerless. The Court and Council had done their worst by each other nine months at least before any offer was made to Impey. There was, in fact, nothing to make a bargain about.

A few days after Impey had sent in his Civil Code, he proceeded, at the request of the Governor-General and Council, to visit the Provincial Courts of Justice; and on reaching Monghyr, eighty miles from Patna, he received news from Hastings of the disturbances which had taken place at Benares in consequence of the Governor-General's imprudence in arresting the Rajah, Cheyte Sing, with an insufficient military force. Impey went on to Patna, and remained there some days to give confidence to the people. The disturbances subsided; and, at the urgent request of Hastings, Impey joined him at Benares, and was with him there for some days. Hastings told him that he was writing a narrative of the Benares riots, and Impey, after hearing his account of the events which had occurred, strongly advised him to authenticate the facts by having them verified by affidavits. These he undertook to take.

It was at first proposed that Impey should go to Allahabad to take these affidavits, but Hastings having described the Begums of Oude as being in actual rebellion, Impey told him that he had, under the circumstances, an undoubted right to seize their treasures. Hastings on this requested him to take the affidavits at Lucknow, and while there to acquaint the Resident, Mr. Middleton, with their conversation on the subject of the Begums, and to urge him to see the Treaty of Chunar carried into execution. Impey was three days at Lucknow, and after taking the affidavits went back to Chunar, and handed them over to Hastings. The deponents came voluntarily before him. He did not read the affidavits or know their contents. In his own words, he authenticated them "in no official character whatever, but as a man known to bear a great office." All that he meant to authenticate was the fact that "the affidavits had been sworn."

This was the sixth article of Impey's impeachment; but although it was never proceeded with, the whole history of the Lucknow affidavits was gone into upon the impeachment of Hastings. Impey was examined as a witness on the 6th

of May, 1788, and might have refused to answer, as at that time the House of Commons had not yet decided whether he should or should not be impeached himself. His evidence completely discomfited Sheridan, and the conclusion of his address is worth quoting :

"It has been objected to me as a crime, my Lords, that I stepped out of my official line, in the business of the affidavits, that I acted as the secretary of Mr. Hastings. I did do so. But I trust it is not in one solitary instance that I have done more than mere duty might require. The records of the East India Company; the minutes of the House of Commons; the recollections of various inhabitants of India,—all, I trust, will prove that I never have been wanting in what I held was the service of my country. I have stayed when personal safety might have whispered 'There is no occasion for your delay!' I have gone forth, when individual ease might have said 'Stay at home!' I have advised, when I might coldly have denied my advice. But, I thank God, recollection does not raise a blush at the part I took; and what I then did, I am not now ashamed to mention."

Sir James Stephen remarks that every word of Macaulay's account of this transaction is either incorrect, or a proof of ignorance both of the law and of the facts. He seems to imagine that he hurried from Calcutta to Lucknow, and to be entirely ignorant of the circumstances under which Impey joined Hastings at Benares. It was not true that "a crowd of people came before him with affidavits against the Begums, ready drawn in their hands." Of the forty-three affidavits, ten only mention the Begums, and that slightly and by hearsay. The affidavits relate chiefly to Cheyte Sing and the operations against him. Macaulay imputes it as a crime to Impey that he did not read the affidavits, that he asked no questions about them, and acted out of the local limits of his jurisdiction. The author points out that a person, before whom an affidavit is sworn, is never expected to know its contents. All he need know of the deponent's language is enough of it to ask him if the matter of his affidavit is true, and to give him the oath. All the affidavits were in English, except nineteen in Persian, one Persian translation of a Hindustani original, and one in French. Impey said before the House of Lords: "I understood the Hindustani language much more than for such a purpose, and Persian much more

than for such a purpose ;” and the evidence shows that Impey did ask the nineteen deponents to the Persian affidavits whether their affidavits were true. Sir James Stephen also shows that up to 1835, when the 5 & 6 Will. IV. c. 62 was passed, the taking of voluntary affidavits for the purpose of attesting matters of fact was very common, and that the legal effect of such affidavits did not in any way depend upon the place where they were taken or the person before whom they were sworn. In his original review, Macaulay said : “ The greater part he could not read, for they were in Persian and Hindustani.” On learning from Macfarlane’s work that Impey knew Persian, Macaulay substituted the expression “ because they were in the dialects of northern India, and no interpreter was employed.” It has been already shown that not one of the affidavits was in any “ dialect of upper India.” With regard to the evil motives attributed by Macaulay to Impey, whom he represents as intruding himself into a business entirely alien from all his official duties, because there was something inexpressibly alluring in the rankness of the infamy which was then to be got at Lucknow, Sir James Stephen charitably supposes that Macaulay knew nothing of the simple explanation given of his own conduct by Impey. The whole essay was, he considers, a mere effort of journalism, hastily put together from most insufficient materials. He shows that Macaulay was in several instances misled by James Mill, on whose misrepresentations and bad faith he passes some severe strictures. .

There is a natural reluctance to speak harshly of an author over whose pages we have all spent so many delightful hours. Macaulay, in spite of his marvellous memory and his laborious researches, fell into many errors, which have been often exposed and commented on, and fresh instances of his inaccuracies are being constantly brought to light. But it may be doubted whether any of the attacks on him have been more deadly than the long indictment which runs through these two volumes, and the evidence by which it is supported. Macaulay is shown to be wrong throughout ; but the most painful feature of the case is that he had been already shown to be wrong, and that, in spite of Mr. Impey’s public vindication of his father, Macaulay persisted in republishing the gross misrepresentations by which he had tarnished the fair fame of an innocent man.

At the bottom of every calumny there is usually some lying and malignant spirit, who plots in the dark, and is sometimes, but not always, unmasked. The originator of the slanders, which embittered the lives of Hastings and Impey, was Sir Philip Francis. Of him we shall probably hear more if Sir James Stephen lives to write his promised history of the impeachment of Hastings, whom he regards as the ablest Englishman of the eighteenth century. Of Francis it may well be said, as Macaulay said of Pope, that he was all mask and stiletto. If Francis was Junius, as is commonly believed, he was an adept in the school of calumny before he sailed for India. Merivale tells us how chagrined Francis felt at the very outset at the powers given to the Supreme Court, and the precedence accorded to the Chief Justice. The members of Council sailed in the *Ashburnham*, the judges in the *Anson*, and it was thought advisable that the two vessels should keep close company. The chief incidents of the voyage were recounted by Macrabie, Francis's private secretary, in an entertaining journal, which is full of "gibes at the *Anson* and her legal freight." The arrangement under which the two vessels sail in company draws forth the following insolent quotation from Juvenal:

"Ac sibi consul
Ne placeat, curru servus portatur eodem."*

And when they anchor in Fanchal Road, and remain ten days in the island visiting people of distinction: "We observe," says Macrabie, "that the commission with the great seal constantly attends the judges. The Chief Justice has stole a march on the gentlemen of the Council in point of precedence."

But Francis had a special reason for hating Sir Elijah Impey; for Impey, as president of a Court composed of three judges, had decided against him in a case which concerned his private character, and in which he had to pay Rs. 50,000 damages. "This," says Sir James Stephen, "would fully account for the passionate hatred with which, by his own admission, Francis regarded Impey. Notwithstanding his declarations about not taking part against Impey, I believe that he did so in underhand ways, by suggestions to the prosecutors and by anonymous writings. Francis was

* "The menial destined in his car to ride,
And cool the swelling consul's feverish pride."—HODGSON.

the most skilful calumniator of his age. Evidence, which many people think strong, appears to brand him with the infamy of being the author of *Junius*. The strongest part of it consists of the similarity of his character to that of Junius, and his power of writing that peculiar feigned hand by which Junius attempted to disguise himself. He resembled Junius in the union in his person of the character of a devil and the accomplishments of a forger."

Francis, some years after his return to England, bought a house in St. James's Square, and spent the last twenty-seven years of his life there. In early life he had for some time acted as an occasional amanuensis to Lord Chatham, who resided in St. James's Square. At this period he had sometimes to write despatches in Latin and French, to the Minister's dictation; but there were long intervals of leisure when his pen was not required, and he spent many happy hours in the library with the undisturbed command of all the books. These pleasant associations seem to have been one of the causes of his settling in St. James's Square. His house is one which is well known to Anglo-Indians, for it is now the East India United Service Club.

R. M. MACDONALD.

THE SUBSTANCE OF TWO LECTURES ON THE REQUISITES OF A TRUE PATRIOT, AND MARRIAGE: ITS SOCIAL AND SPIRITUAL ASPECTS. By JADU NATH MAZUMDAR, M.A., Lahore. -

The subject of the first of the lectures included in the above pamphlet does not come within the scope of this *Journal*; but we are glad to notice the high-minded tone which pervades its arguments and the ideal that it presents. The second lecture begins with an historical sketch of the forms and customs of marriage in the earliest states of Society of which we have record, with quotations from ancient Hindu authorities. The writer describes the eight kinds of marriage mentioned in the *Shastras*, and shows the gradual changes that have taken place in regard to the rite. He considers it to be evident that in old times widows were allowed to re-marry, but he does not favour the movement for encouraging widow-marriage in the present day. For he believes in a gradually improving social standard, to which

customs must conform; and his view is, that the highest ideal requires that both women and men should observe life-long celibacy, when they lose husband or wife. At the same time, being decidedly against early marriages, he would not have it considered that widowhood is entailed on a child whose betrothed husband dies. The pamphlet shows independent thought and good moral feeling, though its style lacks simplicity, and many, though holding the same general principles, may differ from the writer's conclusions.

A CHAPTER OF SCIENCE; OR, WHAT IS A LAW OF NATURE?

By Prof. J. STUART, M.A., M.P., &c. London: Society for Promoting Christian Knowledge. 3s. 6d.

This is the text of a course of six lectures originally delivered to working men, and the object of the course was to present an example of instructive reasoning, and to familiarise the hearers, to some extent, with the scope and principles of scientific enquiry. The various steps in astronomical discovery are presented with great clearness, including the recent application to it of Spectrum Analysis, and the concluding lecture is devoted to an examination of the relations between Science and Religion.

W. L. C.

ON LIGHT AS A MEANS OF INVESTIGATION." By Prof. G. G. STOKES, M.A., Sec. R.S., &c. London: Macmillan & Co. 2s. 6d.

This is the second course of Burnett Lectures, delivered in Aberdeen in 1884, the first course (similar in size, price, &c.) being on the Nature of Light. Probably no living man is so well fitted to discuss several of the subjects treated in this little volume as its distinguished author. They are: (1) absorption, and its application to the discrimination of bodies; (2) emission of light, consequent on absorption, such as phosphorescence, fluorescence, &c.; (3) the rotation of the plane of polarisation of polarised light, and its connection with the constitution of bodies; (4) the whole question of spectrum analysis and its various applications to terrestrial and astronomical physics, including the motion of the heavenly

bodies in the line of sight, the constitution of the Sun, &c., &c. The vastness of the scale, and yet unity of plan, of the Universe, are well brought out, as well as the way in which modern research has emphasised the words of old, "What is man, that thou art mindful of him?"

W. L. C.

A TEXT-BOOK OF THE PRINCIPLES OF PHYSICS. By Alfred DANIELI, M.A., LL.B., D.Sc., F.R.S.E. London: Macmillan & Co. 21s.

This handsome volume, of nearly 700 pp., illustrated with upwards of 250 woodcuts, is the second edition of a book which was very favourably reviewed, on its first appearance, both in England and America. It was primarily intended for medical students, but it is eminently fitted for that larger circle of readers who, without wishing to make a special study of the subject, wish to possess an acquaintance with the modern aspect of Natural Philosophy. No preliminary knowledge of physical principles is assumed, and every effort has been made to attain to absolute lucidity of expression. Some portions of the book, printed in small type, may readily be omitted on a first perusal. The present edition appears to have been very carefully revised, and in some parts almost re-written.

W. L. C.

PRIZE DISTRIBUTION IN CEYLON.

The Examination and prize distribution at the Matara Pallimulla High School, Ceylon, took place on the 19th and 20th of August—presided over by Mr. Arunachalam, C.O.S., who delivered an interesting address on Education in Ceylon. He expressed his regret that boys who might have made excellent artisans, servants, farmers, after a few years at an English school, looked down with contempt upon the occupations of their fathers, turned away from any but clerical work, and swelled the ranks of place-seekers and petition-drawers, the most useless and pernicious members of the community. This was, however, not an experience peculiar to Ceylon. A clerkship even in London or New York had special charms and would attract hundreds of candidates. He thought that the fault lay, not with

the people of Ceylon, but with the system of education in the schools. It was a mistake to suppose that Ceylonese despised manual labour. What was the most honourable of occupations among the Sinhālese?—he meant the Sinhalese before Western influences affected them. Undoubtedly it was the occupation of the *Goygama* caste, the highest caste in the island. That occupation was the cultivation of the soil, and what was that but manual labour? The most respectable men and women did not scruple to take active part in it. But the mere book-education of our English schools had changed all that in many parts of the country. It had fostered in the young generation an idea that work unconnected with books, with pen and ink, was not honourable. This would not occur if to every school a technical school were attached, and the boys compelled to learn, in addition to books, some trade more useful than quill-driving. The children would thus be taught from their earliest years that there was nothing mean or dishonourable in using their hands, that it was even a more honourable and creditable thing to *make* a chair than to *spell* it,—they would learn, in fact, the true dignity of labour, and would, on leaving school, have other sources of livelihood open to them than the slavery of the desk, to which they were now condemned whether they like it or not. The speaker himself, like many other so-called educated persons, would feel very much at a loss to know what to do if they had to earn a living without utilizing their book-education, which was all they had had. It showed how deficient their own education had been, and they ought to look with sympathy on those unfortunate lads that everybody was fond of running down for their foolish, misplaced pride. It was pride, no doubt; but it was to a certain extent necessity also. That every man, rich or poor, should be taught some trade in addition to books had been stated as a fundamental axiom in the scheme of education of the great Frenchman, Jean Jacques Rousseau. . . . The true remedy, in the opinion of the speaker, for the present unsatisfactory condition of our English-educated classes, was, not to check English education, which, owing to the absence of a good modern vernacular literature, was the only means of instilling the spirit of the age into our youth, but to make technical education a compulsory part of school-education.

In addressing the successful pupils, Mr. Arunachalam dwelt on the career of the late President Garfield, whose career showed that book-education was not, after all, of so much consequence as is generally thought. He urged that everyone should have a definite aim in life, and should not work at too many things, but work patiently and perseveringly, in an undaunted spirit, in support of the aim that has been chosen. . He spoke also of the

great importance of sound physical health. Clever boys at school in Ceylon often thought they could do without exercise, and that they won prizes all the same. But it was only for a time, and they would find out their mistake when they went to a College or University, if not before. The speaker's experience at Cambridge was, that men of good strong physique, and of moderate ability, did far better at the triposes than men of better intellectual calibre, but weaker physique. The strain of preparing for those honour examinations was terrible, and taxed the strongest bodies. It was usual, therefore, for English lads who aimed at distinction in the triposes, to pay much attention to their bodies, and to devote much time to boating, cricketing, football, and other exercise. In Ceylon and India they were constantly reminded, by the premature deaths of their brilliant men, how important it was to cultivate the body not less than the mind. Sir Coomara Swamy and Mr. Lorenz, for example, were cut off in what should be the prime of life, and the loss to the country had been irreparable. . . . In the speaker's opinion, education in Ceylon would not be as beneficial as it should be until physical education and technical education received due attention. Till then the community and individuals would suffer disastrously, and many lives would be shipwrecked. But, whether prizes were gained in school or in life, after all the great thing to be expected from education was that it should enable men to do well and honestly, and to the best of their ability, whatever work they had to do. Whether it was a cobbler or carpenter, a judge or ruler of a country, whoever passed that test was an educated man; whoever did not was uneducated, though he had stored in his mind all the treasures of every language and literature.

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

XII.—THE SCHOOL OF SUBMARINE TELEGRAPHY AND ELECTRICAL ENGINEERING, PRINCES STREET, HANOVER SQUARE, LONDON.

The Institution styled at full length the School of Submarine Telegraphy and Electrical Engineering, situated at the junction of Princes Street with Hanover Square, now established for some seventeen years, affords the visitor ample and interesting evidence of the giant advance into every-day life made by electricity. At the period referred to, telegraphy over land or sea provided almost the exclusive employment of electricity.

There were the medical uses of electricity, of course, and the important commercial and artistic application of electrotype; but these were nothing as compared to the variety of purposes now fulfilled by a power allowed by mankind to slumber for an incredible length of time. On entering No. 12 Princes Street, Hanover Square, we find, under the care of the skilful and energetic managers, Mr. Wm. N. Tiddy and Mr. Wm. Lant Carpenter, some forty or fifty youths engaged with various practical operations in which electricity is employed. A gas engine of eight-horse power is running to drive the dynamo-machines of various construction, and the scholars are busy in testing work, in making drawings of apparatus, and in sending and recording messages by submarine telegraphy, exemplified by the Mirror Galvanometer, and occasionally by the Siphon Recorder, the latest expression of this peculiar branch of electrician's work. Practical work is going on, not only in the rooms fitted with every kind of the most elaborate apparatus, but in the basement, where students are occupied in charging a formidable array of the so-called secondary batteries in which the storage of electricity is made. Others are busy in testing batteries with condensers; and at the extremity of the main floor a dark chamber is occupied by Bunsen's photometer, somewhat modified in accordance with a suggestion of Sir William Thomson, LL.D., F.R.S., who has reported most favourably on the method of instruction pursued in the School, and takes a keen interest in it, like Professor Fleeming Jenkin* and Mr. Preece,† who have sent their sons there, to go through the regular course of theoretical and practical instruction. This course, which extends over a minimum term of twelve months, with additional time for the same fee if the pupil be slow and painstaking rather than apt, includes the entire science and practice of Applied Electricity as known generally in the three great sub-divisions of telegraphy, especially as applied to submarine cables, the installation and management of electric lighting on various systems, and the construction and organisation of telephones and telephone exchanges. The practical working of various systems of telegraphy, telephony, and illumination is taught, from the management of the gas engine and various makes of dynamos, to the construction of incandescent lamps, the delicate operations necessary for detecting the whereabouts of a flaw in a submarine cable, and also the use of the photometer in determining the candle-power of electric lamps, and the best method of employing accumulators to advantage. This practical department is mainly got through

* Professor of Engineering, &c., in the University of Edinburgh.

† Head of the Electrical Department of the General Post Office.

in the morning, the afternoon being devoted to the theoretical course embodied in lectures delivered by the managers and other competent instructors on Mathematics, Chemistry, and General Physics in relation to Electricity; the General Doctrine of Energy; Gas and other Motors; Electro-Statics and Electro-Dynamics; the Relation between Magnetism and Electricity, including the Theory of and Mode of Constructing Dynamo- and Magneto-Electric Machines; the Theory of Electric Lighting by means of Arc and Incandescent Lamps, including the Principles of their Construction; the Theory and Details of Construction of the various Forms of Secondary Batteries or Accumulators; the Theory of the Telephone and Microphone; the Testing and localising faults in Electric Circuits and Engineering Formulæ.

It is claimed for the system now in force at the School of Telegraphy that it avoids some of the mistakes frequently inseparable from the teaching of any new thing. It is held by competent authorities that purely scholastic or absolutely theoretical instruction in electricity is manifestly incomplete; while instruction by rule-of-thumb in engineering shops may make a student handy so far as it goes, but will, for want of theory and an accurate knowledge of general principles, prevent his advancing into the front rank of his profession. There can be little doubt of the necessity for a thorough grounding in the theory of any pursuit involving scientific principles—the soul, as it were, of the work to be done. It should also not be forgotten that the greatest inventions have not been made by mere practical men working steadily in one groove; but it is absolutely indispensable to the young electrician intending to live by his profession to attain considerable practical proficiency, or he would not be employed in the first instance. Hence the managers of the School of Telegraphy seek to steer a middle course, fortified by the experience of seventeen years in the view that successful electricians have been those who, in addition to practical knowledge, possess a thorough acquaintance with the theory of electricity, upon which all practical applications are based. Experience has shown that the mere “rule-of-thumb” man will do his work well enough so long as all goes well, but that directly anything goes wrong he has the greatest difficulty in remedying the fault or finding other means of doing the work. Unfortunately, also, the man who has merely practical experience is apt to understand only one set of machinery and electrical appliances. The object kept in view is to turn out thorough “all-round” electricians, capable not only of doing the practical work which may be set before them, but of following and applying any of the developments of modern electrical science. It is aimed to give scientific breadth and an inventive

or adaptive brain to guide the hand of the worker, and to stand him in good stead on opportunity of emergency. Only after general principles have been thoroughly grasped is the student who displays a decided bent in any particular direction encouraged to follow it and become a specialist. It is easy to verify that the principle of instruction is not merely to let the students pick up or learn what they can, but actually to teach them. This is often forgotten in other departments of teaching. Students of science, as of art, require somebody to show them how things are done, and teach them how to do them. By combining lectures and tutorial instruction the School of Telegraphy endeavours to give a student who misses some connecting-link in the lecture an opportunity of getting it supplied in the tutorial class. He thus runs no chance of sharing the ill fortune of those who, by attending lectures alone, are frequently left more and more behind, and are sometimes discouraged by the self-suspicion of 'stupidity.'

At the end of their course the pupils undergo the ordeal of examination. The examiner is, as a matter of course, unconnected with the School, and of high scientific position. Those who obtain 70 per cent. of the total marks in this final examination are granted the Vellum Certificate, the value of which is well known and widely recognised, the greater telegraphic companies, especially the Eastern Telegraph, having been largely recruited from the School. The Institution does not, it need hardly be said, charge itself with the future of every lad whose parents have paid £100 for his course of instruction; but as a matter of fact a register is kept at the School of all who have passed the standard, and they are recommended, not only to a first, but to subsequent employment.—*Daily News*.

BHAVENDRA BALA TAGORE.

IN MEMORIAM.

I lately referred to the loss the cause of social intercourse between Natives and Europeans had sustained by the death of Dr. Banerjea, in Calcutta: he left a blank not easily filled up. I have now to record the death of his granddaughter, Bhavendra Bala, the elder daughter of Gannendro Mohun Tagore, who, with her family, have long been resident in London, and by their example and social amenities have made a favourable impression on many English who knew nothing of India except in books or by hearsay. Bhavendra Bala Tagore was taken in

the prime of life, but not before she had set a bright example of how an Indian lady could mix in cultivated English society. Her social qualities and demeanour were admired and appreciated by all who knew her. She was very accomplished, and particularly fond of music and painting. She was presented at Court, and at her Empress's request appeared in the Indian dress. I saw her, after the Drawing Room, at her own house in the same costume, and thought it shewed the Queen's good taste, and that the incident taught a lesson not to be neglected.

J. LONG.

THE LATE DR. W. B. CARPENTER.

We regret to record the death, on November 13th, from the effects of an accident, of Dr. W. B. Carpenter, C.B., F.R.S. He was brother to the late Mary Carpenter, whose name is so well known to the readers of this *Journal*, and to all who seek to promote female education in India. Dr. Carpenter was born at Bristol in 1813. He took the degree of M.D. at Edinburgh in 1839, and after practising his profession for a short time, he came to London, and devoted himself to the cultivation of Physiology. He became Professor of Medical Jurisprudence in University College, and Examiner in Physiology and Comparative Anatomy in the University of London. In 1856 he was appointed Registrar of the University of London, an office he held for twenty-three years. It was chiefly to Dr. Carpenter's exertions that the series of deep-sea dredging expeditions was commenced, which culminated in the voyage round the world of the *Challenger*; and he spent much energy and thought on the consideration of the results of these expeditions. His works on Physiology were of the highest scientific importance, and have passed through many editions. As Registrar of the London University, he contributed largely to the extension of the scope of that University; and many Indian students will remember his kindly interest in their studies as Secretary of the Gilchrist Trust, to the administration of which he devoted much care. Dr. Carpenter's labours had a wide philosophical influence, and his death is deeply lamented by his co-workers in science, as well as by a large circle of private friends.

INDIAN INTELLIGENCE.

An important meeting was held on October 7th, at Lahore, to welcome Mr. Behramji M. Malabari, and to consider his revised statements on the subject of Infant Marriage and Enforced Widowhood. Upwards of 500 native gentlemen were present, representing many local public bodies: Anjuman-i-Punjab, the Widow-Marriage Association, the Hindu Sabha, the Arya Samaj, the Brahmo Samaj, the Guru Singh Sabha, the Aror Baus Sabha, the Kayasth Sabha. Raja Hurbans Singh presided, and introduced Mr. Malabari, who described the progress of the movement, and submitted some definite proposals for reform, which he had formulated in connection with Hindu leaders, especially the Hon. Mr. Madhava Gobind Ranade. The first suggestion was, that the marriageable age of girls should be fixed at 12. The second had reference to the re-marriage of child-widows. He also urged that there ought to be inter-marriage between closely-allied castes, and that Municipal and Local Boards be enabled to fix a limit of age, and to familiarise the masses with the idea of gradually raising the limit. All the suggestions were favourably received by the meeting, and a Committee was formed in support of the movement. Some Mahomedans were added to the Committee, as it was stated by Mahomedan gentlemen present that the customs complained of were prevalent in their community also. Mr. Malabari, in his concluding remarks, explained that he did not desire from Government interference, but support, which he felt would be of great value.—A meeting was held a few days later at Meerut, convened by the Meerut Association, at which a memorial to the Viceroy was adopted, urging that reasonable minimum ages should be fixed for the marriage of Hindus.

The Educational Department of Madras has formulated a very complete scheme of technical education for the Presidency.

The *Times of India* has given a full and interesting obituary sketch of the late Mr. Nowrozjee Furdoonjee, C.I.E., of which the following is a brief abstract:—"He was born at Broach in 1817, and received a good education in the Native Education Society's School, where he afterwards acted as teacher. He then became Assistant Professor in the Elphinstone High Institution, and he began to take a lively part in educational movements in Bombay. He guided his students by his influence as well as by instruction, and they became a band of enthusiastic reformers. To Mr. Nowrozjee is chiefly due the establishment of the first

girls' school, the first native library, the first literary society, the first body for improving the condition of women, besides institutions for social reforms, &c. When only 19, he accompanied Sir Alex. Burns to Cabul, as translator; but having to return to Bombay on account of the death of his father, he happily escaped the massacre which cut short the lives of the rest of the party. In 1845 he became Interpreter of the Supreme Court of Bombay, retiring on pension in 1864. From that time he devoted himself undividedly to the progress of his community and to political and educational subjects. The Parsees are indebted to him for many social reforms, which he accomplished in spite of great opposition and prejudice. We may mention the establishment of the Parsee Girls' School Association, in which he took the greatest interest. In recognition of his services in that Association, a scholarship has been founded in his name. Mr. Nowrozjee's independence of action as a Member of the Bombay Municipal Corporation and Town Council is well known. His experience was usefully employed in numerous directions, and he gave his entire energy to all that he undertook. Mr. Nowrozjee Furdoonjee visited England three times. He used to take part in the meetings of the National Indian Association, and on one occasion he read a Paper on Social Intercourse between Europeans and Indians. It has been resolved by his friends at Bombay to perpetuate his memory by handing over a fund to the amount of about Rs. 10,000, intended for scholarships, to be given in his name to the proposed Ripon Technical School, and also to secure a bust of their distinguished fellow-citizen.

Mr. K. M. Shroff, one of the Hon. Secs. of the Bombay Branch of the National Indian Association, has been elected a Member of the Bombay Municipal Corporation, in the place of Mr. Nowrozjee Furdoonjee.

The Anniversary of the Eurasian and Anglo-Indian Association, of which Mr. D. O. White is President, took place on October 7th. In the six years of its existence it has effectually helped to promote the welfare and advancement of the Eurasians and domiciled Europeans. One of its practical objects is the establishment of agricultural settlements. It also encourages industrial and general education. We wish much success to Mr. White and his fellow-workers.

Mr. J. J. Gazdar, Pundit Bishan Narayan Dar, and Mr. Jitendra Nath Banerjea have been invited, and have agreed to act on the Council of the National Indian Association.

PERSONAL INTELLIGENCE.

Mr. Prafulla Chunder Roy has passed the Final Examination for the Degree of B.Sc. in the Physical Experimental Sciences Branch, in the University of Edinburgh.

At the recent Examination held by the Council of Legal Education, Mr. Stephen Andy (Inner Temple) was among those students who obtained a Certificate of having passed a Public Examination.

The following passed a satisfactory Examination in Roman Law:—Mr. Aziz Ahmad (Middle Temple), Mr. Satya Ranjan Das, B.A., Mr. Krishna Singh Kapur, Mr. Moungh Kyaw, and Mr. Roshun Lal (all of the Middle Temple), and Mr. Satyendra Prasanna Sinha (Lincoln's Inn).

Mr. Stephen Andy has since been called to the Bar.

Mr. Parvati Nath Datta (University of Edinburgh, private study) has passed the B.Sc. Examination of the University of London in the First Division (Branches IV., V., VIII.).

Mr. Keshavji S. Budhbhatti has passed the Entrance Examination of the Royal Indian Engineering College at Corpus Hill, and has entered the College.

Mr. Latifur Rahman has passed the Preliminary Examination for the Bar, and has joined the Middle Temple.

Mr. B. R. Bomanji has entered St. John's College, at the University of Cambridge.

Mr. Lala Bhagat Ram has joined the Middle Temple.

Arrivals.—Mr. N. Jaya Rao, from Madras; Mr. Adhar Sing Gour, Extra Assistant Commissioner, Central Provinces, on leave; Mr. R. K. Ray and Mr. N. G. Ghosal, from Calcutta; Mr. Lala Bhagat Ram, from the Punjab. The following are the full names of the students from Hyderabad, mentioned last month:—Syed Zainul Abedeen and Syed Hashim, sons of Motamon Jung Bahadur; Mirza Kareem Khan; Muslahuddeen and Fasihuddeen, sons of Sheikh Ahmed Hossain.

Departures.—Colonel Altaf Ali Khan, for the Punjab; Mr. Dina Nath P. Datta, for the Punjab; Mr. B. C. Bose, M.R.A.C., and Mr. A. K. Ray, M.R.A.C., for Calcutta.

Errata.—In the first part of the Review of the "Story of Nuncomar" (November *Journal*), page 530, line 28, page 531, lines 10, 14, 17; 23, and 34, and page 532, line 19, for 1875 read 1775; also page 537, line 26, for "perjury" read "forgery."



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THE "INDIAN MAGAZINE."

WITH the beginning of 1886 the *Journal of the National Indian Association* takes the title of the *Indian Magazine*, presenting itself under a new and, we hope, an attractive form. It is thought that the time has come when this periodical might be brought to the notice of a wider circle of readers, and might thus be enabled more fully to carry out its main aim of promoting mutual understanding and cordial relations between English people and their fellow-subjects in the East. Under an altered aspect we shall continue, as before, to supply information about India, in regard to the characteristics, so full of interest and of wonder, of its past and present state, and especially in regard to the newer phases of moral, intellectual, and social progress which contact with Western Europe has helped to develop. We shall record the opinions and suggestions of those who, in India, are seeking with unwearying exertions to multiply the best features of this progress, and of writers of recognised Indian experience. And we shall try, by increasing mutual comprehension, to add strength to the bonds which already unite all who, in England or in India, work on generous principles for the common end of promoting the highest good of others.

We take this occasion of inviting the help in both countries of such as sympathise in our objects. First. We

portant matters, they would have saved *somebody's* pocket, preserved their own health, and avoided an untimely and undesirable break in their work.

It is not necessary to live exclusively upon a vegetarian diet like the Hindus, as some would advocate, but to take in moderation what one has been accustomed to at home, bearing in mind Cornaro's well-known common-sense rule, viz., to eat and drink that only which is found by experience to agree. Moderation, so desirable at all times, is especially requisite in India. Diet should vary with the climate. Inhabitants of cold countries, who need warmth, must consume combustible—heat-giving—substances in comparatively large quantities. In those countries, where there is usually more vigour, a greater exercise of physical strength, and a correspondingly larger demand upon the muscles of the body, more *flesh-forming food*, too, is required. In hot countries, on the other hand, although the same *kinds* of food are necessary, a *less quantity* of each, and particularly of the heat-givers, will suffice. A Bengalee gentleman once gave a lecture, in which he urged the desirability of his countrymen eating and drinking like Europeans. This would be a mistake. The physique in each case is different: and, whilst that of the latter *requires* more substantial fare, for that of the former *dāl* (a kind of pulse) and rice, corresponding (essentially) to the *attah*, *dāl* and rice, which constitute the up-country native's diet, furnish a sufficient supply, so long as they remain in India, of both flesh-forming and heat-producing nourishment. *Dāl* and *attah* contain the flesh-forming, and in rice is found the heat-giving, elements of food.

But heat-givers are also fat-formers. The Hindus are very fond of sweetmeats—a great source of heat and fat,—and *infants* even are fed upon them in addition to their natural nourishment. When weaned, sweetmeats are substituted for the mother's milk. To this improper diet is probably due "the stunted growth, constant sickness, and early death of the Hindu child."* The result of excessive indulgence in sweetmeats, supplemented when available by draughts of milk, is seen in many of the well-to-do Bengalees in Calcutta, who are also often, like other Bengalees, large consumers of rice and of greasy dishes. Many of these Bengalees are very corpulent. Such food is clearly out of place, if taken to excess, in India; and it, as well as all food of a kindred character, should be, during their residence in that country, taken in moderation by Anglo-Indians, *e.g.*, potatoes, sugar, cornflour, arrowroot, sago, tapioca, farinaceous and rice puddings, greasy preparations of all kinds, and beer. This.

* Kunnye Lall Dey.

abstemiousness is rendered all the more necessary if there be any tendency to obesity.

Many old Indians recommend mutton and beer as the staple articles of diet in India. In view to securing good mutton, it is the custom for four or five families to form themselves into a club, whereby each may obtain a share once or twice a week. Otherwise, the so-called mutton purchased by the butler in the bazaar may in reality be goat, which, however agreeable in its earlier days—roast kid is a very palatable and wholesome dish,—is less acceptable in advanced life. As with mutton, so with beef; pieces of which are subscribed for by families during the cold weather, and supplied by enterprising Mahometan butchers. Small bullocks (vern. *gynees*) are fed for the purpose on gram (another kind of pulse); and better beef is not procurable anywhere. The hump of a gram-fed *gynee* is a great delicacy.

Poultry.—A fowl (vern. *moorghee*) is a never failing article of diet in India. The famished traveller, halting at a staging bungalow, may always calculate upon this ubiquitous bird—roasted, boiled, stewed, grilled, or curried. Indian fowls are divided into roasting, medium, and curry, fowls. The first usually cost about a shilling, more or less; and the last may be purchased at the rate of half a dozen or so for the same money. Families usually keep their own poultry, including guinea fowls. Ducks, geese, and turkeys are also reared by those who have plenty of time at their disposal; but they, especially the last, do not always pay for the trouble bestowed upon them. The inevitable curry—usually a curried fowl, and there is no more savoury dish in India—is generally looked upon as an *entremet*, a supplementary dish; but as such it is quite unnecessary. A single dish is quite sufficient, be it a joint or a cutlet; or curry even, which may be made of kid, or fish, or eggs,—of almost anything, in short, that is edible.

Preserved Meats are useful when travelling, but care is required in selecting them. Fatal diarrhoea—even attacks resembling cholera—have been known to occur from eating provisions not quite hermetically sealed. Tins that are not perfectly flat, or that bulge, are suspicious. The putrefaction process has commenced, and gases have been disengaged. Such tins are, however, very rarely met with now-a-days.

Fish are plentiful and in great variety; but those caught in rivers are, as a rule, preferable. A breakfast consisting of fish and rice, with an egg, constitutes a wholesome and nourishing meal.

Hams,* if consumed at all, should be obtained from unquestionable sources—from home in preference: though some European provision merchants who have settled in India—several such residents in the hills breed their own pigs—may be thoroughly depended upon: but country-bred hams, in which may exist the germ of the *tape-worm*, or of the *trichina spiralis*, should be scrupulously avoided.

Cooking.—All cooked food should be *well* cooked. Tape-worm is not uncommon in India; but the Hindus, who are not a meat-eating community, are free from it. It is found amongst Mahometans, who do eat meat, and amongst European soldiers, who like their meat to be fried. The barrack cooks do not, in their hurry to get the work over, always fry it through. It is done enough on either side, but not in the centre.

Fruits should be eaten in the morning, before or at breakfast. Plantains are perhaps the most wholesome—plantain fritters are an acceptable addition at dinner, and plantains beaten up with milk and sugar somewhat resemble strawberries and cream;—but all kinds of fruit in season may be taken in moderation. I would, however, except guavas, which—the more if there be any tendency to the disorder—are apt to induce an attack of diarrhoea.

Milk is likely to turn sour quickly in India, especially when thunderstorms are pending. It is safer, therefore, to always boil it, and to add, in order to remove any suspicion of acidity where it is required for sick or delicate children, lime water in the proportion of a dessert spoonful to a teacup of milk. No family should be without its own cow, or goats. These last are especially useful when camping out,—being very hardy, inexpensive, and giving little trouble.

* It is always expedient, as well as kind, when one is living in a foreign country, to avoid doing anything that may offend the prejudices of its people. It seems, therefore, inconsistent with this maxim to have ham and beef brought to our tables in India,—the former being obnoxious to the Mahometans, and the latter to the Hindus. But much depends upon the spirit and the way in which a thing is done. These meats are amongst the European's ordinary articles of diet, to his consumption of which (as also to that of alcohol and to certain social practices which they themselves condemn) the natives of India generally have become accustomed. And, provided they are not required to consume these articles, nor taunted as to their religious scruples on the subject, they have no objection to serve us with them. Moreover, Hindus have, as a rule, nothing to do with their masters' food. There may, occasionally, occur instances where, owing to the native community, amongst whom Europeans are settling for the first time, having had no previous intercourse with us, or where the people are unusually bigoted, it would be well to confine the animal part of the dietary to mutton, poultry, and fish. But these are exceptional cases.

• DRINK •

It has been assumed that beer, or wine, is a necessity in India. From the experience, which has been accumulating during the past few years, it is evident that, for those in health, there is no necessity whatever. Numbers enjoy excellent unbroken health without it—better health, too, than those who take it,—and there are now many thousands (over 10,000) European soldiers in India who are total abstainers. The idea of living through the hot weather and the rains without a bottle* of beer at tiffin (luncheon), and another at dinner, would be considered by the majority of old Indians as simply impossible. But such objectors have never *tried* to do without it. They have had no object in abstaining. Lady doctors have. *They go to practise amongst a nation of water drinkers*—intoxicating beverages being interdicted to all races alike,—and one of the first questions put to a lady doctor will probably be, “Lady, do you drink shrāb?” (a generic term for beer, wine, or spirits). If the answer be in the negative, the report of the lady doctor’s abstinence will soon be circulated, greatly to her advantage, throughout the community amongst whom her work will lie. One of the saddest results of the reception of our Western civilization by the educated natives of India is the facility with which so many of them—educated Bengalees especially—have adopted our drinking customs, and brought themselves to a premature end. Some of the young native doctors, educated at the medical college in Calcutta, are in the habit of prescribing “spiritus vini Gallici” (Anglicè, brandy) for their patients who are given to drink: whereby they greatly aid in spreading the evil. I would strongly recommend everyone who is contemplating an Indian career—lady doctors especially for the reasons above given—to try and become abstainers before they leave home. Let them *test* the statement that wine, or beer, is necessary; and I venture to say that their verdict, if they are steadfast and loyal to themselves, will, as a rule, be in favour of abstinence. Alcohol has none of the virtues usually ascribed to it; but it tends, on the contrary, to weaken the constitution and to shorten life. In India, if resorted to as a *support*—I speak from experience—during the exhausting hot season, it will have exactly the opposite effect. The exhaustion and lassitude will increase; the nervous system will become

* Beer is exported to India in bottles holding imperial pints and half-pints, though they are commonly spoken of as quarts and pints. The enormous quantity of this beverage consumed by Europeans throughout India has led to the discreditable observation that, if the British power ceased to govern, the principal evidence of its rule would be the empty beer and brandy bottles scattered over the country.

debilitated and irritable, accompanied by indigestion and other troubles depending upon the natural tendency of the individual; and the general health will be undermined;—all ending in a return to England and a vigorous, though unmerited, abuse of the climate. There may sometimes occur cases where the lady finds that she is *really* better if she takes something stronger than water at dinner. If this be so, I would urge her to remember that alcohol feeds upon itself, and that the less, therefore, she takes of it—it should be *only* at meals and in medicinal quantities—the better. With some, even a small (half a pint) bottle of beer, or other form of malt liquor, disagrees; and a glass of light wine, as claret or some continental wine, is found to answer better. Neither sherry nor port should be touched. *Country* bottled beer must especially be eschewed, as the natives are apt to buy up empty bottles (if the label be left), and, filling them with so-called beer, to palm them off as European bottled. Brandy and all spirits must be religiously avoided as beverages.

There is a general impression that the water in India is bad; and that, therefore, a little brandy is necessary to purify it. But brandy has no such effect, and is an evil in itself. Water varies much in character,—that drawn from some rivers, and from wells that are kept free from impurities, being sufficiently pure. Water from village tanks and village wells is, however, to be suspected; and it is, therefore, wise to *always* boil and filter every kind of water, from whatsoever source supplied. The filters ordinarily used in European, and in some native, families—three large earthen vessels (one above another), the two upper having a layer of charcoal and sand, and perforated at the bottom—answering every purpose. Everyone who goes to India should be provided with a portable filter, which will be found most useful in travelling. One of the *spongy iron* filters is perhaps as good as any. When away from home it is not always easy to have the drinking water boiled and filtered. Condyl's fluid—two or three drops to a *surae** full—will then serve the same purpose. In malarious districts, or in villages where there is cholera, the well and tank water of the place should be religiously shunned. When visiting such localities, soda, or other aerated water procured from a reliable source—that supplied by some native merchants is of very doubtful quality—is the safest kind of drink. Death may occur from drinking the local water.

One of the readiest ways of *cooling* water—water uncooled is lukewarm and undrinkable—is (where ice cannot be procured) to fill a *surae*, surround it with wet grass or straw, and suspend

* A portable earthen vessel for containing drinking water. For travelling, those covered with wicker-work are the best.

it in the open air. The evaporation from the grass or straw—if there be wind this is of course greater—causes the water to be sufficiently cooled; or, the surae may be hung up in front of the tatty, within. No house should be without ice, if it can possibly be obtained, as it is sometimes required in sickness; and its application may contribute to the saving of a life.

For assuaging thirst during the day, and as a beverage at breakfast and in the evening, there is nothing better than tea; for day drinking most people prefer it cold. Cocoa fattens, and coffee, is heating. The well-to-do natives drink a sherbet composed of lemon-juice, sugar and water; and there is nothing more refreshing. As in eating so in drinking; the tendency is to drink too much. The excuse for it is, of course, greater in a hot country than at home, as in the former there is more or less of a drain upon the system in the shape of perspiration. There is, however, always a large proportion of water in food; and in England really very little is required, separately. As a rule, it is quite unnecessary between meals, one or two acidulated lozenges being sufficient to remove the dry state of the mouth and back of the throat, which, with many persons, is mistaken for genuine thirst. A glass of iced-water is very refreshing and invigorating; but it is not unattended with danger when taken on an empty stomach, or when the body is heated. A severe attack of diarrhoea—death even—may be the consequence of so doing.

CLOTHING.

It is generally looked upon as a necessity—the idea being fostered by those interested—that persons who are going to reside in India should take a large outfit; the truth being that all articles of clothing may be procured of sufficiently good quality and quite as reasonably (sometimes much more so) in the country itself. A limited amount of wearing apparel—more of some things being required, *e.g.*, underclothing, than of others—will suffice.

Hats and Bonnets.—One or two hats and one or two bonnets would be quite sufficient, one of the former being used on the passage out. Fashions are continually changing, and India does not delay in adopting what is new. An anti-sun hat made of pith—those shaped like mushrooms are perhaps the least becoming but they afford the best protection—may be obtained for the equivalent of a shilling in India: and the nearer the colour is to white the better. Very serviceable cork hats are sometimes procurable: but, whatever the material, a hat should be selected in which, besides the usual perforations in the crown, there is room for free ventilation within; which can be

provided for by a space being left between the framework, a kind of girdle, that fits round the head and the inner surface of the hat. This space should be large enough for the purpose, and yet not too large; as the admission of a quantity of heated air may, in the hot season, induce an attack of sunstroke. A large green leaf—i.e., either a cabbage, or a plaintain, leaf, or a layer of leaves—placed within the hat, and occasionally renewed, helps to keep the head cool. In addition to the pugree or turban—a fold of white cloth (coloured cloths are showy but useless) wound two or three times round the body of the hat, and terminating in a tail some seven or eight inches long and four inches wide,—a quilting of (white calico covered) cork, of somewhat smaller dimensions, both in length and width, and a couple of inches thick, should be sewn into the back of the dress, so as to cover the nape of the neck. The spinal cord in this situation is very liable to be affected by the sun, and a really serviceable tail to the pugree, together with this quilting, furnish a valuable defence.

Protection for the Eyes, in the shape of a blue or green veil, or a pair of spectacles of the same colour or smoked, is also very requisite; as intense headache, culminating in a form of sunstroke, may be caused by their exposure to the sun's rays in the hot weather, or even by the glare from dusty roads, stones, water, &c.

A full-sized umbrella—a sunshade in fact as well as in name—with a deep-fringed white cover (removable in view to washing) is also a valuable protection, though often ridiculed by the young and inexperienced. Its value consists in the fact that, whilst affording thorough protection from the sun, it allows of free ventilation. Those, who have felt the benefit of an umbrella in tropical countries, very wisely continue its use, in weather requiring it, on their return to Europe.

Dresses.—The dresses that have been worn at home will be serviceable in the cold weather in India. With regard to dresses suitable to the country, and indeed to articles of clothing generally, the natives are quite competent to make anything. Their power of imitation—the same remark applies to the Chinese, of whom there is a colony in almost every part of the world—is wonderful: in fact, they sometimes imitate rather too closely;—occasionally taking infinite pains (unless told to the contrary), when making a new dress, to reproduce a patch, a darn, or any other blemish that existed in the old one! All they require is a pattern; and intending emigrants should therefore provide themselves with one, at any rate, or more of ingenious article of dress for this express purpose.

It must always be borne in mind that dark clothes, which absorb and retain heat, are not suited for the hot weather in India; whereas those that are light coloured—the nearer to white the better,—which reflect and reject it, are specially well-adapted for the East generally. Serges of different textures (navy-blue or grey are the best colours) will do for ordinary cold weather wear and on board ship. Of flannel dresses, those of the same colour are preferable: print flannels soon become shabby. Muslins are very suitable. Silk dresses are mostly worn, in the cold season, in the evening;—the bodices, however, being of muslin, if worn in the hot months, on account of the heat, and the perspiration which would spoil those made of silk. Tussa silk is very suitable for all seasons except the cold. Zephyrs and nuns' veiling, in the lighter colours, are useful in the hot weather. Riding habits are made of brown holland for the hot, and of cloth for the cold, season.

Underclothing.—The necessary requirements in all underclothing, especially in that next the body, are that it should (1) enable the latter to retain its warmth; (2) that it should admit of free transpiration from the skin; and (3) that this last (the skin) should be protected from being chilled. Nothing fulfils these requirements so well as wool (flannel), which is as useful in India as in England: indeed, it is especially needed there to fulfil the second and third requirements. Perspiration being, as a rule, so excessive, it should be provided with a free vent; and, considering the tendency to chilling when the surface is thus covered with moisture—the body being, it probably may be, heated and somewhat fatigued at the same time, a condition very favourable to the prejudicial operation of cold,—the material next the skin should be competent to protect it. Woollen fabrics are, best of all, suited for underclothing in India; but, as to many skins they are extremely irritating, a mixture of wool and cotton will, in such cases, answer the same purpose. Silk is soft and pleasant, and equally effective, but sometimes proves too electrical. Linen is out of the question, as it rapidly abstracts heat from the body, and, becoming saturated with perspiration, acts like a cold poultice. A cholera belt—one may be made of chamois leather—is especially useful for those who are susceptible of chills in this part of the body. Underclothing for India, except that next the skin, may be made exclusively of longcloth: the fine variety called nainsook is excellent and extensively used, any other material such as would do for home wear being too heavy and hot, except in the very cold weather and in the hills. Flannel night-suits are very desirable for children, who, owing to the extreme heat, are apt to be restless and roll about, and who, being bathed in perspira-

tion, would receive, were it not for such a covering, a serious chill, in consequence of the sleeping coolie suddenly waking up and giving the slowly-swaying and almost quiescent punkah a series of spasmodic and draught-producing jerks.

It cannot be too strongly impressed upon all ladies—upon everyone in fact—going to India, that clothing of every description, for day as well as for night, should be made to fit easily, if not loosely. The elegant figures of many of the native women, as may be seen any evening when they journey (carrying children and water-vessels) to and from the wells or holy rivers, furnish ample evidence that compression of the body is not essential to its graceful development. Their light clothing, whilst completely covering the body—I am not now speaking of the lowest classes whose apparel is often more scanty,—is yet very loosely fitting.

Overclothing.—An ulster, a light dust-coat, and shawls, will all be useful, during the cold weather, in the plains, or in the hills. The best form of *waterproof* cloak is a *poncho* (similar to that worn by some South American Indians), lengthened so as to cover even the feet. A tweed, light both in texture and colour, should first be rendered waterproof—the tailor will get this done,—and then made into a cloak, with or without arm-holes, and buttoning in front. Such a cloak, impervious to rain yet allowing free transpiration from the body—ordinary water-proofs are impervious to both,—would be specially useful in the hills. Siphonias and such-like waterproof garments, attractive from their lightness and somewhat graceful appearance, are apt, if folded up in the cold season, to become agglutinated, in the hot weather, into one compact and inseparable mass. A waterproof sheet, and a waterproof bag, will be found useful when travelling in rainy weather.

Stockings.—Plain thread stockings are preferable to those made of cotton, being cooler; but open patterns are objectionable on account of the mosquitoes in the plains and of fleas in the hills. Silk stockings, where silk is admissible, are delightfully cool.

Boots and Shoes are worn very much as at home, according to season and locality; *i.e.*, shoes for the house, and boots for walking. Strong boots are needed in the hills. Chinamen make excellent boots and shoes, and at reasonable rates.

Gloves.—Silk gloves are best suited for the hot weather. Kid gloves are worn in the winter months; but are apt to become spotted during the rains. This may be prevented by wrapping them (all kinds of gloves) in dry flannel and keeping the package in wide-mouthed glass-stoppered bottles.

Gaiters.—At some hill stations leeches—small but voracious—are apt to find their way over the boot or shoe and attach themselves to the bare flesh, their presence becoming disclosed by the stocking being stained, or saturated even in some parts, with blood. They are especially plentiful in the damper localities; but, in truth, they are, as a rule, less troublesome in the station itself than in the interior, as they, who ramble about to enjoy walking or the scenery, to botanise or geologise, discover to their cost. The best defence against these latent marauders is a pair of leather gaiters smeared over with a coating of salted grease. Sometimes a good deal of blood is lost; and the bites may become troublesome sores.

Washing.—It is fortunate that, in a country where changes are so frequently required—some garments must, during the hot season, be changed every day, if not oftener,—the cost of washing is not thereby increased. Like all other servants, the washerman (dhobie) of the establishment is paid monthly, and there are no extras. In certain exceptional cases he is paid by the piece. With reference to this necessity for constant washing, it will be requisite to take out a good supply of underclothing—the exact amount will depend upon circumstances and may be ascertained from any lady of experience—both for the commencement of Indian life and for board ship. It is not always easy to get anything washed on the journey to India; and it is a risk to let articles be taken out of the vessel.

(To be continued.)

A CHRISTMAS DREAM.

CHRISTMAS DAY, 1950.—I had slept long, and my awaking was only an interruption to the unconsciousness of profound sleep. It left me in a dream. I see traces of past years, but old scenes are re peopled. Still, however, I feel the contrast of the beauty and the love of Creation with the mystery of sorrow and of what seems evil; but a firmer hope sustains me—a firmer faith—and there are clearer gleams, which teach me that

“Our life, with all it yields of joy and woe,
And hope and fear,
Is just our chance o’ the prize of learning love.”

Peace and order, hand in hand, have resulted in some progress, and are less dashed by confusion and anarchy. I dare not risk the effort which belongs to any attempt at utterance, but must trust my impressions to rude notes made on a gardener's note-book, which I found on a bench, with its pen, a pointed knife, in the garden. The Papyrus leaves will record my experiences: everything is altered; my language may be too ancient to be understood.

My dream finds me in a place which had been endeared to me in the olden days, in the Government House garden at Guindy, near Madras, surrounded by shrubberies, in an obscure bower facing the lawns and walks of that lovely garden. People walked about and talked together as of old; they never noticed me, and I wanted nothing except my treasured knife and the Papyrus leaves, which were growing close to my bower.

I believe other beings haunt my garden—in fact, I am sure they do,—but we have not yet regained each other. I still feel fettered to the earthly life of that Eden by an enduring fascination, which I suppose must yet be conquered. For a time the voices of Earth intervene. I seem to understand much that is said, and much that is unspoken. Probably, I am still dreaming. I fancy the twentieth century is far advanced.

A beautiful little building has appeared in my dear garden—a long, low cross-like Colonnade, in the centre of which is a lovely fountain, around which are tiers of seats between the columns. The centre is open to the sky. The colonnade is built of a snowy-white cement, as bright and hard as marble; it is a beautiful material, known only at Madras, where it is to be seen in perfection. The proportion of the building is perfect: such harmony of form seems linked with an idea of music. The colonnades are two deep on each side. Birds love the place: they always begin the day there in full chorus. Many lovely birds flash in and out and rest on the roof. I can watch them freely, but they don't seem frightened. Those sweet little Honey-suckers, which used to be my especial delight, are always hovering near in the early morning; they feast in the hearts of the flowers, and come out of them more like large moths and butterflies than birds. This Kiosk is a delight. Snakes avoid it; a rocky, rough fence repels them, and they never enter

the little "pleasaunce" which surrounds the Colonnade. The grass grows close round it; ever soft and green, and watered by a gentle rivulet which runs round the building, guarded by soft mosses, except where it flows under the low, broad, lovely flights of steps by which you enter each colonnade. The gardener is most careful to supply the water, which comes from a distant source. The birds come in the early morning and bathe and plume themselves. I never disturb them, but the moment the gardener's step is heard they are gone.

Towards evening, human beings often crowd into the Kiosk to listen to music, which comes from a distant part of the garden. Society is greatly changed: it is not so exclusively English, and the English are far more friendly with the people of the country. They talk freely, and the barrier of language seems almost removed on both sides. Hindoo ladies appear always at these garden parties, and are often numerous. Clearly those who appear are very well educated, and have given up the distinctions belonging to caste, for otherwise (according to the old *régime*) their appearance would have been impossible.

A few minutes before sunset music ceases, and sometimes at that time the seats round the central fountain in the Kiosk are filled by those who wish to watch the Lily in the fountain while its great buds open. It is a beautiful sight, and the gardener announces beforehand, as of old, that a bud of the *Victoria Regia* will open. The sight lasts about fifteen minutes. Those who care to watch it are asked to be silent; for each leaf proclaims its liberty by a little salute like a faint pistol-shot, and then falls slowly back into its lovely flower-form, and by its first breath or exhalation the air is perfumed. This takes place at sunset. Often the host and hostess come together to enjoy the sight.

My chief social interest is in watching another side of society. There are evenings when none but women appear: they are very frequent, and evidently they have become usual in the Indian society in Madras, from the plans and engagements which are alluded to by those present. On these occasions, I see that the differences of race have fallen into their true proportion, and, while they are respected, they are made a link for increased consideration, and common interests are so warmly encouraged that a friendly footing has been facilitated. Differences are by no means ignored—vir-

tually they are too fundamental to be ignored,—but the women of India seem to welcome common interests, and this has broken down the unfriendly indifference and cold exclusiveness with which English women had been accustomed to treat their Indian sisters. The change is a blessed one; and the discretion and wisdom with which they amalgamate show that it is a permanent improvement and Providentially guided.

From my unseen bower, rich in the luxuriant vegetation by which it is surrounded,—rich, too, in the charms of tropical existence, when the very glow of colour, the very breath of evening, the whispers of the birds, and the murmur of the insect world all throb with life, and yet are subdued into the calm peace of sunset,—the *unity* and concord of Nature is realised, the tenderness of her order is felt; often a fresh conviction comes home to me, and as the silent stars shine forth they seem to unravel the mystery and dark sorrows of Earth. They silently proclaim “Love is the fulfilling of Law”—*universal* love. Life is to teach love.

The work of love from man to man, from man to God, practically recognised, would leave no place for evil, nor for sorrow, nor even for doubt. Selfishness would be impossible. Love, in supreme dominion, can only prove “love casteth out fear.” Resignation to a recognised Father is absolute obedience to His will. Instead of the short-sighted struggles for earthly happiness, it would be rest, infinite rest and perfect peace, even though it can only *result* from dynamic struggles—struggles between passions and powers of evil with the sovereign sway of the Law of Love. This truth realises a “Comforter:” our obedience to it reveals the unity of God’s laws. Conscience is the universal Christ-voice, commanding men of every faith, and overwhelming every division, because “God is Love.” “Love is the fulfilling of law.” God’s law is one; but Faith must learn to work by love alone. Man’s law is self-love: it works by strife, and self-love is blinded to believe lies; but the poets of later days have learnt and spoken their message, and are inspiring the world with this thought. A reconciliation of all men seems dawning from beyond the world’s hopeless misery and passing shadows.

“Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.”

I am roused from my meditations by the return of day, and must describe my favourite evenings in the Kiosk. Music is always heard in the distance. The guests are women; they stroll through the four colonnades towards the lily fountain, in varied costumes. The occasional visitor, who does not belong to the society of friendly women who are oftenest there, may generally be recognised by her more luxurious and expensive "toilette." The English women dress far more simply than used to be the case; they think more of their own comfort and activity, and of the climate, and rather avoid the old-fashioned, and ignorant idea that dress should be the display of expense, either in its material, or in its form; but the effect is far prettier, and they seem less burdened by useless appendages. Indian muslins and soft Indian silks prevail: thus there is less contrast between the English and Indian women than of old. But still Indian women appear to be their own bankers, and invest their money in massive golden ornaments, which they enjoy wearing, and which always seem to be very characteristic. The attendants, all women, are in white. They serve fruit, and sweetmeats, and fan those who like it, and escort visitors to and from their carriages, at the garden gate. These evenings have a purpose, and instead of the constrained formality of old days, these dear women chat happily and freely. They are full of animation, and generally discuss subjects in which they are greatly interested; and, as I said before, Language is no longer a difficulty.

The other evening they brought most lovely embroideries to show each other. These were carefully examined, and patterns were chosen from among them to be copied in the schools: they were entrusted to three or four who made the work their charge, and it was agreed that old materials, or exact copies of old material, old colours and ancient patterns were to be exclusively used. Then followed a most interesting discussion. The contributors were greatly pleased that they had inherited these treasures from a time which had originated so much that was acknowledged as beautiful by the civilised world. They tried to reconcile this with the undeniable state of degradation and ignorance which had prevailed for so long among Indian women. As I wondered and watched, I found my dear women formed a sort of "association" or social Guild; and they had rules of

their own, which were observed by the members of the Guild more than by many others who were occasional visitors and comparative strangers. The chief distinction of the Guild was that its members were studiously considerate and courteous to everyone: that they were dressed, as a rule, inexpensively, and that generally they were trying to promote some useful or interesting occupation. Differences of religion were carefully avoided; personal remarks were of course impossible. I fancied the hostess always changed the subject if it ever showed a tendency to become ill-natured in repeating the gossip of the place. Neither formality, nor familiarity, disturbed the friendliness, and yet no effort seemed necessary.

The English women were as kind and friendly and respectful as could be desired, and this was fully appreciated and recognised by the most friendly response from both the Mahomedan and Hindoo ladies present. One evening a large number of women met to welcome a Hindoo Rance, and on the same day a Mahomedan Princess, who was a stranger, appeared. They came with attendants, according to their separate customs, but almost ignored the presence of other guests. After the first exchange of greetings and introductions, the hostess said she should like to explain the nature of the Society to all her guests, as so many were present. She spoke as freely in their language as did the other English women. She said:

"We are all friends who meet here. If you approve of our Society, we shall count on including the guests among us as 'sisters' to aid us in our schemes, and we shall ask you to carry on the work which originated during the reign of Queen Victoria the Empress of India. Her reign was especially blessed by the influence of Prince Albert, her husband, who from the first supported her in trying above all things to live for the good of their people. Education in England and in India is largely indebted to the encouragement given in the earliest years of their reign. The efforts made, were not only international, but they aimed at universal progress and co-operation. The furthest and humblest colony, and the most distant and obscure people, were invited to assist the efforts which were then made to promote the happiness of mankind; and, to pass from great measures to the small work in which we are here engaged, our existence as a Guild is one small result, for

in letters to her Representatives in India the Queen would say: 'Tell the women of India our wish is that they should be as happy and as prosperous as they can be. Let them realise that we wish for their friendship, and will give them ours; but try not to chafe them about any differences in their customs. They will teach us much we shall be glad to learn, and will quickly adopt our ways if they see that they work for true happiness.' The object of the Guild is to create a link throughout India between all women who will co-operate with us. No one who disapproves is expected to revisit us; but if you honour us by coming again, it is hoped you will consent to give us the advantage of your support and co-operation, and help us to spread our Society throughout India. Our object is to have some common bond of work in which we can together help women and children, the sick and the afflicted, everywhere. The differences essential to our races must be respected, and we are very happy in finding how much there is, in which we can help each other." It was then stated that English and Indian ladies, who are established in different places as medical women or doctors, had proved how much good they could do in soothing and attending the sufferings of their fellow-women; and, moreover, it was stated that they would form centres for fresh branches of the Guild wherever they lived.

The little speech was well received. It was in perfect Hindoostanee of the old-fashioned courteous sort, always in the third person, like the pretty Tuscan Italian, and far more likely to carry weight than any interpreter could make it; but I wondered how the difficulty of language had been mastered.

A song of welcome was very prettily sung, and the daughters of the hostess and others handed sweetmeats round. The work of that evening was a lesson, given by a Hindoo lady doctor—a lesson in bandaging and in dressing wounds. The children's ankles or arms were bandaged. The visitors took active interest in their lesson, and promised to come again. Indian ladies were then asked to give a lesson in their art of rubbing and champooing; this request received a warm response.

During the next few weeks the meetings were planned in the other houses of those present. The strictest economy was to be observed by the members of the Guild; they were

to try and be useful always, and aim at relieving trouble, but never encourage expensive habits.

They were invited to meet again in the Kiosk in a month. Gradually they dispersed towards the garden gate, where attendants with palanquins and carriages were waiting. The Mahomedan Princess kept to the old custom of seclusion, and after she had got into the family coach, attended by her family and maidens, the coachman brought the horses and they drove away. I saw that many of these ideas of female seclusion were retained, and yet no objection was made to increased and extended exertions for promoting education and improving Indian Homes, where social progress must really seek its surest and highest developments, both moral and intellectual.

M. C. HOBART.

A WORD ABOUT ENGLAND-VISITING INDIAN YOUTHS.

Assuming that the advantages of coming to England for the purpose of study are a great many, still a question may be asked by some which must be answered. It is this: 'Do the Indian youths who come over to this country acquire those advantages, and thus benefit their communities in any very substantial manner? If so, how far? If not, why not?'

It must be allowed at the outset that the real good of coming to England is, and perhaps for a long time will remain, an ideal which Indian youths ought to realise, but which few will succeed in realising; and this, not because the ideal is unattainable, but because there are at present so many obstacles in the way. These obstacles appear to me to arise from three sources: (1) From Indian society and its customs. (2) From the change of circumstances attending leaving home for study in England. (3) From the students themselves. We shall glance at these points in order.

I. Most of the Indian youths who come over to England are married men, which is no small obstacle. It is a great trial to leave one's wife for three or four years. While this sacrifice makes both parties miserable, it frustrates, not to an inconsiderable extent, the very object for which it is made.

If pain entails, as the philosophers say, a loss of healthy and useful energy, then certainly our young men, thus "sicklied over with the pale cast of thought" and anxiety, are in a large measure robbed of that vivacious energy which is the secret of success in every walk of life. It is not a sentimental evil, though it may appear to be such because those who really feel it are shy of expressing it. Marriage influences the conduct of students in another way too. By thrusting upon them at an early age the cares and anxieties of married life, and by exposing them to social censure if they make light of those cares and anxieties, it compels them to narrow the horizon of their activities, and to attend to those things only which serve immediate interest. It has been said that man liveth not by bread alone; but these youths are, as a matter of necessity, obliged to act on the quite opposite principle, namely, that man does live by bread alone; and thus, when they come over to England for study, they devote all their time and energy to professional work, and to nothing else. We cannot blame them for this, as it is not given to everybody to rise above the pressure of social praise and blame. Besides, marriage has thrown on them the duty of earning money for those that depend on them. The blame rests upon parents who doom their children to wreck and ruin for the gratification of their own whims.

We have to consider another fact, daily rising into prominence. Such a burning longing for visiting England has sprung up in our young men, that some of them sometimes come over here without the consent of their parents and guardians, and in consequence of this have to suffer more than others. Our society is always "red in tooth and claw" against such irreligious proceedings; but when it finds the culprit's parents on its side, its power of tyrannising over him is infinitely increased. So long as young men come over here, as they have hitherto been doing, some with, and some without, their parents' consent, but all of them worried with the cares and anxieties regarding their wives, and their own position in the society on their return home, they can never avail themselves of the many advantages which England offers. They may—they certainly do—open the house of bondage and pave the way for others, but they cannot enjoy themselves the blessings of the Promised Land.

II. We come now to the obstacles arising from the

altered circumstances under which Indian youths have to live when they come to this country.

Most of the Indian students in England have passed only through the lower classes of Indian schools. Consequently, their knowledge of the English language and science is very scanty, and they do not know what steps they should take for self-culture. It is absurd to expect these young men, so little advanced in education, to steer their course clear of all obstacles to a desirable goal. Still, we find that people do expect this. They think that the same schoolboys, who perhaps never attend to their studies without the fear of the rod, who do not know at home how to manage small affairs, and are not allowed to have charge of any money lest they spend it in foolish ways, can be trusted with thousands of rupees, and can be expected, when far away from the watchful eye of their parents, not only to attend to their studies, but to find out for themselves the best and most suitable means for improvement. This is certainly the climax of folly; and then it is not all. These schoolboys are allowed to make the choice of a profession too. The most important of all the steps in life is the one which turns an irresponsible schoolboy into a man of the world; and few and far between are the instances when this transition is undergone successfully. But what a mental twist in our people to suppose that young men, who are perfect strangers to the ups and downs of life, and whose intellect is yet in a very crude state, would be able to decide for themselves the course they need to follow in life! This is passing strange. "You shall judge them by their fruits," say the sages. Let us look at the fruit of this perversity. Law has the greatest attraction for Indian youths here. Why? Because the title of "Barrister-at-Law" is a very imposing title; it gives a position in society, and—this is the chief reason—it is easier to get through the Bar Examinations than any other. And for the purpose of "getting through," some of our young men read with tutors from the very beginning. If you ask them why they do not work for themselves instead of engaging tutors, the answer is, "Because our tutor can coach us up for Examination in three months!" Surely, a most satisfactory answer! Some young men go to Cambridge or Oxford, and we have the proud satisfaction of having Oxford and Cambridge B.A.'s.

All this betrays a very mistaken notion regarding the

object of sending young men to England. What is the real object of coming to this country? Certainly not simply to pass the University examinations, or the professional examinations, such as for the Bar, Medicine, &c. These things can be done very well at home. Even the Bar, without some other qualifications, has no advantage over the Indian Law examinations. By this I do not mean that these examinations are of no use; I simply contend that they are not the primary object for which Indians should be sent over here. The primary object must be something which cannot be obtained in India. If the mysterious Providence which broke up a noble family more than three thousand years ago, has, after many a wandering, joined the dispersed members of that family together, so that no man may put them asunder, it is necessary that, to insure the permanence of this happy union, they should understand each other. This is a thing which the Indians can never accomplish without seeing the English life as it is, and not as they suppose it to be. When I advocate a thorough acquaintance with the life of English people, I include many things: I mean their characters, customs and manners, as well as the various institutions which have been conducive to their progress. What is the good of University degrees, if we do not know how the sanitation of such a large place as London is managed? We always hear very pathetic wailings over the sufferings of enforced widowhood, but very seldom anything about the periodical outbreaks of cholera and small-pox. In India we have societies for Social Reform (which simply means the reform of early marriage and widowhood); but I am not aware of the existence of any society for introducing vaccination into villages or even large towns. This appears to me a sad anomaly, well worthy the consideration of thoughtful Indians. Dozens of instances may be given showing how necessary is it for us to study carefully the various instruments which keep the whole social machinery of England in good order. These are the things which cannot be so well learnt in India as here. Practical men, as long as they get the highly-buttered toast of a Government employment, may laugh at this; but, looking at the question from an impersonal point of view, I cannot help thinking that, even for the permanent security of bread-and-butter, a knowledge of that social masonry is necessary which teaches us to

build with our own hands, and which, making self-help and co-operation the corner-stones of national character, imparts an independent strength and harmony to the whole social fabric.*

I think that so long as one of these conditions is not fulfilled, a great deal of the present evil will remain. Young men must be sent here, either to begin their education, or to finish it. That is to say, they must be either educated here from their very childhood, or sent over here after having received a good University education in India. To send them from the second or entrance class of Indian schools is a very imprudent step. It causes a dangerous break in their education; and even if they pass their examination in due time, they do so in a way unworthy of a rational being. But as, at present these young men are generally sent from the lower classes of Indian schools, they suffer very much from the change. With their eyes unused to the effects of light, they are removed from the darkness of their home to the glare of another sky, which also appears to them "dark with the excess of light."

There is a third condition on which it is necessary to say a word. The Indian students who come over to England have often nobody to take care of them and give them advice in matters of study. There are for Indian youths so many temptations to go wrong in this country, that it appears to me of paramount importance that something should be done to give them guidance and advice when they first arrive here. In this matter, the co-operation, not of the students, but of the parents and guardians of these students, is needed. They ought to be told the many dangers which beset young men here, who have any money in their pockets. They ought to be told the difficulties which those young men have to encounter in matters of study, and which they very often fail to overcome. To effect this purpose, a very opportune suggestion has been made by the National Indian Association; and it is needful to bring it to the notice of the public-spirited educated Indians, whose approval is necessary to make the proposed scheme practicable. That there is a great need of some such institution as would serve as a source of all necessary guidance to Indian youths in this country, every man who has given any thought to the subject will admit; and the National Indian Association has proposed a solution of this

difficulty. Those Indians and Englishmen who are interested in the movement of Indian students coming over to England should examine the scheme carefully, and see if it really does not remedy the present evil.

For my part, I think that the scheme is full of promise. In my opinion, it in a very large measure remedies those difficulties and drawbacks in the way of England-visiting youths that have been pointed out in this article. If anybody says (as I have heard many people say) that the scheme is not practicable, I answer, "Because you do not want to make it practicable." Is the scheme too expensive? No. Does it in any way interfere with the student's liberty of action? No; it simply wants to check young men from going wrong. It takes them as homeless, friendless students, and gives them good counsel. Does it in any way obstruct their work? No; on the contrary, it tells them the very best places where they ought to go for education—the very best means with which they can make the best of their stay in England. If, in spite of those good things which it promises to Indian youths, our people call it chimerical or impracticable, then they must have got some *clairvoyant* power with which they can realise the wants of their children whom they send to England, and the dangers and drawbacks which beset them at every turn as soon as they arrive here, in a far better and clearer way than those persons who, both from their experience of the place and of education, may be expected to be the best guides to these students.

III. The third kind of obstacle lies in the students themselves. Some Indians, after their return from this country, yield, to smoothen their passage in life, to the wishes of their fanatics at home, and perform all sorts of penances (*Srashchit*). Even some friends of Reform occasionally approve of such conduct; but I consider it an evil. One Indian who, after his return home, surrenders his principles to the superstitions of his people, does more harm to his society than twenty fanatics can ever succeed in doing. What is the good of anybody's coming to England, if, on his return, he has not the courage to follow the principles he has formed here? Some think it is expedient to yield to their society in such matters; but I am not a believer in "pious frauds." Let us follow truth trustfully, and truth will make us free. On the other hand, there are some who go to

another extreme, in doing everything they like, with a light heart and a reckless hand, and without any just regard for their society. To adopt even unnecessary English customs and manners, they think, is one step towards reform. A friend of mine attended a social meeting in India with his head uncovered (which is considered most objectionable in our society), and when asked why he did so, answered that he wanted to show his society that he was bent upon *turning everything upside down*. Now, this spirit of "turning everything upside down" is as reprehensible as the spirit of reasonless clinging to the dead letter of old superstitions. But such a spirit is often found in those young men who have been brought up in England. This recklessness on the part of our young men is one of the chief causes which check Indian parents from sending their sons to England. In this way, they are a source of evil rather than of good to their society. Even the educated Indians are not very enthusiastic about sending young men to England, because many of those who do come here lack that moral fibre which is the heart of true patriotism.

In order to benefit their society, our Indian youths ought always to consider two things. First, they must bear in mind that the greatest pain of which human nature is susceptible is the pain of a new idea; and it is, therefore, quite natural to find their society in a rage against their innovations. Their aim ought not to be to return sneer for sneer and scorn for scorn, but to return good for evil, to give bread in return for a stone, to bless those that curse them, as the sun shines upon the just and the unjust alike. Secondly, they must bear in mind, that during their residence in England, they have a higher mission to perform than that of mere students; that while they are here it is their duty—it is their national duty—to study the various institutions of this country, to acquire as much experience as they can of public life and movements, in order to raise the tone of their society at home. Whatever may be the voice of prejudice, this may be safely foretold, that the English-taught generation, headed by those who have been, or will hereafter be, educated in England, is destined to be the most powerful element of Indian society. Insignificant as this movement of the Indians' coming to England appears, still, it has that within which passes show. It has its

source in the eternal principles of Progress, and day by day, as it grows older, it is sure to grow wider, like a river which grows broader as it flows farther away from its mountain-spring.

A KASHMIRI PANDIT.

THE INDIAN AND COLONIAL EXHIBITION, 1886.

The Indian and Colonial Exhibition will form the fourth of the series of Exhibitions held at South Kensington, under the presidency of H.R.H. the Prince of Wales. The guarantee fund amounts to nearly £200,000, a sum far in excess of that of any Exhibition which has been held during the last few years.

A great Durbar Hall is to be erected opposite the entrance, and in its courtyard Indian arts and manufactures will be carried on. The shops and the great Hall are being constructed by native workmen from the Punjab, who have been working for some months in the grounds of the Exhibition, and in preparing and fitting the carvings. Native artificers, such as are found within the precincts of the palaces and temples of India, will illustrate the various trades and occupations.

The courts facing the main entrance to the Exhibition Road, known as the South Galleries, have been allotted to India and Ceylon, and Australia has received the space in the immediate centre of the Exhibition, which has on previous occasions been occupied by foreign nations. The Dominion of Canada will have the Central Gallery, opening into the upper gardens, and also the greater part of the Western Gallery, formerly devoted to machinery. The remainder of the Western Gallery will be allotted to New Zealand. The Eastern Gallery is appropriated for the West Indian Colonies, and Hong Kong will have the "Chinese Court." "The Old London Street" will be left standing, and the Aquarium will present a display of Indian and Colonial fish.

In the southernmost division of the Indian Department, there will be an Imperial Economic Court, in which the

mineral and vegetable wealth of India, as well as its principal productions and rougher manufactures, will be illustrated. Each province and port will send a collection of the principal articles of local export; and prominence will be given to jute, indigo, cotton, wheat, timber, &c. Of course tea and coffee will be specially attended to: samples of these will be supplied from every Indian estate, and tea will be sold in packets, as well as by the cup. Objects of ethnological interest will be provided, as, life-size figures in native dress, and models showing the processes of agriculture and other phases of Indian life. Near the entrance of the Exhibition will be placed a reproduction of a jungle scene, with figures of the chief wild animals and game birds of India. A large collection of maps and diagrams will supply detailed and thorough information to those who seek it, and will form a starting point for the study of the various departments.

Probably the Educational exhibits will be placed in the Royal Albert Hall, and these will have a special interest for those who are interested in social progress in India. It is proposed to arrange in that Hall a collection of portraits of various Indian Princes, as well as pictures of the scenery, architecture, and customs of the country. Numerous loans of interesting objects will also be shown there.

The Exhibition is likely to prove of great use, independently of its commercial results, in making English people more acquainted with the resources and development of India. The hundreds of thousands who yearly visit South Kensington, many of whom have the vaguest ideas about Indian life, will carry away with them some definite knowledge, and will hereafter be able to realise with greater enlightenment the facts that passing events and descriptive travels bring into public notice. They will learn through the Exhibition too to appreciate the skill, the industry, and the genius of their fellow-countrymen in the East; and thus their minds will become inclined for further enquiry, and friendly feelings will be awakened towards the people of India. The occasion of the Exhibition will doubtless attract many distinguished Indian visitors: several Chiefs and Rajas have already signified their intention of coming to England next year; and the opportunity will be a favourable one for numbers of the educated classes of India to make acquaintance with this country. The intercourse that will ensue will afford further

means of adding to our knowledge of Indian life and thought; and it is to be hoped that these visitors will be met with the greatest cordiality and courtesy, and that they will take back with them abidingly pleasant impressions of England and its people.

A general introduction to the Official Handbook of the Colonial and Indian Exhibition, will, it is stated, be written by Professor J. R. Seeley; and the *Journal of the Society of Arts* has been authorised to act as the official organ of the Exhibition. We shall from time to time supply accounts of the various features of interest which may prove attractive to readers of this *Magazine*.

THE STATE OF INDIA WHEN CALCUTTA WAS INHABITED BY TIGERS AND ST. PETERSBURGH BY WOLVES.

This reaches to the short period of only two centuries. The author knows a gentleman whose great-grandfather was alive then—what a romance of history, now that English and Russians have advanced from their respective capitals to the Hindu Koosh!

At the time Calcutta rose into being, the Portuguese power had almost passed away. Goa the Golden was gradually sinking into jungle; its population of 200,000 now numbers 100! Its 50 churches and convents are one mass of ruin. Gaur, the old capital of Bengal, had also become a mass of ruin at the period when Calcutta was rising.

We have lately discovered, in the India Office and British Museum, documents relating to Mr. Marshall, the first Englishman who studied Sanskrit. In 1676 he was a civilian at Kasim Bazar. How little idea had he then that the Sanskrit, which seemed to him confined to India, should be acknowledged in its affinities with the leading European languages.

Fonsela's *Historical and Archæological Sketch of the City of Goa* teems with most interesting information regarding the Portuguese in India. The author of this work has made free use

of Portuguese archives, which may yet yield a valuable treasure to the historian. The year after Job Charnock planted the British flag in Calcutta, 1686, a Portuguese historian writes: "The greater part of Goa is abandoned because its inhabitants cannot rebuild their houses when they have fallen. It makes the heart bleed to see the metropolis of India so destitute of means." It had been "the graveyard of the Portuguese and of the natives residing there;" and yet a century before it had received the title of "the Golden Goa;" but fever and cholera, and the want of drainage, helped to its downfall. The English in Calcutta never led the life of ostentation and luxury which their Portuguese predecessors in empire led at Goa, and particularly the Portuguese women. It was well said, "The Portuguese commerce was ruined by the Dutch, but their vanity was the cause of their ruin."

We turn now to the English. In the Hugly Consultations for 1679 appear the following orders, which were posted up in the Factory Hall, "for advancing the glory of God and the honour of the English Nation."

1. Whoever remains out of the Factory after 9 at night without permission must pay 10 rupees for the use of the poor or sit a whole day in the stocks publicly.

2. For cursing or swearing, 12d. to be paid for each oath sworn or 3 hours in the stocks.

3. For lying, 12d. for each lie, to go to the use of the poor.

4. For drunkenness, for each offence 5 shillings or 6 hours in the stocks.

5. Whoever (Protestant) lodging in the Factory is absent from the Morning and Evening week-day prayer without lawful excuse shall pay 12d. to go to the poor, or shall be confined a week to the house. Whatever Christian is absent on Sunday from Morning or Evening Prayer shall pay 12d. for each offence, such fines to be levied by distress or imprisonment until paid.

6. Whoever is guilty of sins of impurity shall be sent to Fort St. George for condign punishment.

Though these orders were read twice a year, yet, like the prohibitory system, they were utterly inefficacious, and the advocates of local option cannot quote them as good precedents any more than they can the Puritan prohibition laws. The Records of the past show they were habitually violated by high as well as by low.

As to the *expenses of living* and the economy to be pursued,

there are details which sound curious in these days. A Despatch from Surat in 1677 states: "You are to forbear firing guns on frivolous occasions and at drinking of healths, for our powder will be better bestowed upon our enemies." In Calcutta, in 1698, one barber was allowed to ten persons at one rupee monthly; a washerman, one ditto. In Gombroon, one Richard Temple was suspended for bad behaviour. He writes: "I am neither able nor willing to subsist on 13 rupees a month." In Bombay, in 1673, the diet money allowed to *Members of Council* was 25 rupees monthly. The Agent at Cossimbazar, in 1700, requests "for diverting vacations" that as the Honble. Company have only one palakin, they will allow him the keep of a horse. In 1701, at the same station, they write: "Provisions at almost a famine rate. We allow ourselves one glass of wine and no more round at noon and night, with a draught of punch." The allowance for a cook in Calcutta, in 1698, was 2½ rupees; of a writer, 3 rupees.

Respecting *Diseases*. A voyage to Madras and back again was a favourite remedy with the doctors of Bengal. Of *cholera* we find no trace in the Records, though, as Macpherson shows, "there were some distinct unmistakable accounts of the common prevalence of cholera at Goa, and in the regions near it, in the sixteenth century." The first cholera epidemic took place at Goa, in 1543. Fever was very fatal in 1676. One Thomas Reede, of Hugly, dyer, "dyed of a fever," at Madras, in 1678. Jesuits' bark was used then, and we do not find that they employed a Protestant objection to it that it was a Popish medicine. In 1698 Calcutta had four English doctors. In Madras, in 1678, swine straying in the streets being found a great nuisance, it was ordered "That any person finding them so doing, and killing them, may have them for their pains."

In those days of *toleration* we can hardly understand how, in the far East, religious animosities were perpetuated. At Madras, in 1678, the Government issued an order to turn Padoy Pasquell, a Popish priest, out of town "if the charge be true that he endeavoured to seduce Mr. Moham Coffree Frank from the Protestant Religion; no Popish priest to marry or baptise any English without the Government's special license." And yet they got on well with the French Capucins, while they complain of "the town being much

pestered with Portuguese Popish priests." They resolved "that no Roman Catholic whatever shall bear any office in this Garrison, and shall have no more pay than 80 fanams per month as private sentineles," And yet it was a difficult law to enforce; for, in 1676, Portuguese lads transcribed the books at Madras, while the soldiers were chiefly Portuguese. Up to 1680 Portuguese along with the Gentu language were used in writing out sales and documents relating to land. On the other hand, the Portuguese persecuted the natives for their religion, and worked the Inquisition in their interests.

J. LONG.

COMMERCIAL EDUCATION AT MADRAS.

A new educational movement of some importance has been set on foot at Madras by Mr. Adam, Principal of Pacheappa's College. About twenty years ago education was valued chiefly because it was supposed to be a stepping-stone to service under Government. It might have been said of Madras, as of Rome in the days of Juvenal:

"Et spes et ratio studiorum in Cæsare tantum." *

But it was soon discovered that all could not get appointments, and a rush was made to the law, until the country began to be flooded with briefless vakils. Of late years an increasing number of young men have been seeking employment as teachers in schools; but the candidates are so numerous that many are now compelled to look out for some other career. There are often openings in the banks and mercantile offices; the merchants and bankers however complain that the young men who apply to them for clerkships know nothing of book-keeping, that their handwriting is bad, and that they are in many cases unable to compose a simple letter. There are no commercial schools, and every boy, who continues his studies beyond the standard prescribed for the Middle School Examination, must read for the Matriculation Examination.

* "Yes, all the hopes of learning, 'tis confest,
And all the patronage, on Cæsar rest."

As a remedy for this state of things, Mr. Adam proposes opening some commercial classes in connection with Pacheappa's Schools, and has suggested to the Director of Public Instruction that the Middle School Examination shall be modified, with a view to the pupils of commercial schools bringing up such subjects as Shorthand, Superior Penmanship and Advanced Spelling, Book-keeping and Mercantile Arithmetic, Political Economy and Commercial Geography. As the Director has agreed to submit this proposal for the sanction of Government, there seems very little doubt that it will be carried out. This, however, is only a part of Mr. Adam's scheme. He has suggested the institution of an examination of a more advanced character, to be undergone by pupils studying in commercial classes or schools a year or two after they have passed the Middle School Examination. This examination is to be conducted by examiners appointed by the Chamber of Commerce, and the syllabus suggested includes Shorthand, English Correspondence, Commercial Geography and History, with Political Economy, Book-keeping and Arithmetic,—all of a more advanced character than the Middle School Examination, and divided into appropriate groups and branches. Beyond this again, there is to be an examination for Honours, of which a syllabus is given. It remains to be seen whether the Chamber of Commerce will be willing to give effect to these proposals. Many well-meaning persons consider that there are too many examinations already; but Mr. Adam very justly points out that the youth of Madras will read no subject which has not an examination or a certificate attached to it, and that the institution of a new examination has the immediate effect of rendering the subject prescribed popular as a branch of study. He hopes in this way to fill the daily-widening gap between the highly educated few and the uneducated many by a plainly and commercially educated middle class, which will not, on the one hand, think business details beneath its dignity, nor, on the other, find them above its capacity. There is much to be said in favour of these views, and the working of the experiment will be watched with interest.

R. M. M.

R E V I E W.

LIFE OF HENRY FAWCETT. By LESLIE STEPHEN. With two portraits. London: Smith, Elder & Co. 1885.

At first sight there might seem some little incongruity in entrusting the task of writing a biography of Henry Fawcett, that shall be at once complete, life-like, and of permanent value to an author such as Mr. Leslie Stephen, whose strength lies in literature and ethics. But one of the more striking aspects of this work consists in the clear perception, ever and again illustrated in the several stages of Fawcett's mental development, that his bent was towards the severer side of thought and logical discrimination. Though there is abundant evidence that poetry had its charms for him, it was regarded as a luxury and almost shunned as leading towards the domain of illusions. But there was no trace of hardness in Fawcett's idiosyncrasy. His genial temperament alone sufficed to forbid that; and the pervading, though unostentatious, moral purpose which shone through all his aims and efforts marked him as one eminently destined to serve his fellow-men.

Turning again to his biographer, the whole plan and method of the book shows that the choice made by Mrs. Fawcett is abundantly justified. The art of selection, the skill of sequent narrative, and the mastery that subordinated unessential details to the delineation of the complete picture of a life cut short in the full tide of intellectual energy and true success, combine to render Mr. Stephen's memorial of his friend a pattern of what a biography should be in this busy stage of our country's history. And the book must, in some sort, be regarded as a "friendship's offering." After alluding to Mrs. Fawcett's appeal to him to undertake the task, Mr. Stephen says: "I was qualified for the duty in this respect, that Fawcett had been for thirty years one of my most intimate and valued friends. It would be strange if, during that period, I had not learnt to understand one of the simplest and most transparent of men. Our mutual regard never cooled—it rather grew warmer; but after the first ten years our intercourse had ceased to be so frequent as before." Mr. Stephen then modestly remarks that any shortcomings in

the work must be due to faults of his own; "for," says he, "I have had most generous assistance, which it is now a pleasure and a duty to acknowledge in detail." Everyone will opine to whom the chief of that assistance is due—that is, to the wife and widow, whose peculiar suitability and untiring devotion will ever be associated with the memory of Henry Fawcett, whom those wifely qualities had no small share in rendering one of the notable men of this Victorian era.

Doubtless, it is in great measure due to early association that Mr. Stephen devotes a larger proportion of space than some would have looked for in a biography of the kind to the boyhood and youth of its subject. Chapters I. to III., comprising 72 pages, relate to "Early Life," "Blindness," and "Cambridge." The first of these, more especially, furnishes the attraction that some younger readers may need to induce them to look into the life-story of one whom they have chiefly heard of as a political economist and Postmaster-General. Perhaps a trifle too little is told of the boyish time at Queenwood, where, under the care of Mr. Edmondson, the "enthusiastic controversialist," and his remarkably well-selected teachers, Fawcett caught impulsés, then unconsciously, which may be traced through all his career. Mr. Stephen (at pp. 18, 19) describes the vivid impression made on him by his first sight of Fawcett (October, 1852): "A very tall, gaunt figure, swinging along with huge strides upon the towing-path." In those days, his "remarkable nerve and power of rapid calculation made him a formidable antagonist in games of skill; the same qualities which disciplined and wisely directed gave him success in the larger game of public life, and under the most adverse outward conditions. This chapter of life at Cambridge presents special attraction to men in the fifties, who have watched the career and followed the fortunes of many remarkable men, most of whom are still in the public eye. Mr. Stephen says: "The years spent at the University, when the buoyancy of the schoolboy blends with the exulting sense of manly independence and the growing consciousness of power, are amongst the most delightful in the lives of most men, especially when they have the good fortune to find congenial spirits." Then follows the remark: "Of all men whom I have ever known, Fawcett most fully retained the power of forming new friendships till later years." Then we have notes of the period

(1854-7) when the conscientious youth dwells anxiously on the choice of a profession, and questions himself austere-ly as to the motives that shall guide him at the entrance of his career. Even at an earlier date than this, Fawcett had looked forward to public life as his self-destined path. To a lady friend he thus expresses his earnest resolve: "I feel that . . . I could, in the House of Commons, exert an influence in removing the social evils of our country, and especially the paramount one—the mental degradation of millions."

It was on occasion of the Budget debate, 1857, that Fawcett first made thorough acquaintance with the men and manners of the House, where he spent twelve hours. The "bad speaking," on which, as Emerson a few years earlier had remarked, the English seemed to pride themselves, must have been then at its worst; and Fawcett remarks: "No one need fear obtaining a position in the House of Commons now; for I should say never was good speaking more required."

But we must hasten on. The calamity that was to darken Fawcett's future physical life, but that of his soul only for a moment, was coming. It fell on September 17th, 1858. The chapter in which Mr. Stephen describes this event, at once the trial and triumph of his friend's character, is admirably done; and as these pages (pp. 43 to 73) have necessarily attracted very full notice from all previous reviewers of the book, this passing reference must suffice.

The exigencies of limited space compel us to refrain from dwelling on the general services rendered to the English commonwealth by Fawcett in the prime of his manhood. These are known by every newspaper reader, and writ deep in the memories of the men who shared with him in the struggles, reverses, and successes of the great causes of popular education, of University reform, of commons' preservation, and of the rapid social progress of those later years. The majority of our readers also are well acquainted with what is for them the one grand distinction of Fawcett's public career; but it seems desirable that if we venture on any lengthy quotation, it should be the following, in which Mr. Stephen explains how the "member for India" came to choose that course by which his name will live in our imperial annals:

"I am not able to trace the exact steps of Fawcett's interest in Indian affairs. His friend, Mr. Dale, Fellow of Trinity Hall,

tells me that Fawcett once spoke to him in regard to some proposal for excluding undergraduates from the University library. Fawcett said that he had himself visited the library in his undergraduate days, and had there taken up a book upon India which first specially drew his attention to the subject. India, as we have seen, is mentioned characteristically, even in his school essays, and in the early letters to Mrs. Hodding. Various influences may have stimulated his interest. His intimate friends, Thornton and J. S. Mill, were both in the India Office, and qualified to speak with authority upon administrative details. Thornton gave him information about India for the *Manual*; and in later days often discussed Indian questions with him. Mr. C. B. Clarke accepted an appointment in the Indian Educational Department at the end of 1865, and when in India wrote very full and interesting letters to Fawcett, giving the impressions of a keen political economist, not imbued with the ordinary official prejudices. Although Clarke's views differed materially from Fawcett's, the letters incidentally illustrated many questions of Indian administration in a way calculated to suggest reflexion. Fawcett's first public utterance upon the subject was in July, 1867. It had been decided to give a ball at the India Office to the Sultan on July 16th. Fawcett asked whether the expenses of this ball were to be charged to India. Sir Stafford Northcote replied in the affirmative, and explained, in justification of the course adopted, that the ball was a return for assistance given by the Sultan towards telegraphic communication with India. Fawcett was not satisfied. He consulted Mill. Mill, on the whole, advised him to be content with having raised the question. It was not the strongest case that could be adduced. Sir Stafford Northcote's answer would be regarded by many as satisfactory; and it was a more important consideration that the real intention was probably to induce the Sultan to give more effective assistance than he had hitherto done. Fawcett was not convinced by these arguments, which, in fact, hardly seemed to meet his point as to the fair distribution of the charge. England, as well as India, was interested in the telegraphic communication. On July 19th, a motion was made for a list of invitations to the ball. Some of the usual Parliamentary facetiousness was brought to bear upon the supposed unfairness of the selection of guests. Fawcett hereupon rose 'with great reluctance,' and said that after 'anxious and careful consideration' he felt it his duty to express his feelings. The important question, he said, was how the Secretary for India could 'reconcile it to himself to tax the people of India for an entertainment to the Sultan and Viceroy.' It might be proper for the officials themselves to give the entertainment; but why should the toiling peasantry pay for

it? The Indian press was complaining of slowness in the measures for helping the sufferers from famine. It would have new occasion for sarcasms when a part of the Indian revenues was voted without the least compunction for an entertainment which would amuse good society and the people of London. The protest, as Fawcett said soon afterwards, received no support, and excited little immediate attention; but it was the beginning of a long series of more important efforts."

We have quoted this passage of detail, though unimportant in itself, because it will be read with interest by many who are much more familiar with the larger scope of Fawcett's later efforts on behalf of India. These are summarised by Mr. Stephen with much point and discrimination, so that Chapter VIII., "India," forms a tolerably full statement of the financial relations between India and England; full, but not complete, if we may be permitted the apparent contradiction. Fawcett dealt thoroughly with the subject so far as it lies on the surface and within the four corners of the revenue and expenditure accounts. There is a domain of the Indian financial question that lies below both the fiscal and expenditure questions, large as these are. Time and opportunity were not granted to Fawcett to follow up the quest on which he so earnestly entered, and through the first stage of which he may be considered to have travelled by means of the Parliamentary Committee of 1871-3. To the remarkable ability displayed by Fawcett in persevering with and developing that investigation, Mr. Stephen does ample justice. It is very noteworthy that, although—mainly by dint of Fawcett's demand expressed at every turn for fuller and clearer public accounts—there is far more popular knowledge on the subject now, much of the material that Fawcett dug out and placed in order, still requires to be worked up and applied by some of the rising men of our day, who might, with great honour to themselves and profit to the Empire, take up the work where it fell from Fawcett's grasp.

We refrain from citing any particular passages in this chapter as specially worthy of note; while its summary and review of Fawcett's Indian work demands and will repay attentive consideration. In regard to two subjects treated of by him, the responsibility of all concerned is enhanced fivefold since the period when Fawcett examined them. We allude (1) to the peril and burden of Famine, and (2) to the

growth of Military Expenditure and its increasingly unfair pressure on India.

With one passing grumble we must leave this deeply interesting, admirably condensed biography. Why should the frontispiece offer us such a ghastly presentment of our hale and stalwart friend of two short years ago? The formal resemblance is there in the steel engraving, as must be with the rigid fidelity of the photographic original; but how utterly different from the real live man! Those who have so often felt the grip of his hand, and his hearty, cheery greeting in the precincts of the House, or watched him, with well-modulated voice and facile argument, wield the genial democracy of Hackney, swaying vast and sometimes excited audiences to follow his appeals or words of truth and soberness, will turn aside from this effigy and fall back on and cherish to the end of their days the warm recollection of Henry Fawcett, full of physical vigour and animation, fit embodiment of—as Mr. Stephen concludes—"a character equally remarkable for masculine independence and generous sympathy."

W. MARTIN WOOD.

THE COUNTESS OF DUFFERIN'S ASSOCIATION FOR SUPPLYING FEMALE MEDICAL AID TO THE WOMEN OF INDIA.

The objects of this Association are as follows:—

I.—*Medical tuition*; including the teaching and training in India of women as doctors, hospital assistants, nurses, and midwives.

II.—*Medical relief*; including (a) the establishment, under female superintendence, of dispensaries and cottage hospitals for the treatment of women and children; (b) the opening of female wards under female superintendence in existing hospitals and dispensaries; (c) the provision of female medical officers and attendants for existing female wards; (d) and the founding of hospitals for women where special funds or endowments are forthcoming.

III.—*The supply of trained female nurses and midwives for women and children in hospitals and private houses.*

A largely-attended meeting was held at Calcutta on December 9, for the purpose of determining the constitution of the Bengal Branch of Lady Dufferin's Association. The Lieutenant-Governor presided, and all the leading European and native inhabitants of the city were present. The speakers, who were for the most part native gentlemen, all expressed cordial sympathy with the scheme and confident expectation of its practical utility. It was mentioned that the Maharanee Surnomoye of Cossimbazar, a lady whose unbounded charity and liberality are well known, had contributed Rs. 1,000, and that the subscription list had already attained large proportions. The Bengal Branch was then declared duly constituted, with the following list of Vice-Patrons and Vice-Patronesses:—The Chief Justice of Bengal, the Bishop of Calcutta, the Roman Catholic Archbishop, the Maharaja of Cooch-Behar, the Nawab of Moorshedabad, the Maharajas of Dumraon, Bettiah, Durbungah, and Huttah, the Maharaja Sir Jotendro Mohun Tagore, the Prince Ferokh Shah, the Nawabs Gunny Meah, Ahsansulla Asgar Ali, and Vilayet Ali Khan, Prince Mirza Jehan Kadr, Lady Garth, the Maharanee of Cooch-Behar, the Maharanee Surnomoye, the Hon. Mrs. Cunningham, and Miss Johnson.

A Punjab Branch was formed at a meeting in October, held at Simla, under the presidency of Sir Charles Aitchison. His Honour and Lady Aitchison have become the Patron and Patroness of the Branch, and the following Princes and gentlemen have been invited to become its Vice-Patrons, namely: Their Highnesses the Maharaja of Jammu and Kashmir, the Maharaja of Patiala, the Nawab of Bhawalpur, the Raja of Jhind, the Raja of Nabha, the Raja of Kappurthala, Colonel Davies, C.S.I., the Bishop of Lahore, and Mr. D. G. Barkley. Mrs. Macnabb, Kunwarain Harnam Singh, and Mrs. Davies have been requested to become Vice-Patronesses. A draft memorandum of association was drawn up, and the proceedings were concluded with a resolution to the effect that the Provisional Committee should submit at Lahore proposals for commencement of operations.

The movement is making satisfactory progress, and is extending to smaller towns and districts.

Lady Dufferin laid the foundation-stone, on November 10th, at Oodeypore, of the new Walter Hospital for Women, which is to be built for the patients of a special Hospital for Women established by the late Maharana in 1881, and which is under the medical management of Mrs. Lonargan. Over 8,000 women have been successfully treated, and larger accommodation is needed. The new Hospital is to be named after Colonel Walter, whose official career was connected with Rajputana. The Maharana was the first Prince to subscribe a large donation to Lady Dufferin's Fund. The Viceroy expressed on behalf of himself and Lady Dufferin their great satisfaction at being requested on their visit to associate themselves with the noble undertaking of the Maharana to mitigate the pain and sufferings of the women of his State.

The Viceroy, in making a reply to an address from the Central India Association presented to him at Indore, referred in the following manner to their remarks as to Lady Dufferin's Association:—"Turning now to the kind allusions you have made to the humble efforts of Lady Dufferin to contribute as far as lies in her power to the general welfare of the community, I can assure you, both in her name and my own, that nothing has touched us more than to observe the generous and large-hearted manner in which Her Excellency's proposals have been welcomed both by the Princes and people of India. Not only have contributions from the highest but from the lowest in the land flowed in a broad stream of liberality, but, what is even more valuable and encouraging, Her Excellency has received from all directions and all classes the most encouraging proofs of their sympathy and approval. It is now self-evident that she addressed herself to remedy an evil which is universally recognised, and to supply a want which is everywhere felt. Her one idea in this matter has been the material mitigation of human suffering. Her scheme stands upon this single basis, and is quite disconnected from any subsidiary purpose and all extraneous influences, whether political, social, or religious; its success has already fully been assured, and has acquired a national character which I trust its various supporters in all parts of India will be careful to maintain."

MADRAS BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

The Annual Meeting of the Madras Branch of the National Indian Association was held at Madras on November 21st, at the office of the Director of Public Instruction, who presided. There was a large attendance, among those present being the Honourable C. G. Master, Mr. Justice Handley, Mrs. Grigg, Dr. Oppert, Justice Muthusawmy Aiyar, C.I.E., Dr. D. Duncan and Mrs. Duncan, Mr. J. Adam and Mrs. Adam, the Venerable Archdeacon Browne, Mr. W. M. Scharlieb, Mr. Mir Answerudien Saib Bahadur, the Honourable Colonel Shaw-Stewart, Mr. B. Lavery, Miss Carr, Miss Eddes, Mrs. Grant, Mr. V. Bashyam Aiyangar, the Honourable Mr. Subramanya Aiyar, Mr. N. Subramanyan, Mr. T. V. Ponnusawmy Pillay, Mr. and Mrs. Barrow, Mr. P. Ananda Charlu, Mr. Krishnama Charriar, &c.

The Report, which was read by Mr. Chentsal Rao, showed that the work of the Association had progressed steadily during the past year. The number of members had increased. The Home Education Classes, under the superintendence of Miss Carr, consisted of 24 pupils. Home Education had been begun among Mahomedan ladies by Miss Cripps, and was now being carried on by Miss Smith. Mrs. Brander inspected the classes in March last. In the Maharajah's Girls' Schools, superintended by Miss Eddes, the number of girls on the rolls was 674, whereas the previous year had ended with 583. Mrs. Brander had reported favourably of these schools after the inspection. One of these schools had been taken up as a Practising School for the Government Female Normal School; but, in its place, the Hindu Girls' School at Muthyalpet had been placed in the charge of the Association. A Needlework Exhibition had been held in February, the cost of which was Rs. 239. The total receipts of the Association during the year amounted to Rs. 18,305.

Mr. Justice Muthusawmy Aiyar moved, and Mr. Adam seconded, the adoption of the Report.

Mrs. Scharlieb, M.B., read a paper on "Female Medical Education," urging the importance of female medical practitioners for India. She referred to the three sources of such help: British schools, local schools, and foreign schools, briefly sketching the history of these schools. She then remarked on the great difficulties that medical women had to encounter in India;

but she spoke very hopefully of their prospects. Miss White at Hyderabad, Miss Pechey and Miss Ellaby at Bombay, and Miss Butler at Bhagulpore, had already proved very successful in this work. Mrs. Scharlieb ended by referring to the Countess of Dufferin's scheme, and remarked that the first British School of Medicine for women had been opened at Madras, and that Madras had secured the patronage and the name of our Queen for a Women's Hospital, to be officered entirely by women. Inspired by the sympathy of the Queen and her local representatives, guided by the wisdom of such men as Sir Salar Jung and Mr. Muthusawmy Aiyar, women doctors in India could not fail to succeed in this life-work.

A hearty vote of thanks to Mrs. Scharlieb was proposed by Mr. Barrow, and seconded by Mr. Krishnama Charriar, who suggested that the paper should be translated into the vernacular.

Mr. Chentsal Rao next read a paper on "Hindu Widow Re-Marriage." He said that the reason why the Association at Madras had not helped the cause of the re-marriage of Hindu women was, perhaps, because those who were connected with that reform had not prominently brought the subject before it. He now wished to bring the matter before the Association for its consideration. The reform had succeeded so far, and, if helped, would be likely to continue to succeed. He descanted at some length on the growing evils of infant marriage and enforced widowhood. He also pointed out the severe trials to which those who marry widows were put. In India there were 16 millions of Hindu widows, of whom 116,000 were under the age of 24, and nearly one-fifth of this number belonged to the Madras Presidency. The misery, therefore, was very widespread, and people should not hesitate to help in the cause because of difference of religion. Marriage in its original nature was not a religious institution, but religion soon crept into almost every social institution. As thousands of innocent girls were actually tortured in the name of religion, it was the duty of every man and woman to interfere to put a stop to it, no matter what class the sufferers might belong to. Enforced widowhood was nothing but a species of slavery, and one unsanctioned by the Hindu law. It seemed to the lecturer that it would not be wise for the Government to interfere—at any rate, at the present time—to stop enforced widowhood; public opinion should precede any penal provisions in such matter. But an Association like the National Indian might with propriety step in and ask pecuniary aid from the British and Indian public to promote the work of the reformers. Such an appeal would not be made in vain, for the Association was specially bound to espouse the cause of Indian women.

Mr. Ananda Charlu proposed a vote of thanks to the lecturer, and moved that the paper should be printed and circulated. With regard to Government interference as to widow marriage, he urged that Government should first be asked to repeal a regulation of 1850, which had interpreted Hindu law in a way to put hindrances to widow marriage.

Mr. Ranganadam Mudaliar seconded the vote of thanks.

The Chairman, in his concluding remarks, said that he hoped the new Committee to be elected the next day would act upon the valuable suggestions contained in the two papers that had been read.

THE VERNACULAR LITERATURE AND FOLKLORE OF THE PANJÁB.

From a paper on "The Vernacular Literature and Folklore of the Panjáb," by Thomas H. Thornton, C.S.I., D.C.L. (printed in the Journal of the Royal Asiatic Society).

The inhabitants of the central plain (of the Panjáb)—three-fifths of the entire population—speak *Panjábi*, a language closely akin to the *Hindi*, but sufficiently distinct in its phonetic system and vocabulary to admit of its being recognized as a separate tongue, as separate, perhaps, as Flemish from Dutch, or Catalan from Provençal; as such it is included by Mr. Beames among the seven modern Arian languages of India—languages bearing the same relation to the Sanskrit as the Romance languages of Europe to the Latin of Cicero or Caesar.

Though *Panjábi* is spoken by 14,200,000 persons, and is known colloquially by almost every district officer in the province; its literature has, until lately, been singularly neglected. At an early period of our connection with the Panjáb, the language was sneered at as a *patois*, and its literature has suffered the fate of the proverbial dog. But it has a literature, written as well as oral (if such an expression is admissible), a literature not merely of to-day, but extending back for upwards of two centuries, less extensive than the *Hindi* and *Urdú*, less cultivated, less ornate, but not to be despised; much of it is borrowed from Persian, Sanskrit, and *Hindi* originals, much of it uninteresting, much of it puerile, much of it a good deal worse; but it is a mine worth working, and the remark of Mr. Beames upon the language is applicable also to the literature of the Panjáb: "There is a flavour of wheaten flour and a reek of village smoke about it, which is infinitely

more captivating than anything which the hide-bound Pandit-ridden languages of the eastern parts of India can show us."

So far as I have been able to ascertain, the most ancient specimen of written Panjábí is an old version of the *Janam Sákhi*, or Life of Nának, the Sikh reformer, believed to have been drawn up by Gúrú Angad (the 2nd Guru) between A.D. 1539 and 1552. This old version—probably the original one—was discovered by the late Dr. Trumpp, and a translation of it is included in the introduction to his great work on the *A'di Granth*. One would have thought that the Sikh Scriptures, embodying, as they do, the doctrines and precepts of popular teachers, would have been recorded in the vernacular language of the people for whose use and benefit they were compiled. But, strange to say, it is not so. According to the learned translator of the *Granth*, both portions of that volume, the *A'di Granth* and the *Dasamah Pádshah ka Granth*, are written, for the most part, not in Panjábí, but in old forms of Hindi—and are not only unintelligible to the people, but not accurately understood by its professed exponents—the *Granthís* of the Amritsar temple. But here and there, for instance, at the end of the *Japji* or opening prayer, and in the *Bhog* or concluding portion—*Sloks* or distichs in the Panjábí language are introduced,—examples of which will be found in the appendix. The next oldest specimen, according to a Sikh friend, who ought to know, is the *Ditta Randháva ka Gosht*—the book of the sayings of Nának. Besides this is a mass of religious literature, such as the *Sau Sákí*, portions of which have been roughly translated into English by my friend, Sardár Ata Singh Bhadauria, the *Sákí* of Mání Singh, the Life of Hārgobind, and other works not likely to be interesting to the European,—with, perhaps, one exception: I refer to a collection of verses, dating from the Guruship of Arjún (1581-1606), and known as *Wáran Bhai Gurdás da*. The verses are written in the metre used for martial epics, and are intended to describe the battle of good and evil in the human soul. As specimens of the earlier secular literature, I can mention the *Páras Bhái* (a collection of ethical precepts), an epic on Akbar's siege of Chittore, and a much-admired one on Nadir Shah's invasion. Of a later period, we have numerous translations and imitations of Persian, Sanskrit, and Hindi tales and poems, and notably of the *Bárah Máh*, or "Songs of the Twelve Months,"—a favourite collection by *Mir Jawán*, a well-known Urdú poet. Of these modern imitators, *Ilāshim*, who lived in the time of Maharāja Ranjít Singh, is the most admired, and a specimen of his polished versification will be included in the appendix. Lastly, in Panjábí, as in Hindi and Sapskrit, poetry is applied to classes of literature not

deemed in western countries to be capable of poetic treatment. Thus, there are poetical books on medicine—the *Khair Manukh*, a poetical guide to sanitation; and the *Rajniti*, or *Bhai Budh Singh ka Baith*, a poetical treatise on the duties of a prince.

So much for what may be termed the post-classical literature of the Panjáb. But, side by side with this literature, there is in the Panjáb, as elsewhere in India, a vast amount of Folklore in the shape of legends, or folk-poems, folk-tales, ballads, songs, and *swangs*, or semi-religious mythical plays, partly acted and partly recited. Until very recently, this interesting field of literature was almost unexplored. An example, indeed, had been set in other parts of India by the publication of *Old Deccan Days*, *Folk-tales of Bengal*, and the *Indian Fairy Tales* of Miss Whitley Stokes, re-edited by Mr. Ralston; and in respect to Pashto folklore, by the works of Major Raverty, and the collection of popular stories, ballads, riddles, and proverbs in Mr. Thorburn's *Bannu* (published in 1876); and of Balúchi folklore, in Mr. Dames's Northern Balúchi Grammar (published in 1881). At length, however, in the case of Panjábí, a commencement has been most satisfactorily and appropriately made by the son of one whose name will be always associated with one of the most successful periods of the administration of the Panjáb: I refer to Captain R. C. Temple, of the Bengal Staff Corps, the son of Sir Richard Temple. He is publishing in numbers a collection of Panjáb legends, carefully recorded so as to preserve the peculiarities of language, together with a scholar-like translation. There is an introductory note to each legend, but few further annotations,—a defect which will, doubtless, be remedied hereafter. He is editing, with valuable notes, a series of folk-tales, collected by his coadjutrix Mrs. Steel, the wife of a civilian, and published in the *Indian Antiquary*; and, further, has started a monthly periodical, entitled *Panjáb Notes and Queries*, for the "systematic collection of authentic notes and scraps of information regarding the country and the people."

My remarks on Panjáb folklore will be taken chiefly from the introduction to his volume on Legends.

"In the Panjáb," says Captain Temple, "the *folk-tale* is abundant everywhere. It lives in every village and hamlet, in every nursery and zenana, and wherever the women and children congregate. The *folk-poem* is very far from dead, but the wandering bard is beginning to die out."

The "bards" he divides into the following classes:

(1) The bard proper, kept at the courts of native rulers or grandees, who sings, *inter alia*, national legends of warlike feats, and is the depositary of the family history of the local chief;

(2) The priestly depository of the sacred legends of the Hindús, who, with his company, sings *swangs* at the various stated festivals—at the *Hoh* in spring, and the *Dasahra* in autumn especially;

(3) The wandering devotee, who attaches himself to some saint, Hindú or Musalmán, and sings laudatory legends at the festivals peculiar to his hero;

(4) The professional ballad-singer, or *Mirási*, who accompanies dancing girls and sings for hire at the joyous ceremonies connected with marriages and the like. He will sing any kind of song you like, from a national legend to the lowest ribaldry, and is invariably a disreputable rascal;

(5) A performer at the festivals of low outcastes in imitation of the true *swang*. With a prodigious memory, and some notion of verse and metre, he will drone away, in language suited to himself and his humble audience, through hundreds of lines of legends—always valuable;

(6) The rough villager—especially in the hills—with a turn for poetry and recitation, who recites stories strictly local in their scope to an admiring crowd of his friends and neighbours, in language that is at once the joy of the philologist and the plague of the folklore collector.

The legends he has divided into groups:

(1) Those relating to *Rassálu*, son of *Sálivahn*, the eponymic hero of Syálkot, descendant of a Scythian prince;

(2) Those relating to *Sakhi Sarwar*, the favourite modern Muhammadan saint of the Panjáb;

(3) Those relating to other saints;

(4) Those relating to kings.

The Panjáb legend can hardly be described as “lively reading,” but is far from dull to the student of history, philology, and ancient customs.

The tales are endless. Mahy, such as the well-known *Leila Majnún* and *Yúsaf Zuleika*, are from the Persian; others, old Sanskrit or Hindi stories. Of those of local origin, many are great rubbish, many are worse; some are unobjectionable, and a few amusing. But, after all, the value of a tale or legend is not to be measured by its power to amuse: the legend is a precious repository of old forms of language, and sometimes of historical tradition; and both tales and legends, besides their value to the comparative folklorist (to use an expression from America), embody much useful information about the habits, thoughts, and customs of the people. Those who have had the pleasure to read *Indian Fairy Tales* will know how wide a field the folk-tale offers for interesting and instructive criticism. Some of the favourite tales have long been included in the

written literature of the Panjáb: of this class is the poetic tale of *Sússi* and *Pannú*, well known in Sindh; of *Wáris Sháh* and *Hir*; of *Soni*, the potter's daughter; of *Sáhiba* and *Mirza*; of *Saifál*. I give the titles of a few others, translated by Mrs. Steel, as suggestive of their character:

The Princess Pepperina.

The King with Seven Sons.

The Death and Burial of poor Hen-sparrow.

The Topper and the Farmer's Wife.

The general features of a good Panjábí folk-poem or folk-tale are similar to those in other parts of India, and may be thus described:

There is the hero (who is sometimes, by-the-by, golden-haired and fair-complexioned) and his companions; then, perhaps, an ogre or giant; probably a serpent; also saints, religious mendicants, witches, and almost invariably talking animals. The hero gets into difficulties, the ogre devours somebody, the serpents fly and scorch, the witches carry off the heroine, and the religious mendicant makes himself generally disagreeable; but the talking animals are generally on the right side, the saints perform miracles, and, somehow or another, all ends well.

Of the *ballads*, some are mere genealogical recitations of the names of former heroes, accompanied by complimentary ejaculations. These are generally written in continuous rhyme; thus:

A'di Khaira chaudhri, tappe
Chohak de parwáne,
Jedh, Sajáda, Somra, Kande,
Vair mango, gur ganne,
Ago Hast, Bailak, Sarang, Aladín
Kotar sab chuanou manne;
Nain, Laka, Mirza Dilpat,
Butiale banne.

Old and renowned was chaudhri Khaira,
Villages were under the sway of Chohak,
Jedh, Sajáda, Somra,
Ate enmity like sugar.
Hast, Bailak, Sarang, Aladin,
These four all men respected;
Nain, Laka, Mirza Dilpat,
Who brake down the trees.

A few are historical. One in my possession gives a brief history of the Muhammadan dynasties of India; another con-

tains a spirited account of the first Sikh campaign, ending with the battle of Sohraon. A few deal with politics, or indicate the current of popular thought in matters of general interest. Some of these have been translated by Mrs. Steel.

The songs are infinitely various. Every class, every tribe, every form of occupation has its group of songs. The irrigator, as he plunges his leather bucket in the well, repeats a particularly melodious refrain; canal-clearers will sing *dorhas* or antiphones all night long; the hill-coolie, who carries your bag ten miles up hill for sixpence, will, if encouraged, sing all the way; the boatmen have a very varied repertoire; and the *Pawindahs*—but I must explain who these Pawindahs are. They are tribes of warrior merchants from Afghánistán, with Jewish face and fresh complexion, who, at the commencement of each cold season, appear, with knife and shield and matchlock and strings of neatly-laden camels, on the confines of our western frontier. Yearly they fight their way from Ghazni to the Gúmal Pass; thence moving into British territory, fire a salute, lay down their arms, encamp their families in safety on the plains of the Panjáb, and then spread themselves as peaceful traders throughout northern India, exchanging their madder, grapes, and dried fruit for copper, indigo, and piece-goods, and returning at the commencement of the hot weather to their homes in the hills. These Pawindahs have a grand collection of melodious songs and antiphones, some stirring, some pathetic. Lastly, the domestic songs are endless in number, variety, and style, from “*tazah batazah*,” sung by a trained vocalist from Delhi, to the “*hilli milli*” of the ordinary nautch girl—the prevailing characteristic being stupidity and impropriety.

To complete my sketch of Panjábí literature in a broad sense, I append some specimens of the *proverbial sayings*, of which Panjábis, in common with all Eastern nations, are peculiarly fond. Many of them are, doubtless, already known, but some are new. The study of the proverbial literature of India is not only, as Mr. Long has shown, most interesting in itself—not only does it throw great light upon the character and habits of the people—but for those engaged in administration has a considerable practical value. Thus, Mr. O'Brien, author of the *Glossary of the Multáni Language*, observes:

“To be able to quote an apposite proverb or saying increases one's power, and makes intercourse with the natives of the country much more cheerful than it usually is. The Multáni peasant seems to remember nothing but droughts, failures of canals, blights, locusts, murrains, and every possible misfortune that can befall a farmer. He forgets good harvests, high prices, timely rains, and canal-water. While he is making the

usual complaints, he perhaps admits that rain fell in Mágh and Phagan, and then you have him at once. 'But you have a proverb that "if rain falls in Mágh, the grain will be so abundant that the straw will not contain it," and we also know from the wisdom of your ancestors that if rain falls in Phagan, the very fields won't hold the grain.' When he is brought to book in this way, the lugubrious Jat collapses and becomes a pleasant companion. In kutcherry, if you refuse a Jat's request and tell him the proverb, 'A miser is better than a liberal man, because he refuses at once,' he goes away with a laugh, instead of appealing to all the divine powers, and eventually being hustled out by the orderlies."

It remains to say a few words about the present condition and prospects of the Panjábi language and literature. Writing in 1872, Mr. Beames prophesied the ultimate extinction of Panjábi by Urdú, and Mr. Ibbotson considers there can be no doubt the process is in progress. It may be so; but with 14,000,000 speakers of Panjábi, of whom 937 in every thousand can neither read nor write, and only 15 in a thousand are being instructed (such are the somewhat startling statistics of the census), the process will be a slow one. Moreover, with the multiplication of printing and lithographic presses, a new Panjábi literature is rapidly developing. There are now four newspapers published in that language, and from 100 to 200 works in Panjábi are published every year; while two societies—the *Guru Singh Sabha*, and the *Sat Sabha*—have been established at Lahore for the diffusion of useful knowledge through the medium of Panjábi.

(We shall quote, on another occasion, from this lecture as regards the other languages of the Panjáb.)

(To be continued.)

EDUCATIONAL AND SOCIAL INSTITUTIONS OF THE EAST.

Instead of continuing our series of Educational and Social Institutions of the West, we shall this year describe similar Institutions in the East which have special features of importance in relation to educational progress in India.

I.—THE POONA TRAINING COLLEGE FOR SCHOOLMISTRESSES.

This College was established at Poona in 1870, through the exertions of the then Director of Public Instruction in Bombay,

the Hon. J. B. Peile, with the object of providing trained female teachers for the girls' schools of the Maratha country. One great hindrance, as is well known, to the advance of education for girls is the custom of placing the schools under masters instead of under mistresses. In the far-off towns and districts, parents do not willingly allow their daughters to remain longer at a school than till eight or ten years of age if the teachers employed are men. Hence the girls are removed from school almost before they can begin to appreciate instruction. The Poona Training College is intended to meet the need of female teachers in the Maratha-speaking districts. It opened with five students, and now it numbers thirty-nine, of whom the greater number are married women or widows. Scholarships are granted to those who enter for training in the art of teaching; and there are besides some free scholars, whose parents wish them to continue their vernacular studies beyond the ordinary primary standard. The College has sent out forty-two trained teachers to take charge of girls' schools, some of whom have been supplied to Native States. At first these schoolmistresses had to contend with many difficulties. It was an innovation in the village school system to employ female teachers, and not only the people of the villages, but the schoolmasters were opposed to the plan. These difficulties became so serious that, in order partly to obviate them, it was proposed two years ago by the Educational Department to induce the masters to allow their wives to be trained, in order that husband and wife should have employment in their respective schools in the same village, and that thus the schoolmistress would be supported and in a recognised position. Mr. Kirkham, Educational Inspector, Central Division, caused notices to be circulated over his division to the effect that all masters whose wives were trained mistresses should be entitled to certain pecuniary advantages, and that while the wives were under training in the College, the Educational Inspector would, as far as lay in his power, provide the husbands with appointments in the city of Poona. It appears that this plan has been attended by a very fair amount of success, as there are at present sixteen wives and female relatives of masters in the College under training to become mistresses of girls' schools.

A Committee of Native gentlemen of high social standing has been appointed for supervising the Training College, and for helping to select among the applicants for admission. The Lady Superintendent has received great help from their advice and assistance. There is also a Board of Native lady visitors, nominated by the Committee. A Practising School of children is attached to the College, in which the students of the higher training classes get practical experience in teaching. A class

for Mahomedan girls, under a Hindustani teacher, has been started, and it now contains over twenty-five children, with the prospect of speedy increase. It is hoped that this class will in time form a nucleus for an independent school for Mahomedan girls. Miss Collett, who succeeded Mrs. Mitchell in the direction, is devoted to her work as Lady Superintendent, and she is well aided by an increased staff. She gives special attention to drill and singing; and in the Practising School the younger children have the advantage of learning Kindergarten games. Mr. Gadre, the head master, lives in the College compound, and is a very valuable coadjutor.

On the occasion of the Gaekwar's visiting the Training College, he made some excellent remarks on female education. "India," he said, "is passing through a great transition. By the adoption of Western modes of thought, every step now taken is of immense importance. Every step in the right direction, and every mistake, will produce far-reaching consequences in the most distant future. I hold it of vital importance that the whole body of the people should co-operate in the onward movement now taking place. I view with pleasure the measures adopted to impart instruction to the great masses, and to the classes which at the outset did not see the necessity of acquiring modern education, and it is with the greater pleasure that I view every extension of female education. No one now contests the value of rudimentary vernacular instruction to girls. Even in Native States are numerous girls' schools, though many more are wanted. It is because our women have been unduly left behind, while some at least of our men press forward, that the revolution which is occurring in our midst is uneven and unsatisfactory. Too many men study simply to fit themselves for success in official life, neglecting all that does not further their business. If our women were trained, and their intelligence and imagination directed to art and poetry, the minds of our men would expand likewise. The social reforms which are needful are retarded by the ignorant conservatism of our mothers and daughters. By denying them the benefits of Western education, we are running the danger of producing a change in India which, by its narrowness and hard selfishness, will do more harm than good. Let us, therefore, approve all steps that are taken to cultivate the minds of our women, and, without fear, see them acquire as much knowledge of a suitable kind as our men strive to attain for themselves. As all the useful knowledge of the present day comes from the West, and, owing to the poverty of our vernacular literature, comes to us through the medium of English, let ladies of the upper ranks, at any rate, acquire a knowledge of English. I would gladly

see in our own languages thoughts such as at present are to be found only in English. But let not the minds of our men be active abroad and stagnant at home, owing to the absence of sympathy in our helpmates. As our public life is changing, let our family life change too for the better. I do not fear the necessity we shall be under of extending a greater measure of liberty to our women as their mental powers develop." The Gaekwar expressed his entire sympathy with the purposes of the College.

INDIAN INTELLIGENCE.

His Excellency the Viceroy, during his late tour in Rajputana, opened the Mayo College at Ajmere, and Lady Dufferin distributed the prizes to the young Chieftain students. The establishment of the College was suggested by Lord Mayo, in 1870, for the education of the sons of the Chiefs, Princes, and other leading men of Rajputana, and nearly 6½ lakhs were contributed by those interested. The building was virtually completed in 1883, but had not been formally opened. Seventy-nine students are now on the rolls. They live in private boarding-houses, according to their rank. Major Loch, the Principal, gave an address on this occasion, in concluding which he urged the Chiefs and Sirdars to remember the precepts and example of the great statesman and administrator whose name the College bears. Lord Dufferin also paid a warm tribute to Lord Mayo, and expressed his satisfaction that, by taking part in the proceedings of the day, he could show his admiration of Lord Mayo's intentions and ideas in founding the College. His Excellency gave some "earnest and friendly advice" to the students, reminding them that, being destined to fill public positions of importance, they had wider responsibilities and stricter duties than many of their countrymen, and that it was exceptionally incumbent on them to cultivate certain special qualities, and to avoid certain special dangers. They should make it a matter of pride and conscience to be distinguished for "those manly virtues and characteristics which in all ages have been recognised as a proper adornment of well-born men, such as self-restraint, fortitude, patience, love of truth, justice, modesty, purity, consideration for others, and a ready sympathy with the weak, the suffering, and the oppressed." They should possess that "noble courtesy which not merely consists in grace of manner and the veneer of conventional politeness, but which is the outcome of an innate simplicity and generosity of spirit."

The students were urged also to be watchful against the temptations to which wealth rendered them peculiarly exposed, and "by yielding to which, a man is rendered a burden to himself, a disgrace to his family, and a curse to his country." The Viceroy dwelt at some length on the importance of learning thoroughly the English language. After the prize distribution, the students presented to the Countess of Dufferin a magnificent album upon an elaborately worked cushion. A statue of Lord Mayo stands in the College.

In the course of the same tour, the Viceroy laid the foundation-stone of the "Dufferin" Hospital, towards which Lord and Lady Ripon have generously contributed. A native gentleman of Delhi gave Rs. 24,000 to this project; while Ram Kissen Dass, the leading banker in that city, headed the subscription list with a contribution of Rs. 5,000; and three other citizens gave a like sum.

The number of publications issued in the Bombay Presidency last year was 1,629, 195 more than were registered in the previous year. Dramatic works are on the increase, and many of them aim at the condemnation of objectionable social customs. Twelve out of the twenty-nine dramas published in the year deal with infant marriages, enforced widowhood, the extortions of lawyers, or the ill effects of education directed only to the passing of examinations. In the Madras Presidency, the number of original works and translations published during the year 1884 was about double the number of the average number of the same works for the ten previous years. There had been fewer republications. The Acting Director of Public Instruction (Dr. Duncan) remarks on the interesting fact, that in 1884 sixteen works, against four in 1883, were published specially for female readers.

The Madras School of Arts is making satisfactory progress. The number of students when the latest report was published amounted to 162, 15 over the number of the year before. Nine students obtained scholarships from Rs. 2.80 to Rs. 6 per mensem. Three of the apprentices holding scholarships obtained employment in preparing stained glass windows for a Government building; one was appointed draughtsman at the Central Museum. Two free students have been appointed draughtsmen in the Archæological Survey, and one as designer for textile fabrics in a local firm. The Director of Public Instruction observes that the last fact is particularly gratifying: "for it is in relation to improved design that the School is calculated to benefit especially the industries of the country." The instruction given in wood-carving and engraving and metal work has been effective in its results.

The Bengal Government, at the instance of the National Mahomedan Association, has appointed a committee to inquire into the Mahomedan educational endowments in the Province. The committee is directed to ascertain, as far as possible, the intentions of the founder of each endowment, and whether the funds set apart for education are being properly administered. It is also empowered to frame recommendations as to how each endowment may be most usefully applied, bearing in mind that the Government desires to hold aloof from the management of educational endowments not directly committed to its charge by the founder. And, in order to secure unity of action, the committee is to place itself in communication with similar committees formed in other provinces.

The Lucknow Museum was, two years ago, placed under effective management, and it now includes the following six sections:—(1) Natural History, (2) Ornithology, (3) Physical Science, (4) Industrial Arts, (5) Archaeology, (6) Economic Products. The Archaeological Section is under Dr. Führez, and the Arts and Economic Products are secured and arranged by the Director of Agriculture and Commerce. Nearly 100,000 persons visited the Museum during last year: its value is thus proved as a means of instruction and enlightenment in the Province.

The Maharaja's Sanskrit College at Mysore is working successfully, and is giving an impetus to the study of the Sanskrit language and literature.

A large party, consisting of European and Indian gentlemen and ladies, was given at Bombay, on November 17th, by Mr. and Mrs. Dosabhoj Framjee, on the occasion of the visit to Bombay of the Hon. Lionel Tennyson and Mrs. Tennyson. Mr. Jebangeer Dosabhoj Framjee, who lately returned from England, helped to promote the success of the entertainment. The bungalow and compound were illuminated, and some music was performed, in which the ladies of the host's family took part. On leaving, the guests were decorated with garlands by Mrs. Dosabhoj Framjee, and they expressed their warm acknowledgments for their reception.

We are glad to learn that Mir Mahomed Hussain, who lately studied Agriculture at the Cirencester College, has been appointed Assistant Director of Agriculture and Commerce in the N.W.P. The post has hitherto been filled by a covenanted civilian or a military officer.

The Hon. Ameer Ali, before his retirement from the Viceroy's Legislative Council, introduced a Bill rendering it permissive

for members of the Maimon community in Kutch (converts from Hinduism to Mahomedanism) to place themselves under Mahomedan Law.

PERSONAL INTELLIGENCE.

Mr. Ardeshir Burjorji Master, of Bombay, has obtained a full Technological Certificate in Honours Grade in Electrical Engineering, from the City and Guilds of London Institute; also, Certificates in Sound, Light, and Heat; in Magnetism and Electricity; in Steam; and in Machine Construction and Drawing, from the Science and Art Department of South Kensington. We are glad to be able to add that Mr. Ardeshir Burjorji Master has taken out a patent for "Improvement in Thermo-electric Batteries."

Mr. N. Palit (Calcutta) and Mr. W. Pereira (Ceylon) have joined the Middle Temple.

Arrivals.—Mr. Kuverji Sorabji Nazar, from Bombay; Mr. Mancherji Ratanji, from Bombay, for Engineering study; Mr. N. Paulic, from Madras.

Departures.—Mrs. Cowasjee Jehanghier and her two children, Mr. J. N. Tata, Mr. D. R. Chichgar, Mr. P. R. Mehta (of the Royal Agricultural College, Cirencester), for Bombay. Mr. N. G. Chandavarkar, for Bombay. Mr. S. Ramasawmy Mudeliar, for Madras. Mr. and Mrs. Manmohan Ghose and children, for Calcutta. Miss Mona Bose, for the Punjab. Mr. Mahadeva Vishnu Kahlé, for Bombay.

We acknowledge with thanks Reports on the Administration of the Cutch States, 1883—1884 and 1884—1885; A brief Review of the Caste System in the N.W.P. and Oude, by JOHN C. NESFIELD, M.A., Inspector of Schools; and Criticism of the Anjuman-i-Panjab on various versions of the National Anthem, in Urdu.

A Meeting of the National Indian Association was held on December 17th, at which a paper on "Burma: its Climate, Court and People," was read by Dr. Cullimore, M.R.C.P., &c., late Resident Physician at Mandalay. We regret to be obliged to postpone giving an account of it till next month.

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FEMALE EDUCATION IN INDIA.

THE question, 'What is the use of girls attending school?' which twenty or thirty years ago was in India either not raised, or answered by the single word 'None,' has now, among the English-educated and even among other classes, received an increasing number of favourable replies. Indian girls' schools are still very few—the merest sprinkling over the country,—and in enormous districts popular feeling is as yet indifferent, where not opposed to female education. But its supporters have made a vigorous start, and we see many encouraging proofs that there will be no turning back. The old arguments are still put forward: 'Girls are enough trained at home for their position in life;' 'Household duties should exclusively occupy them;' 'School learning will do them harm;' 'It is best not to disturb old customs;' and still in some districts superstitious pleas are heard, such as that education brings upon a woman early widowhood, or other fatalities. But against these objections it is now hopefully urged by Indian gentlemen at a hundred school anniversaries, and by the native press, that the results feared have been exaggerated, that the scholars are evidently improving, and that they will improve much more when the art of teaching is better understood and carried into practice. Those who abide by the former system of things probably remain unconvinced by such assertions. Their standard for women is too different from that of the reformers to permit of unity in educational aims. But the older view is losing vitality, and female education in India has good promise of faithful support from the large body of men who have had opportunity of becoming acquainted with Western thought and life.

We may note that among the influences which have helped to secure the advantages of school training for girls, the visits to India of the late Miss Mary Carpenter had a decided effect. In the Educational Records of the Government of India for 1866-67 the following general summary is given as regards female education :

"On the whole, then, it would appear that, up to the year under review, 'the frank and cordial support' of Government to female education, promised in 1854, had not been given, and that only a beginning had been made in some provinces. But it should be mentioned that the current year has been one of progress in this direction. Miss Carpenter's visit, at the close of 1866, gave a stimulus to the movement which had been warmly taken up in the Punjab four years previously, and the Government of India has since held out promises of liberal assistance and support to an indefinite extent, on the single condition that the genuine co-operation of the native community can be secured."

Again, in reference to Bombay, the following passage occurs :

"In connection with the above subject must be mentioned, as one of the public events of the year, Miss Carpenter's philanthropic visit to India, with the express purpose of seeing what could be done to promote the education of the women of this country. Miss Carpenter's chief attention in this presidency was drawn to Ahmedabad and to Bombay, and, having seen the female schools in these places, she at once pointed out (what many have long felt) the disadvantage of none but male teachers being provided for these schools. After much discussion of the subject with Miss Carpenter, the leading inhabitants of Ahmedabad and some native gentlemen in Bombay severally addressed petitions to Government, soliciting the establishment of Normal schools for the training of female teachers; and at the same time Miss Carpenter addressed to Government a memorandum embodying her conception of the arrangements to be made in establishing the Normal schools which had been solicited. . . . The natives of this country expressed gratitude to Miss Carpenter for her sympathetic exertions; and this Department may well recognise the advantage of an external and private stimulus to the question of female education."

The Government Female Normal School at Madras, which is now a flourishing institution, is a visible memorial of Miss Carpenter's disinterested exertions; but perhaps the greatest

results of her Indian visits lay in the impetus which she succeeded in imparting with regard to girls' education by communications with Government and by her intercourse with some enthusiastic Indian workers, already alive to the intense importance of the subject, but much hindered in their aims by want of encouragement and by practical difficulties.

It has become then widely, though still far from universally, recognised in India that education for girls is desirable and even necessary, and we would call attention to certain special grounds of reply to the question, 'What is the use of girls attending school?' The most obvious answer, 'Because of the practical value of reading, writing, arithmetic, and needlework,' we will not dwell on. Instruction in the arts which form the scaffolding of learning, is generally acknowledged to be serviceable; and even though but little knowledge or facility is acquired, that little is a power which it is hoped may be employed for good rather than for evil, and which can work out further progress if circumstances are favourable. Taking this primary use for granted, although in India it is, owing to the need of good vernacular literature and other causes, more disputable than in England, let us look at some indirect benefits of school-going to the ordinary Indian girl.

1. First, we may point to the cultivating moral influence of school. It must needs be useful to a girl accustomed to live in a home where Indians themselves allow that she is too often the subject of injudicious training, to be brought under a control which at least has a tendency to justice and fairness, to be led to respect the rights of others, to be made to recognise herself as part of a corporate whole. It must be good for her to have to practise attention, to exert herself for a definite object, to yield obedience to authority, to aim at winning the approval of her teachers, to gain habits of punctuality and regularity, to experiment in self-direction, and thus, in general, to develop in character. Indian schools do not secure these advantages as far as they ought, owing to the paucity of good teachers and the lack of intelligent sympathy on the part of parents; but pupils do in some degree get insensibly moulded with respect to conduct, and under improved school management and discipline the lives of these children, not only at school but in their homes, will become still more influenced for good.

2. Another indirect use of school-going is the under-

mining of social customs of an injurious kind, such as child marriage. Once it is conceded that it is worth while to send a girl to school, common sense by degrees asserts that instruction ought not to be limited to the age during which it can hardly be comprehended, and certainly not appreciated. In most cases, just when the pupil is beginning to enjoy learning she is removed from school for the excitement of her wedding. The auspicious month for marriages has arrived, and the teachers are deprived in a sweep of all their most promising scholars. But the more education spreads, the more does the futility of such a proceeding become evident. The supporters of schools begin to ask, 'Why should we take so much pains about these institutions if they are to do so little?' Hence the postponement of marriage is indirectly promoted by education, and we now continually hear of parents permitting their girls to remain under instruction a year or two beyond the usual age. In the Maharani's Caste Girls' School at Mysore, the enlightened Managers, who are men of high caste, have resolved to keep their own daughters at school longer than heretofore, thus setting an example to those of a lower rank which will be surely followed, and preparing the way for a change of custom. In most parts of India, public opinion among the educated classes is slowly altering in regard to this matter. Education for girls being more recognised as desirable, marriage tends to be deferred. Nor is that the only reform aided by the silent influence of schools.

3. Thirdly, school teaching indirectly affects social life. The girls who receive instruction are thereby brought within the same sphere of interests as the educated young men, and by this means the chasm which is apt to separate intellectually husband and wife becomes lessened. The girl may still be far behind the College student; one would not desire in ordinary life that it should be otherwise. But she will be able to enter into her husband's ideas; she will not run in an absolutely different groove; she will judge things more from the same standpoint; her home aims will be brought into greater harmony with his; she will become a more interesting companion; she will have made the initial step which will enable his influence and aid to tell on her; and she will be better fitted for the training of her children. Even supposing that the old ways sufficed for the

happiness and usefulness of Indian women in former times, it does not follow that they suffice under the present conditions, when a new line of education has moulded differently the minds of their husbands and brothers, and when new aspirations have been formed and new views are entertained. In India women have always exerted much sway over their family circle. If that influence is to continue, and if social life is to be improved and elevated, education must be acknowledged as a necessity for women as well as for men, and must be freely supplied to them.

It seems desirable to bear in mind that girls' schools in India may still be considered, as to methods and standards, in the experimental stage. In fresh movements it is temptingly easy to keep to the perhaps accidental form which has been first assumed, and to work simply in the line of multiplication. To do so in regard to female education in India would be a mistake. We should clearly recognise that the forms accidentally taken up may not be the best. Perhaps it was a matter of necessity to adopt them, lest while delaying to discuss the good and the less good the opportunity for securing the main object may have flown. But before the form hardens into custom we should try and test its suitability. There is still time to do this for Indian girls' schools. Numerous questions have arisen for solution, which must be left at present comparatively open—questions as to religious and moral teaching, as to preparation for domestic life, as to artistic development, as to the due mixture of mental and physical training, &c., &c. The best thought of those who are in favour of women's education should be given to such questions, and local differences will cause variety of decision. Girls' schools are now frequently established by native effort, by rich landholders, by earnest College students (as in Bengal, and also at Bombay), or by municipal bodies. In such schools the managers can try to carry out their own ideal, while avoiding unnecessary innovation and pre-conceived limitations as to women's capabilities. Thus facts will be collected on which well-considered opinions can be based. The Government appears in many respects to refrain from pressing its own educational plans, and tries to ascertain the views of those whom the subject most intimately concerns. The field is therefore open for independent action. We earnestly hope that educated Indians will work out in theory

and in practice new types of girls' schools, marked by adaptiveness and elasticity, and that by the survival of the fittest, female education in India will at length rest on the soundest foundations. When that time comes, our question, 'What is the use of girls attending school?' will be likely to receive unhesitating and satisfactory replies.

THE EDITOR.

GOVIND SINGH AND RUNJEET SINGH.

Having seen a great deal of the Sikhs during my long sojourn in India, I propose to give a sketch, though a brief one, of two remarkable men amongst that community—namely, Govind Singh and Runjeet Singh. A few preparatory remarks may first fittingly be given.

The Hindoo reformer Nanuk (born 1469, died 1539), after his vain efforts in search of the truth, and his confession of failure to find God anywhere either in the *Koran* or the *Shastras*, threw aside his ascetic garb and passed the remainder of his long life in calling upon men "to worship the One Invisible God, to live virtuously, and to be tolerant to the failings of others."* During the Goorooship of Arjoon (1581-1606) the principles of Nanuk took a firm hold on the minds of his followers. He was regarded as "the successor of Mahomed, the destined restorer of purity and sanctity; the regenerator of a world afflicted with the increasing wickedness of men, and the savage contentions of numerous sects."† Govind, who succeeded to the Apostleship in 1675, inaugurated a new order of things, thereby modifying the reforms initiated by Nanuk, who, though he had disengaged his disciples from Hindoo idolatry and Mahometan superstition, yet, incredible as it may seem, he had still admitted the Divine mission of Mahomet, as well as the Hindoo incarnations.‡ But Govind differed in this respect from Nanuk, and owing to his father having been ignominiously put to death by Aurungzeb, Govind became an

* Cunningham's *Hist. Sikhs*, p. 43.

† Ibid, p. 56.

‡ Ibid, pp. 46 and 95.

irreconcilable foe to the Mussulmen, and conceived the grand design of moulding the Hindoos into a people aspiring to national independence. After a season of retirement, Govind was acknowledged as the head of the Sikhs. In character he was bold, sanguine, and imaginative. He carefully examined the *Veds*, and is stated to have performed great religious austerities. As a teacher, he declared that Mahomed and others had misled the world, but that he himself had come to declare a perfect faith, to extend virtue and destroy evil; that he was only the servant of the Supreme, and was not to be worshipped. The reading of *Korans* and *Poorans* he declared to be of no use, and that the votaries of idols and the worshippers of the dead could never attain to bliss.* Finally, Govind assembled his followers and made known to them the great object of his mission. "God," he said, "must be worshipped in truthfulness and sincerity, but no material resemblance must degrade the Omnipotent; the Lord could only be beheld by the eye of faith in the general body of the Khalsa."† All must become as one: the lowest were equal with the highest; caste must be forgotten; they must accept the initiation from him, and the four races must eat out of one vessel. The ways of the Hindoos must be abandoned: the Brahmin's thread must be broken. By means of the Khalsa alone could salvation be obtained. They must surrender themselves wholly to their faith, and to him as their guide. "Do this," said Govind, "and the world is yours."‡ After this Govind poured some water into a vessel, and having stirred it with the sacrificial axe and mingled sweetmeats therein, he sprinkled a portion of this sweetened water upon five faithful disciples—a Brahmin, a Chhutree, and three Soodras—and hailed them as Singhs (or lions). Govind then declared them to be the Khalsa, and received in his turn the initiation from these novitiates; and henceforth he became Govind Singh, saying that hereafter, whenever five Sikhs should be assembled together, there he also would be present.§ Thus was a species of baptism inaugurated for the reception of converts into the Sikh community. For Govind moreover declared that they should have one form of initiation; viz., the sprinkling of water by five of the faithful. He also said

* Cunningham's *Hist. Sikhs*, p. 72.

† *The Sikh Commonwealth; or, Church and State.*

‡ Cunningham's *Hist. Sikhs*, p. 74.

§ *Ibid.*, p. 75.

that they should worship the One Invisible God, and honour the memory of Nanuk and his successors; but that they should revere and bow to nought visible save the *Grunth*, the book of their belief.* Govind was certainly a remarkable man: he succeeded in mastering the imagination of his followers; he established the Khalsa theocracy in the midst of Hindooism and Mahometanism, and confounded Peers and Moolas. He moreover wrote the supplemental *Grunth*, and as a religious teacher he drew contributions from all parts of India. But he was not content with being the head of a religious sect, for his soul was fired with the ambition of founding an independent kingdom of Jāts upon the waning glories of Aurungzeb's dominions. He therefore strove to promote in the minds of his disciples the union of a warlike temper with religious fervour; so he taught them that "they should all name themselves Singhs, and of material things, they should devote their finite energies to steel alone. Arms should dignify their person, they should be ever waging war, and great would be his merit who fought in the van, who slew an enemy, and who despaired not, although overcome."† Death, however, put a stop to the ambitious plans of this great reformer, who was assassinated in 1708, but not before he had inspired his followers with the desire to become a free and independent nation: and after the lapse of more than half a century, their aspirations were realised. For in 1764 the Sikhs became a nation, in which year they were masters of Lahore, when the whole country, from the Jhelum to the Sutlej, was partitioned amongst their chiefs and followers. Numerous mosques were then demolished, and the Afghans, in chains, were made to wash the foundation with the blood of hogs. The chiefs then assembled at Umritsur (which had been made by Arjoon Gooroo the holy city of the Sikhs) and proclaimed their own sway and the establishment of their faith by striking a coin with Nanuk and Govind's name thereon.‡ The Sikhs now became a constituted Commonwealth, whose members met once every year at Umritsur, and the assembly of their chiefs was called a Gooroo-mutta or Diet. There was a clique of Sikhs who peculiarly represented a combination of the saint and the soldier, and might have been appro-

* Cunningham's *Hist. Sikhs*, pp. 76 to 78.

† Ibid, p. 78.

‡ Ibid, p. 111.

privately designated the Knight Templars of India. These were the celebrated Akalees or Immortals, dressed in blue, the pseudo-soldiers of God. These Blues claimed for themselves a direct institution by their great Gooroo, Govind Singh, who had called upon them to sacrifice everything for their faith, to leave their homes and follow the profession of arms. The history of the Sikhs eventually centred in their great Maharaja Runjeet Singh, who in 1799 obtained the cession of Lahore from the Afghan King. This remarkable man died in 1839, leaving behind him a kingdom, won by his military genius, extending from Peshawur to the Sutlej; a large army that had been brought into a good state of discipline by the French Generals, Ventura, Allard, Court, and Avitabile, as well as by the efforts of Runjeet Singh himself. This sagacious Prince had wrested from Caubul the fairest of its provinces: he found the military array of his country brave indeed, but ignorant of the art of war, and he left it mustering 50,000 disciplined soldiers, 50,000 well-armed yeomanry and militia, and more than 300 cannons.* Runjeet Singh honoured men of reputed sanctity, attributed every success to the favour of God, and styled himself and people collectively the "Khalsa," or Commonwealth of Govind. In all important transactions, "his own motives were kept carefully concealed, and everything was done for the sake of the Gooroo, the advantage of the Khalsa, and in the name of the Lord."† The zeal of the monarch reflected itself in the enthusiasm of the Sikhs, who became persuaded that God himself was present with them, and that sooner or later He would confound their enemies for His own glory; and though not a very numerous sect,‡ they were ready to dare much for the mystic Khalsa. That such a brave people would prove formidable antagonists was amply shown by the Sutlej campaign of 1845-46, and the second Sikh war of 1848-49. But it is time now to bring this sketch to a close.

S. DEWÉ WHITE, Colonel,

Author of "A Complete History of the Great Sepoy Revolt," &c.

* Cunningham's *Hist. Sikhs*, p. 235.

† Ibid, p. 180.

‡ The Sikh population of the Punjaub was about a million and a half—men, women, and children. See Cunningham's *History of the Sikhs*, p. 9.

HOW TO PRESERVE HEALTH IN INDIA, WITH SPECIAL REFERENCE TO MEDICAL WOMEN.

By DR. C. R. FRANCIS.

(Continued from page 13.)

CLOTHING.

Dr. Jaeger's Sanitary Woollen System.—An article on clothing would be incomplete without a few words on the subject of the "sanitary wool system" recently introduced by Dr. Jaeger, Professor of Comparative Anatomy and Physiology at Stuttgart. In the matter of costumes Dr. Jaeger is a thorough revolutionist. He would have *every* article of dress, worn by men, women and children, made of wool; and certainly the purity, softness, and elasticity of the finer kinds of the material, manufactured under his guidance, are qualities that combine to render it extremely attractive. The most irritable skins would doubtless be tolerant of the summer quality of the stockingette stuff, which is not only extremely soft but, probably, very durable. It is well suited for shirts, undervests, and other garments worn next the skin; as also, indeed, for petticoats and dresses. And the natural colour (light grey) is well adapted for India. The value of flannel is recognised by all who indulge in sports likely to cause profuse perspiration; and there seems no reason why all clothing, ordinarily used in that country, should not be made of Dr. Jaeger's pure animal wool, which is manufactured of varying degrees of thickness and strength; and which may be dyed of almost any colour,—the dyes being genuine and harmless. The khakee (grey cotton) suits, which are now worn by a portion of the army in India, might with advantage be made of wool. In short, the principle, upon which wool is advocated, being recognised, viz., its protective power against chills, and its offering the least possible impediment to the escape of emanations from the body, there is no limit to its application. All who are contemplating a career in India—everyone in fact who can—should 'pay a visit to the "depôt of the Sanitary Woollen System Company," 3 and 4 Princes Street, Cavendish Square, W., or 41, 42 and 43 Fore Street, London, E.C.: or send for one of their illustrated catalogues, and examine the several garments, or the forwarded specimens: and then read all that is urged in favour of the material,—as opposed to vegetable fibre which, in the various forms of cotton, linen, muslin, &c., is

in such general use throughout the world. There is one apparent objection to Dr. Jaeger's material, viz., its comparative costliness; but this should be of little moment in consideration of its superior value: and it is possible that, by-and-by, the high prices may be reduced.

EXERCISE.

Nothing tends to keep the body in health better than the daily exercise, *short of fatigue*, of its various component parts. It is necessary to emphasise this point, viz., the limit to exercise; as it is of great importance that the benefit derived from the exertion should not be neutralized by excess: and, unhappily, the popular fallacy in favour of the opposite doctrine seems to be deep-rooted and widespread. How frequently does one hear an individual, who has been recommended to take plenty of exercise, exclaim after a day's walking—"I tired myself well out!" Just as a patient, instructed to live well because he is below par, may eat freely of meat three times a day, and thereby perhaps induce an attack of indigestion. Exercise, in moderation, helps to equalize the circulation of the blood and to prevent congestion, especially where it is (in India) so liable to occur, viz., the liver. It may safely be affirmed that, speaking generally, those Europeans have the best health who take daily exercise. And there is none more agreeable—the enjoyment is greater if the surroundings are cheerful and the atmosphere invigorating,—none more within everybody's reach, than walking. All who have taken a trip into the interior of the Himalayas in fine weather, each day's journey being performed partly on foot and partly on pony* back, will have a keen recollection of the event. The bracing air and gorgeous scenery, combined with (for the time) absolute freedom from the anxieties and petty vexations of one's daily work, the plain inartificial habits and tent life, the adventures of travel, the wholesome *al fresco* meals with the power, to digest them, the simple unsophisticated hill natives bringing presents of fruit or milk,—all unite (a pleasant companion sharing the agréments) in constituting a "red-letter" period that, once experienced, one hopes to again enjoy, and which one retraces in after life with a perpetual and unfading freshness. On the line of march with a regiment, or when camping out, a walk of a few miles in the early morning before sunrise, between the encampments, is very beneficial. But when stationed

* Horses, though they may do very well on the good roads in the station, are not suited for the mountain paths and narrow bridges of the interior, where the ponies of the country are quite at home. These ponies are generally very sturdy and strong.

in the plains there is but little inducement to take walking exercise in the hot weather and rains. The feeling of enervation, moreover, with many is too great to admit of it. Some, however, bravely go through a certain amount of walking every morning, when the weather is not unfavourable, all the year round for the sake of the "constitutional:" and they are usually all the better for it. All who can should walk, even though it be no more than three or four hundred yards—the horse or palanquin or carriage being at hand to be made use of if necessary. Military men, civilians, and planters have duties that take them from home in the early morning, and some part of the "outing" is, on principle, wisely performed on foot. I have heard officers say that two or three hours' walking round a billiard-table, when they were unable to get out, was better than nothing; and undoubtedly—poor substitute though it be for exercise in the open air—it is. Much of the lassitude, and ennui, and even sickness amongst many ladies is due to want of regular and suitable exercise. If such ladies go anywhere before breakfast they do so in a conveyance. In the evening they take their customary drive to the band-stand, or the mall, or course. If, during the day, they should emerge from the house to shop, or pay visits, they must necessarily go, in the hot weather, in a (usually closed) conveyance. (In some stations the more sensible plan is adopted of paying complimentary visits after sunset.) During the very hot weather no one, of course, who can avoid it goes out of the house in the daytime. It is worthy of note how some ladies, who complain that they have no object in going out walking in the morning and that there is nothing to see (which at many stations is true enough), will yet spend a vast amount of energy at balls, remaining to dance, in an unwholesome atmosphere, through the greater part of the night, when the system is least able to bear the exertion. If ladies would attend to their poultry—small farm-yards may be kept sometimes in India,—or take an interest in their garden, or walk a couple of hundred yards, or so, to have a chat with a friend in a neighbouring bungalow, there would in these proceedings be *some* exercise: but, in too many cases, they make no such exertion; and, becoming weary, induce their indulgent husbands to send them to the hills.

The inspiring feelings, induced by the advent of the cold season, may lead to walking for the mere sake of the enjoyment of the walk which is *then* much appreciated after a lengthened season of confinement and comparative inactivity: but it must be admitted that pedestrian exercise for the remainder of the year is *not* pleasant. Walking a few yards even is followed by free perspiration and consequent discomfort,

which remains until every article of wearing apparel is removed and followed by a bath. If, after a walk in the hot weather, a bath, and a change of linen, one feels refreshed, the exertion has done good; but, if otherwise,—if the feeling of lassitude, to conquer which an effort has been made, is increased, the exercise has been excessive and done harm. Experience will be the best guide in this matter. The natives of India are great walkers. It is well known how a native army will outmarch one composed of Europeans: and native servants, when leave is given them to go to their homes, will walk—travelling (in the hot weather) at night—at the rate of 30 miles a day for a month and even more: and yet, for the most part, they are deficient in *physical strength*, of which mere walking is no test. In general physique, in suppleness and freedom of limb, the up-country natives resemble the American pedestrian Weston. (The *soldiers* of our *army* are usually men of a taller and firmer build.) The capacity for performing these pedestrian feats is largely due to the extremely abstemious habits of the natives and to their entire abstinence from alcohol,—a fact from which European residents in India might take a useful hint.

Horse exercise may be indulged in at all seasons in India: and it is very useful in preventing local congestions. The rider must, however, be careful not to over-do it. It is very tempting, when enjoying the exhilaration of a good gallop, to ride on and on and become at length—horse and rider—bathed in perspiration, and, in the hot weather, somewhat fatigued;—a condition favourable to being chilled. When horses are tied up in this state outside the entrance to the stable, with an easterly wind (which is very common at some stations in the rainy season) blowing upon them, they are very likely to “go in the loins” as the saying is:—their hind legs become paralyzed from congestion in the lower part of the spinal cord. Native grooms (*saees-ers*) often err in this matter through ignorance: they should therefore be instructed to keep the nag in the stable and rub him down there.

For men the daily use of the mogra (commonly pronounced mogdur)—a club-like mallet—is a good form of exercise. Mogras are used, like dumb-bells, in pairs and for the same purpose,—to expand the chest and develop the muscles of the arms. They are, however, usually very heavy and the exertion required to swing them about may strain the muscular structure *somewhere*, especially that connected with the ribs. Mogras are quite unsuited for women.

The lezum (a bow with a chain bow-string) is used by athletic natives for the same purpose as the mogra. Its use requires considerable expertness as well as strength.

The tricycle has not, as yet that I am aware of, been introduced into India. Not only is it a valuable vehicle for quick locomotion, but it is admirably suited for exercising the whole body without any great effort. Good roads are, however, essential; and these, outside military cantonments and civil stations in the plains, do not exist; except the old "grand trunk road" extending from Calcutta to Lahore,—a distance of some 1400 miles. The tricycle is not so well adapted for the hot season as for the cold, in consequence of its use causing profuse perspiration. The appearance of a lady riding with her husband on one of these conveyances would certainly startle the natives, who would think, as they thought on seeing the first railway,—that the resources of the English are boundless!

SLEEP.

Amongst the various requirements of the body, that are absolutely necessary to maintain good health, "tired Nature's sweet restorer—balmy sleep" is one of the *most* essential. The sleep, during the hot weather in India, may not always be balmy, as a night's rest there, at that season, is often very disturbed and unrefreshing;—the difficulty being to find an atmosphere sufficiently cool. The natives, however, sleep fairly well, which is, doubtless, in great part, due to their abstinence from intoxicating beverages. Late dinners—and these not always in moderation—with a full proportion of alcoholic drinks, tend to *make* the sleep of Europeans unrefreshing. The condition of the brain, during natural sleep, is one of comparative emptiness of the bloodvessels. The effect of alcohol is to unduly fill these vessels, and to drive natural sleep away. The heavy sleep, which sometimes follows a "night-cap," more nearly resembles a state of coma. This (night-cap) practice, bad enough in a cold climate, is especially likely to be attended with evil results (irrespective of an indifferent night's rest), in a hot one. The nervous system, already perhaps weakened by the heat, becomes still more so by the alcohol; and thus the foundation may be unconsciously laid of a condition—nervous exhaustion—that constantly in after life supervenes upon even moderate mental or physical exertion; and which, though largely due to alcohol, is attributed entirely to the climate. There can be no artificial substitute for the remedies which nature provides. Speaking generally, from 7 to 8 hours in the 24 should be devoted to repose. In young persons, nutrition and growth, with a corresponding waste of tissue, being greater than in adult life, more is required; but in the old, with opposite conditions, a less amount will suffice. A full quantity of sleep is an absolutely necessary condition in India. It often happens that persons fall into a state

of malaise, and become irritable, without any apparent cause. In many of these cases it will be found, on enquiry, that, for some time past, the individual has not slept well.* I have known the most serious consequences—even death itself—ensue from insufficient sleep being obtained, night after night, for several weeks in succession. To a healthy person of sound and strong constitution an indifferent night's rest will do no harm; but where this extends over several nights, even the strongest will suffer: whilst for the weakly it may be fatal. The principal adverse influences, preventive of sleep in India, are the heat and the mosquitoes. Whenever available, upper rooms are preferable to those on the ground floor. In the efforts to sleep cool, various risks are often incurred. Doors are kept open at night, regardless of possible malaria: the bed is taken outside or on to the roof of the house—a dangerous practice in the malarious* months and at full moon, though safe at other times: or it is placed in front of the thermantidote, or tatty, whereby the body may be seriously chilled; and I have even known persons to have the tatty well watered, and to sleep upon it in that (saturated with wet) state. There is no objection to having the doors open—the opening being protected by chicks (hanging screens usually made of split bamboos, loosely fastened together in parallel lines (horizontally arranged) by perpendicular strings, and fitted into the door-way)—at night in the non-malarious months, provided the bed is not in the line of draught; nor to using a thermantidote or tatty under the same conditions: but the safest plan is to sleep with closed doors under a full-fringed punkah—a pole or narrow frame, with a deep fringe reaching to within a few inches of the sleeper's face, is the best form of punkah,—as giving a maximum of air, with a minimum of labour for the man who pulls it. And it is well to have a sufficient relay of these men (coolies), who moreover should not have had work during the day. In some parts of India—in Calcutta for example—a punkah is suspended within the mosquito curtains; but this is an unusual luxury: and the choice, therefore, lies between the mosquito curtain (which should be of a green colour) or the punkah. (The latter, if swung over the roof of the curtains, would give but little air to the sleeper within:.) Those who are not tolerant of the heat, prefer the punkah which, if pulled with sufficient force and regularity, will keep the body fairly cool and drive off the mosquitoes. These pertinacious blood-suckers may be still further defied by wearing

* In some of the inland parts of Southern India exposure, during sleep at night, to the "land wind" is often followed by serious consequences; e.g., severe neuralgia, rheumatism, distortion of the face, and even paralysis both in men and horses.

a sleeping suit of some light material—Dr. Jaeger's woollen stockingette stuff is the best—and, with the body thus protected, no other covering would be required. The only point of attack would then be the face and hands; so, to protect these, some persons use eau de Cologne: but the effect is only temporary. The spirit soon evaporates and leaves the surface as before. The best defence is the punkah. The bedsteads most suitable for India are made with newar (a cotton webbing sold in lengths)* stretched across between the frame—a light wooden structure—and removable, when necessary, for washing. Even better than this would be webbing made of Jaeger's animal wool. Some prefer to the newar a cane surface. But either of the former are far superior, being resilient, yielding, and sufficiently strong. In either case a woollen mattress, advocated by Dr. Jaeger as allowing of free exhalation from the surface of the body, is desirable. During the hot weather a sheet only is required for a covering; and even this is dispensed with when a sleeping suit is worn. Here, too, a sanitary woollen coverlet would be preferable to one made of cotton or linen. In the cold weather and in the hills stout English blankets, which are much warmer than those manufactured in the country, are greatly appreciated.

The practice of sleeping during the day is not, as a general rule, to be commended. Some ladies deliberately unrobe themselves every afternoon, and take a prolonged siesta till nearly sunset, when it is time to prepare for the evening drive. Where there has been but little sleep during the night the deficiency must be made up, as far as possible, during the day at whatever time the individual finds most convenient.

The lady doctor, as having regular and congenial occupation and being careful to live temperately and in conformity with hygienic rules, will be more likely to enjoy a full night's rest than those who have nothing to do. But this very occupation will induce fatigue, and may occasionally break in upon her well-earned repose. In her case an hour's, or more, sleep during the day would be quite justifiable. Under all circumstances a few minutes of unconsciousness, when seated in an arm-chair, after dinner (presumably an early and a light one) will generally be beneficial. This is very different to going deliberately to sleep in the horizontal position after a heavy meal. Some persons always feel sleepy after a meal: but, in these cases, the stomach (and perhaps the brain too) is weak and requires medical attention. It is well to have a few biscuits or some bread and butter, and a cup of cold tea (without milk—if added it should first be boiled), or a glass of sherbet, on a small table by the bedside in the event of hunger or thirst during the night. Sleep is often absent owing to the want of food or drink.

The plan of taking sleeping draughts cannot be too strongly condemned. They are apt to derange the system, and, if taken frequently, develop a pernicious habit.

WORK.

The best antidote to the ennui, lowness of spirits, and longing for home, that one sometimes feels in India, especially during the first year of exile, when all is so strange and uncongenial, is systematic and useful mental work. But, for *ladies* generally employment of any kind outside their own domestic sphere is rarely obtainable: and it is this that makes life in India so distasteful to ladies of active minds. The benevolence, which prompts to so many varied acts of kindness at home, finds but a limited sphere for its exercise in that country. Europeans and natives are widely separated by the trammels of caste, which oblige the latter to refuse gifts—food especially—from the hands of the former: and any attempts at enquiring into their inner life, in view to rendering assistance, would in most cases be looked upon, at first at any rate, with suspicion and distrust. It must be admitted, indeed, that European ladies in India have not in the past, speaking very generally and not including those attached to missionary bodies, made any efforts to co-operate in the directions in which their aid might have proved most useful, viz., the education of the children. In the presidency, and other large, towns they have formed themselves into committees for regulating the affairs of certain European institutions, as asylums for European and Eurasian orphans, nurses' homes, and the like. But such work does not, in any way, affect the *natives* of the country. There have not, until now when a field, recently entered by the National Indian Association for tending the sick and suffering, is being developed in detail by the Countess of Dufferin, been any organizations in which they *could* take part,—nothing for the people corresponding to the numerous phases of Christian effort, adapted to the state of moral and physical misery in which so many amongst the masses at home live and die. In England wives, mothers, and unmarried ladies—numbers amongst these constitute the very backbone and main stay of the efforts put forth—combine to do good:—the air is redolent with their philanthropy. In India the wife (and mother) has her own home duties, and the daughters naturally desire to follow the maternal example. The ladies of England, now not only freely admitted but heartily welcomed to India—in the early days of our settlement in the country they could not come except with a “pass,”—have vastly improved the social condition of their countrymen there located.

besides greatly contributing to their domestic happiness. But, it may be regretted that they have not more availed themselves—there have been certain notable exceptions—of their opportunities of instructing the children, and, wherever possible, the women, in their several stations. Now, there is every prospect of work in the zenanas, hospitals, and dispensaries, for various classes of women medically inclined: and it is to those ladies, who go to make India the land of their adoption in this connection, that I wish to say a few words.

The part of the body, most likely to suffer from the heat, is the nervous system, which thus becomes the weak point; requiring, therefore, especial care. One cannot, as at home, work with the brain six hours at a stretch with impunity. To attempt it would be to court mental and physical suffering. The best time for mental effort is when one feels the best fitted for it. It is affirmed, as the result of direct experiment, that the human body is at "full tide"—so to speak—after the mid-day meal: and it is certain that it is at "ebb" at midnight, and during the first few hours of the early morning,—more deaths, in fatal illnesses, occurring at those hours than at any other time of the day, or night. Many persons, in a temperate or cold climate, are more capable of mental exertion after breakfast, whilst others (and these are among the strongest) feel equally vigorous *before* that meal. In India they, who have a large amount of mental work to get through, find that it is absolutely necessary to begin as early as possible: and hence the Governor-General, Governors, Lieutenant-Governors, and Commissioners of Provinces, who are amongst the hardest workers in the community, will often be found seated at their office tables,—despatch boxes filled with official correspondence by their sides,—at 5 o'clock, and even earlier, every morning. And they will thus continue their labours, in the hot and rainy season, with no intermission except for refreshment and to give audiences (which is also mental exertion, sometimes very severe), during the whole day till sunset; and, when these are over, a good morning's work will have been accomplished.

It is the practice with many, on reaching home after exercise, to at once take the morning cold bath: but, as the lady doctor would probably be *somewhat fatigued*, as well as heated, the bath had better be deferred till a couple of hours after breakfast. In the absence of fatigue there would be no objection. In the case of lady doctors, the mental work of the day would be most conveniently performed in the forenoon. Night-work in India is strongly to be deprecated. The night's rest and early rising—so essential to health—are interfered with; the brain and nervous system are apt to become weakened; and, sooner or

later, the eyes will probably suffer much sooner than they would, if similarly used, in England.

So much continuous mental effort as that above described is a great strain upon the nervous system; and the practice, therefore, of annually transferring the Supreme and other Governments to the hills at that season is a most salutary one. The cold season, as being best suited for travelling, is utilised by these high officials for making tours through the country, and for becoming acquainted with the local magnates and others. The cost of these tours, so much inveighed against by political economists, is not to be considered for a moment in comparison with benefits that may be conferred upon the people. Indents for means of transport and provisions are sometimes associated with cases of individual hardship; but these cases need not, and will not, occur—at least not to any great extent—if a sharp eye is kept upon subordinates: and, if the people know that the Governor himself will look into their grievances, they are abundantly satisfied. That *beau idéal* of a Government servant—Mr. James Thomason, Lieutenant-Governor of the North-Western Provinces—was one of this class. When driving with him through his various districts, I have known him to daily receive numerous petitions in the vernacular, which would be thrown into the carriage from either side by poor applicants, who were never in any way discouraged from doing so: and *he would read them all!* For those who begin work so early a cup of coffee—some prefer tea—with bread and butter, or biscuit, is very desirable. The system requires to be fortified for the mental exertion which should not be undertaken on an empty stomach. This slight refreshment is independent, of course, of the *chota haziiree* (small breakfast) later in the morning.

The very early morning is also the best period for exercise; and all, therefore, who are not compelled to do desk work at that time should take it. My advice to the lady doctor would be to devote half an hour, or more, to walking, or riding, or to whatever from of exercise she finds most suitable; and then, after a slight meal, to set out for the dispensary. To go sooner would be useless, as patients are not then awake, and the servants would not be ready. Visits to *zenana* patients would follow the business at the dispensary. The French plan is, for those who can adopt it, the one best suited, I think, to India, viz., work during the first half of the day, the remainder being devoted to amusement; which, with English folk, might mean light reading and light employment. The lady doctor would, like all medical practitioners, be constantly in harness, and liable to be summoned at all hours of the day or night. But she should en-

deavour to get through the day's professional work, such as writing up the "cases" in the dispensary books—all lady doctors will it is hoped keep clinical records for future publication—before dinner (at say 2 or 3 p.m.); which would leave the afternoon free for reading, or for writing letters home, and the evening to social intercourse. More will be said on this subject under the heading "Every-day life."

(To be continued.)

THE VERNACULAR LITERATURE AND FOLKLORE OF THE PANJĀB.

From a paper on "The Vernacular Literature and Folklore of the Panjāb," by Thomas H. Thornton, C.S.I., D.C.L. (printed in the Journal of the Royal Asiatic Society).

(Continued from page 50.)

SPECIMENS OF VERNACULAR LITERATURE OF THE PANJĀB.

Panjābi Sloks, from the *Granth* (Trumpp's "A'di Granth").

(a) Slok at the end of the Jāpji (date, beginning of sixteenth century?):

Pāvānū gūrū, pānī pītā, mātā dharte mähātū,
Dīvāsū rātī, dūī dāī dāyā, khelāī sāgālā jāgātū.
Changyālā buryālā vāchāī dhārm^h hajūri,
Kārāmī āpī āpnī, ke nērai ke dūrī,
Jīnī nāmū dhīrāī, gāē sāmakāti ghālī,*
Nānākā te mūkhā-ūjālī, keri chūtō nālī.

Translation.

Wind is the Guru, water the father, great earth the mother,
Day and night, the two are female and male nurse, the whole
world sports.

The Righteous Judge rehearses the good and bad works (of
men) in the presence (of God),

By their own actions some are near, some afar-off (God).

Those who have meditated on His name are gone, having finished
their labours.

Nanak! their faces are bright, (and) with them what multitudes
are saved!

(b) A *dorha* or couplet in the *Bhog* (concluding portion of the *Granth*), written by Gurū Tegh Bahādūr (9th Gurū) when

in prison at Delhi, to his son, Gurú Gobind (date, latter part of seventeenth century) :—

Bāḷā chūtkīō, bāndnā pāre, kachū na hōtā upāi,

Kāhū Nānakā, ābā oṭā hārī, gājā jiū hōhū sākāi. *

Translation.

My strength is exhausted, fetters have fallen upon me, there is no means of escape left;

Nānak says, now Hari is my refuge, like an elephant he will become my helper.

* * * * *

Specimen of Sikh religious poetry (from the *Wārān Bhāi Gurdās Ji*):

Amali amal na ohhaddnī hui bahni ikathtē,

Jiū jūe jūarīā lag dāv upaththē,

Chorī chor na pallarahin dukh sahni garaththē,

Rahin nagni ka wārīāhun ve karmī lathtthē,

Pāpī pāp kamaunde oi phirde naththē,

Pīr murīdān pīrhari sab pāp panaththē.

Translation.

The drunken cannot leave off drinking if they sit together,

So the player with dice continues to play falsely,

The thief will not give up stealing, but prefers to suffer pain,

The profligate will not abandon his courses,

The evil do evil and continue doing it,

[So] the saint and his disciples being united all evil ceaseth.

* * * * *

Folk-song (from Captain Temple's paper in the *A.S.B. Journal*, 1882):

• In suī hare kīte han, •

Ate sāunle kīte kág,

Dhaule hans banāeke,

• Sab rang mor ate rág;

Uh Swāmī ik satt hai,

Ali kūrā sabh sansār,

Jo kar'nī mānas kare,

To hār utāranhār.

Translation.

He who made the parrot green,

And made the crow black,

Made the swan white,

And the peacock many-hued, and their song;

He is the one true Lord,

And the whole world is vanity.

If a man do his duty,

Then will he be saved.

Folk-song (from ditto):

Dhúp paí tar-tíkhni,
Rae Mamóluwá bo,
Kihán kari handaní bát
Merá man tain liyá bo

Tum ghorá, ham pálkí,
Rae Mamóluwá bo,
Chali rahnge iktyo sáth,
Merá man tain liyá bo.

Tum sísa, ham ár'sí,
Rae Mamóluwá bo,
Baní rahndí, goryá den háth,
Merá man tain liyá bo.

Tum champa, ham máltí,
Rae Mamóluwá bo,
Khari rahnge iktyo sáth,
Merá man tain liyá bo.

Tum long ham iláyachí,
Rae Mamóluwá bo,
Bik'je pansáriye den hát,
Merá man tain liyá bo.

Translation.

The sunshine is growing hot,
O Rae Mamolu,
How shall we go along the road?
O you have captured my heart!

You be the horse and I the carriage,
O Rae Mamolu,
We will go on and on together,
O you have captured my heart!

You be the looking-glass and I the looking-glass-ring,
O Rae Mamolu,
Looking pretty on beauty's hand,
O you have captured my heart!

You be the *champa*, I the *máltí* flower,
O Rae Mamolu,
We will stand side by side in the garden,
O you have captured my heart!

You be the clove and I the cardamum,
 O Rae Mamolu, . .
 We'll be sold [together] in the druggist's shop,
 O you have captured my heart!

* * * * *

Riddle:

Harí thí,
 Man bharí thí,
 Gháne motion se jarí thí
 Báhar maidán dhartí par,
 Dosále orhe kharí thí.

Bright was she,
 Happy was she,
 Studded with many a pearl was she,
 Standing out in the open,
 Mantled in green was she.

Answer—A field of maize.

PROVERBS.

One "no" saves a world of trouble. (Deny having been present, and you will be saved further trouble as a witness.)

When the house is built, the carpenter is forgotten.

A rat found a bit of turmeric, and set up a druggist's shop.
 (A person embarking in a large business without capital.)

With an empty purse asks his way to the bazaar. (One who attempts to hide his poverty.)

A powerful man's hundred is seven score. (Might is right.)

A house of straw with an ivory waterspout. (One who dresses above his station.)

A blind elephant makes a gap in its own army. (The ignorance of energetic men in power produces evil to the people.)

First yourself and then the beggar. (Charity begins at home.)

A bad dog brings his master into trouble.

Poppy seeds to a blind fowl. (Casting pearls before swine.)

Friendship in his face and a knife in his sleeve.

The soil, fodder, clothes, hemp, grass-fibre, and silk: these six are best beaten, the seventh is the Jat.

The Jat, like a wound, is better when bound.

The Jat's baby has a plough-handle for a plaything.
 (Alluding to their skill in agriculture.)

REVIEWS.

TECHNICAL EDUCATION FOR INDIA. By ARDEŞHEER BURJORJI MASTER. Arthur Chilver, 16 Holborn Viaduct, London, 1885.

The subject of this pamphlet has been brought very prominently before the public of late, especially with reference to the duty of the Great City Guilds to set apart a large portion of their great wealth to promote Technical Education in England. It is argued that England is falling behind in the race of competition with Continental Nations just for want of this education, and Mr. Master gives some remarkable illustrations of the results of the extension of Technical Education in France, Belgium, Switzerland, Japan, and other countries. Belgium, Italy, and France are active competitors in the English markets, and are rapidly touching the Indian trade. England is awake to her danger; but, says Mr. Master, "India cares not what is passing in the outside world. Fierce fighting goes on to gain intellectual supremacy in arts; but in India indifference reigns supreme."

It is an undoubted fact that the trade of the Indian hand-loom weaver, the staple industry of some parts of India, is crushed by the competition of Manchester, and that the fine Indian muslins and other fabrics, once so popular in the home markets, have been elbowed out by the cheaper machine-made goods. A similar fate befel the hand-loom weavers of England on the invention of the mule-jenny in 1779. The operatives rebelled and broke the machines, little imagining, in their short-sighted ignorance, how large an element they would prove in England's prosperity. The patient Indian weaver has quietly bowed his head to the inevitable, and betaken himself to other fields of labour. Dr. Hunter says, "The tide of circumstances has compelled the Indian weaver to exchange his loom for the plough." But it must not be forgotten that last year there were 74 cotton mills in India, with 1,870,284 spindles at work, employing 61,386 hands; 21 jute mills, employing 47,868 hands; and that the enormous development of the cotton, jute, and tea cultivation has given employment to vast numbers of natives; while no less than 197,748 persons are

permanently employed on the various railways in India, of whom 189,430, or 95·79 per cent., are natives, many of them being skilled operatives. It has been stated that the introduction and extension of railways in India has virtually destroyed the carrying trade by country carts, and thrown so many men and bullocks out of employment. In the official report on the moral and material progress of India during the year 1883-84, it is said, referring to the Central Provinces, "It is significant that, with the opening up of new tracts by the railways, the number of carts used for carrying grain to the stations is steadily increasing." The fact that a very large proportion of the capital engaged in railways and the chief industrial enterprises in India is in European hands, seems to us a substantial proof of the need of such intelligent technical instruction as shall open the minds of the wealthy classes to the vital importance of every effort to develop the natural and industrial resources of the country.

Apart from the weaving industry, we look in vain for any evidence of decline for the work of the Indian artisan. The statement quoted, that in five years, ending 1884, boots and shoes to the value of Rs. 10,41,244 were imported into India, does not prove "the increased use of such articles by natives;" it rather shows (which is the fact) that a large proportion of the foot-coverings worn by Europeans in India are of Indian manufacture. And, as a matter of fact, it may be mentioned that the contract for boots and shoes for the Indian Army is held by a firm at Cawnpore, where also, we believe, most of the harness and saddlery for military purposes is made.

Our friend Mr. Master must not grudge his brethren the inevitable umbrella, although it is of English manufacture, and is imported to the value of 5½ lakhs a year. It is not so cheap, but it is far more serviceable than the old bamboo *chattah*, or than the Chinese oiled paper sunshade.

The potter's wheel has not given place to any new-fangled machinery, and the earthen *ghurrah* and *serai* still hold their place among the household utensils; nor, so far as we know, have the manufactures of Birmingham superseded, to any extent, the brass dish and *lota*, or the copper *degchee*.

There is no decline in the trade in the precious metals. The importation of gold and silver manufactured goods is insignificant. The workers are all natives of India. It is the same with furniture and carriage building. The work of

the native artisan will compare favourably with the productions of English workshops. We may also mention the enormous development of the printing trade, giving intelligent employment to large numbers. In India, then, we humbly conceive, we have to deal not so much with the revival of decaying industries, as with the development of new forms of industrial activity. Hand-loom weaving can never again supply the increasing wants of an increasing population. For the well-to-do classes, the flowered muslin, the rich *kinco*b, and the fine embroidered fabrics of Cashmere, Delhi and Umritsir will be ever in demand. But the machine-made cotton *dhootie* and *chuddur* suffice for the wants of the poor.

An example is given by Mr. Master of how trade may be created. Coconut oil is exported annually to the value of Rs. 11,82,896. Oil seeds are exported in enormous quantities. The figures for 1882-3 are £7,200,336. Why, it is asked, should they not be resolved into oil on a large scale, and exported in that form, thus opening out a new industry for the country? The same remark may be made with regard to hides and skins, large quantities of which are shipped to England and other ports in their raw state, and returned to India cured and tanned at more than ten times their original cost. The success of paper mills in India ought to encourage further efforts in this direction; and we fancy that the failure of ironworks is due solely to want of sufficient capital for their development.

Mr. Master takes for his motto, "*Teach and Trust*," and it is a sound one; for, without doubt, unless India is to sink in the scale of nations, the great problem of giving Technical Education must be solved. "What is put into the schools of a country, comes out subsequently in the manhood of a nation." We do not enter into Mr. Master's figures: comparisons of the income per head, and of the sums spent on education per head, in various countries are mere figures, not ideas; and his proposal for an annual expenditure of five shillings per head on education in India is, to say the least, startling. But we heartily sympathise in his patriotic desire for the elevation of his country, and warmly approve the means which he advocates for the attainment of that desirable end.

Improved methods of agriculture are, doubtless, a crying

want, and it is gratifying to know that many intelligent Indian gentlemen, as well as the Indian Government, are alive to this fact, and are doing a good work amongst their countrymen in this direction. The cultivator will always be poor; he is heavily handicapped by bad seasons, and want of capital, with its attendant load of debt. But he who can raise up willing hearts and hands, and direct them into more profitable spheres of labour, will be laying a sure foundation for the future progress and prosperity of the country. Mr. Master says :

“The time has come when the benefit of India having fallen behind in the industrial trade is shared by the American and European nations. The time has come when the benefit of India having sunk into poverty is shared by the American and European capitalists by starting industry on her very soil, and using the raw materials found in her very gardens.”

This evil, if it be an evil, can only be met by the spread of knowledge and enlightenment among the natives of the country. Shakespeare and Milton, Mill's *Logic* and Fawcett's *Political Economy*, are doubtless good intellectual food; but, in the absence of scientific training, such education will be barren of practical results. In the Report on Technical Education, the French Commissioners say :

“What is certain is, that henceforth the most powerful nation will be, not that which owns the most extensive territory, nor even that which has the largest population, but that which shall be the most industrious, the most skilful, the best educated, the most capable of utilising all the means of action which science places at man's disposal to aid him in triumphing over matter. *The greatest producer will be the first nation in the world.*”

We entirely agree with Mr. Master that “general literary education, up to matriculation and F.A. Standards, means an immense amount of unnecessary cramming and waste of time,” and that the large funds devoted to this purpose would be far better employed in technical and industrial education. The subject is not altogether lost sight of in India, but it looms in the dim future: “A Technical College is to be opened in Bombay, in memory of the Marquis of Ripon;” but “*the promoters do not know how to make a start.*” “At the time of the Exhibition in Calcutta, the question of Technical Education was discussed by the educated natives;” but, “*beyond discussion, nothing has been done.*” “Madras intends

to do something." *"It is proposed to appoint science teachers to the Government Colleges in India."* Against these delays, Mr. Master vigorously protests. As in other countries, it is a question for Government and the Municipalities. The newly-created Municipalities of India could not make better use of their powers than to establish Industrial Schools in their respective jurisdictions; while to every Government College should be attached schools for technical education. In the words of a well-known writer: "This educational outlay, serious as it is, is necessary to the development of trade, and to the prosperity of the people, and will repay itself a hundred-fold in this and the next generation." Mr. Master writes from experience, having recently taken high honours in the City and Guilds of London Institute, and from the Science and Art Department, South Kensington. He will shortly return to India, and we heartily wish him success in his new career.

JAS. B. KNIGHT.

VERNACULAR PICTURE ALPHABET. Arranged by V. KRISHNAMA CHÁRIAR, Fellow of the University of Madras.
Printed by Ruddiman Johnston & Co., Limited,
Murrayfield, Edinburgh.

The importance of making school books attractive to children by means of illustrations has long been recognised in Europe; but the great advance which has been made in such matters in England can perhaps be best appreciated by taking up a spelling book of the early part of this century, and comparing it with some of the Primers and Readers which have superseded the quaint old books of former times. In India very little progress had been made in this direction a few years ago, and the subject was noticed by some of the Committees which were assembled by order of Government for the purpose of examining the text-books in use and making suggestions for their improvement. Mr. V. Krishnama Chariar, who filled for many years the post of Curator of Government Books at Madras, as well as that of Registrar of Books, is well known for the zeal with which he has devoted himself to the work of supplying his countrymen with vernacular literature, pervaded by a healthy moral tone, and combining amusement with instruction. It may be sufficient here to

mention the *Janavinodini*, a magazine admirably and gratuitously edited by Mr. Krishnama Chariar for the Madras School Book and Vernacular Literature Society both in Tamul and Telugu, as an exemplification of the success which has attended his efforts. One of the improvements introduced by him into this magazine was the insertion of an illustration in each number. The picture alphabet which he has now brought out in Tamul and Telugu has been most successfully printed by Messrs. Ruddiman Johnston and Co., of Murrayfield, Edinburgh. The illustrations are coloured, and all of a kind which are likely to be appreciated by Hindu children. These little books will prove a great boon to every Tamul and Telugu nursery and elementary school, and it may be hoped that the words "Home Series" on the title page are intended to indicate that this is only the beginning of an educational enterprise. Owing to the abolition of the Government Book Depôts in India, Mr. V. Krishnama Chariar, although still retaining the post of Registrar of Books, has been placed on the pension list; but if one of the results of the enforced retirement of this meritorious public servant should be the production of a series of illustrated books for schools and home reading, a great want will be supplied.

R. M. M.

JOTTINGS OF INDIAN INTEREST.

EUCALYPTUS GLOBULUS planting has failed to counteract the malaria in the neighbourhood of Rome. The Eucalyptus has been useful in some places, but has failed in others, and a Royal Commission has been appointed to inquire into the cause, at the instance of Dr. Tommasi Crudelli.

A GUTTA PERCHA TREE, the *Butyrospermum Parkii*, has been discovered by Mr. Edward Heckel in Central Africa. He suggests its introduction into the Colonies.

WHITE ANTS, TERMITES.—The working termites are blind, and, while working, they are guarded by soldiers with eyes. They cannot live above ground, on account of their blind helplessness against the many foes that they encounter. They form galleries or tunnels of minute pellets of earth, brought from below, and cemented together. They eat dead wood and all sorts of dead vegetable matter.

DYES.—There has been an enormous increase in the import into

India of Aniline dyes. About the year 1880-81, the import of these mineral colours reached 3,555,310 ounces; but in 1883-84 it was 8,094,006 ounces, and in 1884-85, 9,287,288 ounces. In the five years the price of them had fallen about 50 per cent., and this has encouraged their use; but their glaring colours are working serious injury to the textile industries of India. Aware of this, the Persian Government at first prohibited the import of Aniline dyes, and the next year extended the prohibition to yarns dyed with them. Alizarin is a production from coal-tar. It was produced by a series of profound chemical deductions with which the names of Perkin, Caro, Grache, and Lieberman will ever be associated; and Perkin's achievements were not limited to the production of Alizarin, but were preceded by the earlier Aniline colours. A ton of Alizarin does the dyeing work of 18 or 20 tons of Madder root; and, in 1883, the estimate of the Alizarin used in Britain represented 6,200 tons of Madder. The cost of this, at the prices ranging between 1860 and 1876, would be £2,907,000, while that of the artificial Alizarin is only £456,960.

AGRICULTURAL PESTS.—Surgeon-General Balfour, in August last, urged on H.M. Secretary of State the importance of obtaining half-yearly reports on the agricultural pests of India. The correspondence has been printed in the *Journal of the Society of Arts*, and a summary of it appears at page 101 of our *Magazine*. In the *Cyclopædia of India*, under the headings "Insects" and "Coffee Planting," the enemies to field and garden produce have been described at some length; and we learn that he is inviting learned naturalists of this country to aid in the investigation of the subject.

RAT AND RABBIT MIGRATIONS.—Victor Hehn, in his work on the *Wanderings of Plants and Animals*, states that Europe owes to Asia "the horse, vine, fig-tree, olive, ass, flax, hemp, rose, domestic fowl, pigeon, silkworm," and others. The introduction of the pig into New Zealand, and of the rabbit, hare, sparrow, and thistle into Australia, is matter of history. In India, after droughts and famine, the locusts and the *Golunda meltada* field rats migrate in myriads, eating up every green thing. A migration of rats occurred in the Peninsula in 1826. After the famine of 1877-78, the Bombay Government gave a rupee for every hundred rat tails, and 11,000,000 were destroyed. In 1875-1876, rats infested the watersheds of the Salwin and Sitang. **Rabbits.**—In Australia, rabbits introduced from Europe have so multiplied as to cause widespread injury. They are found within 130 miles from the Queensland border, and are advancing northward from the neighbourhood of Bourke towards the

borders of South Australia, and thence inland upon South Australian territory. They are to be found equidistant from the limits of the colony in either direction. The pest can be readily overtaken by the adoption of digging out and fencing. Wire sunk nine inches into the ground proves a complete barrier to the rabbits crossing. From eight to ten miles a month is a known distance for them to have advanced in isolated spots far removed from life. They are daily and weekly pushing out north, south, east, and west, towards the northern interior particularly, so much so that it is now only a question of the lapse of a few years before they will be found at the Gulf of Carpentaria. Three-fourths of New South Wales are already infested, not to mention Victoria, and ere long Queensland will be in the same position.

FAMINE PESTS, LEAF-DISEASE.—In the famine of 1877-78, in the Peninsula of India, millions of the inhabitants, and the bulk of their horned cattle, perished. Mr. Forbes tells us that, in Java, the years 1877 and 1878 were marked by great droughts. From that of the latter year, the loss on the coffee estates from the *Hemileia vastatrix*, or leaf blight, was ten millions of guilders; on sugar, seven; on tobacco, five; and on rice, fifteen—equal in all to a loss in English money of £3,000,000. Along with these disastrous seasons came a terrible epidemic among the buffaloes, which had not disappeared in the middle of 1883. Not only was the coffee blighted, but the grass meadows and the forest trees were covered with a fungoid disease. In Sumatra, not alone the buffaloes suffered; numbers of the elephants, the deer, and the wild pigs died in the forests, and by preying on the dying herds even tigers fell victims to the pestilence. In Timor also, in the higher parts of the island, the cattle were attacked; while in the southern plains, the pigs and the horses, which there run wild in herds, were found scattered about in the forest dead.

THE VICTORIA WOMEN'S HOSPITAL AT MADRAS.

The Victoria Caste and Gosha Women's Hospital was opened temporarily on December 7th, in a large building in Nunqumbankum, Madras. Mrs. Grant Duff presided, and a large and distinguished party, consisting of English, Hindus, and Mahommedans, assembled on the occasion. A

spacious *shamiana* had been erected in the compound for the ceremony, over the entrance of which was inscribed in large characters "God bless the Queen-Empress." The *shamiana* was carpeted throughout, and at the eastern end was a raised *daïs* about twenty feet long and twelve wide. In the centre of the *daïs* was a canopy, decorated with flowers, and resting on silver pillars, and two large gilded chairs were placed under the canopy, on which Mr. and Mrs. Grant Duff took their seats.

Mr. T. Rama Rao first read a Paper, in which he detailed the preliminary steps that had been taken.

Mrs. Scharlieb, M.B., as Superintendent of the new Hospital, then gave the following sketch of the proposed arrangements and working :

"In the Out-patient Department two rooms have been set apart as waiting rooms for Hindu and Mahommedan ladies respectively, and each in her turn will be attended to in the consulting room, and then return to the waiting room while her medicine is prepared. Out-patients will be admitted each morning from 7 to 10 a.m. In-patients—that is, women who are too ill to come daily to the hospital, or who are to wait for operation—will be admitted at from 5 a.m. to 4 p.m., while urgent cases will be received at any hour of the day and night. Every care has been taken to consult the feelings of our patients and their friends. The house is so spacious that we can offer separate accommodation for different castes, and almost a separate room to each patient. Screens have been provided, which can be so arranged as to enclose a space round each bed. We have a Vishnuvite Brahmin cook and his wife to provide food for Hindu patients ; also small cook-rooms in the compound for those ladies who wish to have their food cooked by their own servants ; and lastly, patients who prefer to have their food sent from their own houses may so arrange, subject to the permission of the Superintendent. A Mahommedan cook and his assistant have been engaged, and will provide for the gosha ladies ; while they also may have their food from home by special permission. Gentlemen bringing patients to the hospital will remain in a separate waiting room, and will enter the consultation room through another door, so as not to intrude on other ladies who may be waiting. Thus we hope to secure perfect privacy for all. I fear that our arrangements are as yet incomplete, and that the details will

need to be carefully revised, as the number of patients increases, and as experience shows us may be needful."

- Mrs. Scharlieb continued: "The opening of this Hospital is a realised dream and an accomplished purpose to many, some of whom were once familiar to us all, but who have long since left the scene of their life's labours. To no one will it give greater satisfaction than to Dr. Balfour, some time Surgeon-General with the Government of Madras. He was a warm and enthusiastic friend from the very first, and has always kept himself informed of the progress of the work. I saw him when I was at home, and found he was as warmly interested as ever in the cause of medical women for India. Among those who are still with us is one who alone of the original promoters is permitted to see the fruit of his disinterested and generous work—our present Surgeon-General, Dr. Furnell. It is thanks to his good management that the class for female students made a favourable commencement, and at the present time the Victoria Hospital owes much to his enlightened advice and to his liberal counsels. I hope that all here present will do their best to make this Hospital worthy of the name it bears. Those who are rich can give their yearly or their monthly subscription, and these will be right welcome; but all can use their influence and their knowledge, all can advise their poorer relatives and friends to come to the Victoria Hospital, and can assure them that their feelings will be respected—their caste or gosha strictly maintained."

Mrs. Grant Duff next delivered an address. Her Excellency said that she came before her audience on that occasion with feelings of the liveliest pleasure in order to say a few words in connection with the Victoria Caste and Gosha Women's Hospital which they were now about to open. Mr. Rama Rao and Mrs. Scharlieb had spoken of the subject in so interesting and able a manner that Her Excellency felt that there was but little left for her to say. She had presided on many occasions at public meetings in Madras, and she would say that one of her greatest pleasures in India was to do all in her power to further the objects of the various public institutions with which Madras abounds, but on no occasion had she come forward to do so with greater pleasure than she did now, where the object was to assist those who have no power to assist themselves—that helpless class of women who were

precluded by their religious feelings or social customs from availing themselves of the advantages enjoyed by women who differed from them in religion and in their social customs. It was now ten months since the meeting took place in which the scheme for the establishment of this Hospital was considered, and no one more than Her Excellency felt the great delicacy of the question, and the very great difficulties that apparently would have to be contended with, and no one sympathised more than she did in the matter; but to her surprise, at that meeting, there were so many native gentlemen who came forward liberally in aid of their countrywomen in connection with the establishment of the Hospital that it was resolved to start it. And then Her Majesty the Queen-Empress received the scheme with the greatest pleasure, and consented to become a Patron and to allow the Hospital to be called by her name. Among other Patrons was Lady Hobart, a name well known to Mahommedans, for whom she had done much good here in Madras. It was a matter for congratulation that they had secured the services of Mrs. Scharlieb as the Lady Superintendent. They would remember that some time after the scheme in connection with a Caste Hospital was started in Madras, a fund was inaugurated under the auspices of Lady Dufferin for bringing medical knowledge and medical aid to the women of India. Mrs. Grant Duff had very recently been in the North, and had had a great deal of conversation with Lady Dufferin, and was able to inform her ladyship that nearly all those praiseworthy objects she had in view for the women of India had already been carried out in the city of Madras. Mrs. Grant Duff then briefly alluded to the School of Medicine for women, that had been initiated in Madras some eleven years ago by Dr. Balfour, and in which Lord Hobart and Mr. Sim and Dr. Furnell also took a deep interest. In concluding her address, Mrs. Grant Duff, in the name of Her Most Gracious Majesty the Queen-Empress, pronounced the Victoria Caste and Gosha Women's Hospital opened.

Mr. Justice Muthusawmy Iyer said that it was with feelings of pride and pleasure that he came forward to tender to Mrs. Grant Duff the heartfelt thanks of the Managing Committee for the kindness with which she had been graciously pleased to open the Victoria Caste and Gosha Women's Hospital. The members of the Committee and the native community

in general felt deeply that they owed to that lady a debt of gratitude for the very warm interest she had taken in connection with the establishment of this institution. The speaker believed that the institution would, to a considerable extent, diminish mortality and alleviate much suffering amongst caste and gosha women, who in times of sickness could not seek medical aid. The Committee looked upon the establishment of this Hospital, and the opening of Lady Dufferin's Fund, as standing memorials of that sisterly sympathy and charity with which high-minded English ladies regarded the women of this country, and of that disinterested philanthropy with which they materially helped in the fulfilment of the noblest of all missions, reserved for the civilization of the West to accomplish, namely, the emancipation of the women of the East. It was with feelings of profound loyalty and gratitude that the Committee recognised the maternal love with which Her Most Gracious Majesty the Queen-Empress so affectionately permitted her beloved name to be associated with this Hospital. The Committee also feel deeply indebted to His Excellency the Governor in Council for the liberal grant-in-aid towards the maintenance of the institution. And again those heart-stirring and eloquent sentences spoken by Mrs. Grant Duff in Patcheappah's Hall demonstrated the necessity that existed in this Presidency for a special institution of this kind, and the warm and practical interest that she had always taken in everything conducive to the material and social well being of the women of this country would live long in the recollection of the people of this Presidency, and would render her own name a word of endearment, not only among the wealthier classes, but also in many of the humbler homes of this Presidency.

Mr. P. S. Ramasawmy Moodelliar, C.I.E., in seconding the vote of thanks to Mrs. Grant Duff for presiding, proposed that an oil painting of Her Excellency should be placed in some prominent part of the Hospital, the cost of which he would most gladly bear. Since her arrival in the Presidency, Mrs. Grant Duff had in various ways shown her interest in the people of Madras, and he desired that the portrait should be hung in the Hospital, in public recognition of the zeal with which Her Excellency had carried out this benevolent object.

The Hon. Mr. Justice Muthusawmy Iyer and the Hon. Mr. T. Rama Rao then presented Mr. and Mrs. Grant Duff

each with a bouquet of flowers, after which bouquets of flowers were freely distributed to the ladies and gentlemen present, and lastly a large garland was placed over Mrs. Grant Duff.

The proceedings then closed.

FACTS ABOUT BURMA.

A Meeting of the National Indian Association was held on December 17th, at the Westminster Palace Hotel, when Dr. Cullimore, M.R.C.P. Lond., F.R.C.S.E., &c., read an interesting Paper entitled "Personal Recollections of Burma, its Climate, Court and People." Sir Douglas Forsyth, C.B., K.C.S.I., presided, and there was a numerous attendance.

The Chairman, in introducing Dr. Cullimore, referred briefly to recent events in Burma, where it was certain, he said, that British influences would have henceforth a far greater effect than heretofore on the material and moral progress of the people of that country. He paid a tribute to the memory of the late Sir Arthur Phayre, whose name is a household word in Burma. He it was who raised British Burma from its status as a backward province to become one of the brightest gems of the Indian Crown. Not only was he distinguished for brilliant acts of administration, but for his many valuable opinions expressed in writing, which guide the present administrators of the country.

The following is an account of some of the points in Dr. Cullimore's Paper, with extracts:

The Lecturer described Burma as having been, before its collisions with the British Empire, one of the most exclusive States in Asia. It is nearly of the size of Spain, and contains about four millions of people. It is perhaps the most thinly populated State in tropical Asia, containing only about 21 souls to the square mile, and is mostly a wilderness of jungle and brushwood. With the exception of Mandalay, there are few towns of importance. Of these the following may be noticed: "Ava, a former capital, which sometimes gives its name to the whole kingdom, contains nothing but some beautiful avenues of old trees to indicate its former position; Amarapoora, the seat of empire till 1857, where there are but a few brick walls to point out to the traveller the site of the former palace of the kings, which building, together with the entire city, was re-

moved by royal order in that year; Pagan, the capital at a remote period, which contains sixteen square miles of pagodas; Zenang-Young, celebrated for its petroleum springs, the produce of which, together with the ruby mines and forests, has always been a royal monopoly; Myingzang, a place of considerable trade, from which cotton is largely exported; Mengoon, opposite Mandalay, remarkable for its fine pagoda, and the second largest bell in the world: this bell is said to weigh ninety tons, and is at present lying in a dismantled condition in the vicinity of many ruined pagodas, within a few feet of the ground." Mandalay, which has been the capital since 1857, lies two miles from the Irawaddy. It was the custom of the Burmese kings, after each unsuccessful war or other untoward event, to select a more propitious site for their residence. Mandalay is in about the same latitude as Calcutta, and has a population of 100,000. It consists of the palace, with its enclosure of seventy acres, containing all the Government workshops, with the abode of the White Elephant; the city proper, a walled town, where the officials reside; and the extensive suburbs, the home of the mercantile community and the general population. The broad river in front, the lofty mountains in the distant background, the sacred hill with its many graceful pagodas overtopping the town, the numerous weird and beautiful places in its vicinity, and the glittering palace with its old associations and historic memories, must ever render this city one of the most interesting and attractive spots in the East. The Irawaddy is a mighty stream, probably two miles broad at Bhamo, 800 miles from the sea, and is of great volume and rapidity. The great feature of the country is the number of pagodas and monasteries scattered over the land. The pagodas are solid conical structures of brick, raised on a pyramidal base, and variously ornamented—relic-houses rather than temples. The monasteries are built of wood, upon terraces, the number of which varies according to the rank of the building. The villages are mere collections of bamboo huts, raised on piles on account of the inundations.

The following remarks on the climate were made by Dr. Cullimore:

The climate of the Burmese Shaan States, pleasant enough on the plateau, is found to be exceedingly feverish on the slopes of the hills, owing in a great measure to the additional obstruction offered by mountains to the moisture-laden south-west monsoon. As one of the drawbacks to service in Burma is due to the absence of hill sanatoria, it is to be hoped when the country is opened up and railways laid down, some cool and pleasant retreat will be found, on the Shaan plateau, where the

exhausted official or merchant can recruit his health, at a moderate expenditure of money and time. Burma proper is the most populous, as it is also, in my opinion, the driest and healthiest, part of the country. To those acquainted with India I need hardly point out the influence of the Western Mountains or Ghats in obstructing the rain clouds, and lessening so materially the amount of precipitation on their Eastern declivities and the central plateau, known as the Deccan, beyond. Here in like manner do the Aracan and Pegu Zoma ranges of mountains, situated between the part of the country now under consideration and the sea, lessen the rainfall in the western and central parts of the Irawaddy basin. The influence of these mountain ranges, particularly of the Aracan Zoma range, has such an effect on the district beyond, that were *this* district a plateau instead of a low river valley, the climate would be excellent. Even as it is, by lessening the rainfall, they contribute something to its salubrity, and the comfort of its European inhabitants. Thus, while in the seacoast provinces the amount of precipitation varies from 120 to 200 inches, and the air throughout the year is saturated with moisture, owing in part, no doubt, to evaporation from the numerous streams of the Delta, at Mandalay it does not, I think, exceed 45 or 50 inches—a state of affairs illustrated by the fauna, flora, and the effect of the atmosphere on books, boots, and clothes. In Lower Burma rice is grown, and exported in immense quantities. In Upper Burma the yield is barely sufficient to supply the wants of the people. The loss is, however, made good by the production of cotton, grapes, and wheat of an excellent quality; while in the hills tea and coffee may be grown at a profit. In Upper Burma alone is the peacock, whose image is stamped on the coins, to be found in all his freedom and splendour. The horse speedily languishes at Rangoon, though, as far as I can judge from those presented to the king and kept in the palace, such is not the case at Mandalay. Sheep would, I think, thrive, as in some places I have seen suitable pasture.

In Upper Burma there are three seasons—the cold from November to February, the hot from February to May, and the wet, or rather wet-hot, season for the rest of the year. The cold season is fairly agreeable to Europeans; the mid-day sun is powerful still, but the mornings and evenings are cool, bracing, and pleasant. Thus at a place about 100 miles below Bhamo I found the temperature 40° Fah. in the evening in January, and in Bhamo it was sufficiently cold to render overcoats and wraps a necessity, and to welcome the grateful influence of the bivouac fire. There are, however, great diurnal variations,—far greater than in the sea coast districts, and

necessitating the greatest precaution to protect from disease the internal organs, already rendered susceptible by prolonged exposure to heat. Owing to the neglect of these precautions, this country had to deplore the loss of a very eminent and popular officer, namely, Surgeon-General Dr. Duff, who met his death when on a visit to Mandalay in the winter of 1876. The hot and wet-hot seasons are hotter, and the air more still, than in Lower Burma, owing to the formation of the valley, the scarcity of cultivation, the absence of the land and sea breezes, and the lesser amount of rainfall. In Mandalay I have often seen the glass stand at 108° Fah., and found it necessary to lie between two doors to get a little air; while at other times, though equally hot, I have experienced in the course of a day the alternate effects of cold and hot winds, and complete stillness of the air. There are also the inundations to be considered. Thus the period from the height of the rains till the fall of the river, and even sometimes after, owing to the action of the sun on the cracking mud, is exceedingly unhealthy for Europeans. During this period in my house, situated in the compound of the British Residency, the water around and beneath it was five or six feet deep, and for a short time, so loosely were the boards put together, that it was possible to put down a stick or your finger and feel it beneath. These houses, nevertheless, are admirably adapted—admitting as they do of perflation—to maintain the health of the natives; as they would also that of Europeans if situated beyond the reach of inundation, and if the basements were properly drained and concreted. The sanitary state of the capital city, and indeed of the rest of the country, from an Eastern point of view, must be considered good. The people are much given to bathing, and their houses, as well as themselves, are comparatively clean. In my time, of three medical men (one of whom only, myself, was in active practice), one succumbed to hepatic disease, one to fever; while the reader of this paper was placed *hors-de-combat* from hepatic abscess, brought on from a chill caught in the discharge of the duties of his profession.

Among the river population, *fevers*, though rare among the European officers of the Irawaddy flotilla, were not uncommon among the common sailors—natives of India. This was due, no doubt, to the greater hardships they had to encounter. Of six young Frenchmen—missionaries—who arrived brimful of health and went into remote stations, after a few years but one remained in the country: the rest either died or went home. The Chinese also suffered much from fevers—thus the most pernicious fevers I have ever seen occurred among the Chinese Mahommedan refugees, caught in their flight overland from the

frontier of Yunnan to Mandalay, after the suppression of the rebellion in that province by the Chinese Imperial authorities. Among the natives I may mention that small-pox, owing to the absence of vaccination and the practice of the vicious system of inoculation, is an exceedingly prevalent disease, one out of four perhaps bearing its marks. Some Europeans have, however, maintained their health and successfully brought up their children in Mandalay; nevertheless, the picture is gloomy enough. Yet we must not be cast down. Drainage, clearing, cultivation, and the influence of Western society, often work wonders in improving the health of a community. Thus, if the French by such measures as these have been able in their Algerine towns to reduce their military mortality from 80 to 10 per 1000, much also may be done by the British to render salubrious their new acquisition. With every improvement, however, the maintenance of health must to some extent depend on the conduct of people themselves. Seasoning and temperate habits will often prevail, and that under most adverse conditions. Commenting on the assertion, generally true, that while Europeans suffer so fatally from ardent fevers and sunstroke, the natives generally escape, Sir Ronald Martin continues as follows: "I recollect an instance, however, where it proved the reverse of this, in the Governor-General's body-guard, a select corps of cavalry with which I served during the Burmese war. We mounted at 11 a.m. on the 12th of May, and with one short halt made a forced march of 40 miles. The heat oppressed us almost beyond endurance, and many of the most powerful native troopers fell off their horses, vomiting, convulsed and cold. Where a tree could be found, they were placed under its shade and dashed with cold water. We pushed on and left many behind, *but not one European*, whether commissioned or non-commissioned, fell sick during the march or after it. All, however, were young, healthy, *temperate and well-seasoned*; and such men will brave with impunity fatigue and exposure, almost beyond belief." Such is the testimony of this great authority to the protective influence of seasoning and temperance.

In Burma white is the colour affected and even reserved for royalty. Thus, there are the white umbrellas, the white walls of the city and royal pagodas, the whitened face of the King on splendid occasions, and the White Elephant, who occupies the position of first subject in the realm. The name of the latter is, however, a barefaced misnomer. For this elephant is only distinguished from his fellows by a few light-coloured coats which appear to me to be a kind of skin disease, influence us to the patches, called *leuco-dermis*, so common variations the dark-skinned races of India. He has no doubt

answered his purpose, and by impressing the people with the dignity of royalty, has been a veritable pillar of State and a prop to the stability of the kingdom. (The elephant has lately died.) He holds a regular Court, has a large staff of attendants, and is a woon or governor of a province, the revenues of which serve to maintain him; when dead, he is interred with great honour. The Kings, shut up in their palaces, flattered and fawned on for ages, have really considered themselves kings of kings, and were looked upon by the people as a species of deity. Thus, many believe they can cause rice to fall from the sky; and when, during an unsuccessful revolution, a soldier was sent to kill the old king, he was unable, as he confessed, to 'o so, owing to a divine emanation. Meeting him on the way, he carried him on his back to a place of safety instead. After death the bodies of the kings are consigned to the river, which, as the most magnificent work of deity in the country, is looked upon as their most fitting final abode.

Dr. Cullimore described as follows an audience given by the King of Burma to Sir Douglas Forsyth, as witnessed by himself:

Setting out from the British Residency at 7 a.m., the procession proceeded to the palace in the following order: First, the European escort of British sailors and soldiers; second, the elephant bearing the letter of the Viceroy of India; third, Sir Douglas Forsyth, as Envoy Extraordinary, mounted on an elephant bearing a lofty gold umbrella, and followed alternately by the members of his suite and the Burmese officials, also on elephants. The Burmese army, cavalry and infantry, to the number of 6000, brought up the rear, and lined the route of procession. Having entered the palace enclosure, the Royal letter alone through the great central gateway, and taken off our boots at the Hlot Dau, we passed through a long carpeted passage to the great hall of audience. The carpeting of this passage took two months to negotiate, and was looked upon as an act of great condescension. Here, in the centre of the hall, about 30 feet from the throne, we all sat on the floor, while the Burmese officials, gorgeously clothed in their gold and bright velvet *togas* and mitre-like hats, occupied the space at either side of the European party. On either side, and at right angles to the throne, like choir benches in a church, were ranged the gold and white umbrellas, emblems of state and of royalty. Here also sat the princes of the blood, all remarkably fair and good-looking young men, as well as body-guard, armed but habited in the respectable civilian dress of the country. Presently the far-away sound of semi-religious music

strikes on the ear, mingled at times with the mournful but celestial-like song of the Brahmins. Imagine a slowly rendered Turkish patrol, supported by the old Gregorian chant, and you will have a pretty correct idea of the musical part of the ceremony. The music growing louder and nearer, suddenly ceases, when the door opens and the monarch, resplendent with glory, enters the throne.

The Brahmins sing the chant of praise, and enumerate his majesty's numerous titles, while the British uncover and the Burmese fall flat on their faces. Taking up his binoculars, the monarch carefully examines the English officials. After a pause the Envoy is invested with the Burmese order known as the *Syahwee*. This decoration consists of a number of gold strings arranged like a scarf. There are five grades, varying according to the number of strings, of which 24 is the highest. This presentation being over and the mutual presents bestowed, the Herald asks the three stereotyped questions, as follows: "Is the English Sovereign well?" "Are the English cultivators prosperous?" and "How are the merchants?" These questions being satisfactorily answered, the mighty man suddenly, and without any notice whatever, abruptly withdrew, and this terminated the audience.

The audiences, I may add, are merely formal affairs, all business being either previously or subsequently arranged by the ministers, either at their houses or at the Residency.

The People.—The Burmese are short, active, and well-proportioned. They have long black hair, which they tie in a knob on the top of the head, and often increase by artificial additions. They are hardy, good-tempered, honest, truthful, light-hearted, and fond of amusements, and have the happy knack, beyond all other races, of rendering themselves agreeable to Europeans. They are, however, obstinate, hot-tempered, idle, ignorant, and, as regards the official class, exceedingly arrogant. Being of a Mongoloid type, they somewhat resemble the Chinese in feature; they are, however, darker in colour, but less so than the natives of India. They bear punishment, such as flogging, without flinching.

The dress of the common people consists of a bright-coloured cloth around the loins, with a bright-coloured handkerchief wound round the head. The better class wear in addition a white jacket, with a single white fillet bound round the temples. The dress of the women is neat and picturesque. It consists of a narrow-sleeved jacket, with a many-coloured petticoat trailing the ground. Their hair also is gracefully decorated with flowers, which are brilliant in hue and sweet-smelling. They are generally remarkably square-shouldered and fragile in

form, and, especially when young, not devoid of personal charms. They are the active companions and helpmates of the men, taking even more than their share of every duty. There is no objection to the marriage of widows, and in former times religious houses also opened up to them a sphere of employment. At the present time I have never seen any Buddhist nuns in Mandalay, but a few, clothed in white, might be seen in Rangoon, in the neighbourhood of the showy Dagon Pagoda. As regards education, the women are much inferior to the men; but judging from their success in life in their present ignorant condition, we may expect that education will have a great effect on them. The costumes of the hill tribes differ considerably, not only from that of the Burmese, but also among themselves. They are generally less artistically, but more warmly, clad than the Burmese. Blue is the favourite colour, alike of men and women.

Buddhism of considerable purity is the religion of the country, but it is not uninfluenced by Shamanism, or the worship of the evil genii, of trees, and other objects of nature. The Burmese, while holding steadfastly to their own religion, rarely seek to extend it. Their liberty in this line, as well as their respect for teachers of rival religions, deserves admiration. The latter quality is well illustrated by the survival of some isolated Christian communities descended from the captured French and Portuguese of former days. The late king also largely helped to construct a beautiful church, and for many years gave £1,000 per annum to the English mission at Mandalay; and he sent his son to it for education. All the Burmese enter a monastery once in their lives, and many for years, or even for life, retain the yellow robe of the priesthood. The practical outcome of the system is good. It teaches kindness to animals, charity to the poor and distressed, in fact, the doctrine of brotherly love as expressed in the command, "Do to others as you would that others should do to you." The ascetics are forbidden to touch money, and live on voluntary alms, presenting themselves silently before every house, with their eyes on the ground, to receive their daily allowance of food. The monks control education; and as every boy spends a certain number of years in the monastery, religious, and even a smattering of secular, education is widely distributed. They also interpret the sacred books of religion, which are written in the Pali language.

After a short discussion, the meeting closed with votes of thanks to the lecturer and the chairman.

EDUCATIONAL AND SOCIAL INSTITUTIONS OF THE EAST.

II.—THE SANSKRIT COLLEGE AT MYSORE.

Mysore has been from time immemorial the centre of Sanskrit learning in Southern India, and His Highness the present Maharaja has determined not to be behind his ancestors in encouraging the study of the language and philosophy of the ancient Hindu sages. He established at Mysore, in 1876, a Sanskrit College, which celebrated lately its ninth anniversary. The assembly is said to have presented "a solemn and imposing appearance," the hall being full of Pundits and students, and the Maharaja present in state, while the newly installed *Swami*, or High Priest, presided. The Report, which was in Canarese, stated that the number of students on the rolls of the College was 267, showing an increase of 79 over the previous year. An Examination of students and Pundits had been held, at which 357 candidates from the College and various Sanskrit-teaching schools had presented themselves, out of which 206 passed. English is now taught to advanced Sanskrit students, and so successfully, that in two years five were qualified to appear for the Middle School Examination. It was mentioned that several students, having completed their studies at Mysore, were desirous of going to Benares and other places to master some of the higher branches of Hindu Philosophy and Science as taught elsewhere. These students were recommended to H.H. the Maharaja for scholarships, to enable them to prosecute their studies. Two such scholarships have been granted, and the students are shortly to go to Benares to study the Sanhya and Yoga systems of philosophy. Cashmere shawls, provided by the Maharaja, were presented by the Swami or Guru, after the reading of the Report, to the Examiners and Professors of the College, and prizes were given, of the value of from R. 1 to Rs. 14, to the students, the Pundits also receiving prizes of from Rs. 60 to Rs. 150. These prizes are so tempting that scholars from all parts of India come to compete for them, and it is said that the Maharaja spends more than Rs. 30,000 a year

on the institution. Pieces from the *Vedas*, *Shastras*, and philosophical works were recited, and the students of music gave several songs, which greatly pleased the audience. The Dewan then made a short speech, expressing the Maharaja's satisfaction in the success of the College, and promising attention to the suggestions in the Report. The proceedings were closed by His Highness's bowing before the Guru, who invoked blessings upon him. Among those who have promoted the success of the College, Mr. A. Narasim Iyengar and Mr. E. Chithamabaram Iyer are very active. In connection with the institution there is a branch establishment where poor deserving students are fed, clothed and educated free.

INSECT PESTS OF INDIA.

In a letter to the Under-Secretary of State for India, Surgeon-General Edward Balfour lately suggested that information as to the insects that injure crops and forest produce in India, and as to the means of preventing their ravages, should be systematically obtained and recorded. In the third edition of his *Cyclopædia of India and of Eastern and Southern Asia*, Dr. Balfour gave a general view, not before attempted, of the entomology of that wide region. The article was prepared and printed by him under the care of two scientific men, and with counsel from Miss Ormerod, who annually reports on the same subject in regard to England. It appears that in India official reports similar to Miss Ormerod's have never been made, and the information as to insects and blights being collected only on occasions from any who may be thought to have made some observations. Surgeon-General Balfour represented that the subject is far too important to be left to be treated in so casual a manner, and that the special knowledge available at the present day might be utilised for describing these insect pests, and for suggesting remedies against their destructive action.

The Secretary of State for India, in acknowledging the letter, stated that a copy of it had been forwarded to the Government of India.

Surgeon-General Balfour communicated this correspondence to Miss Ormerod, who replied that the course suggested would probably "be the constant means of saving thousands of pounds yearly—occasionally (perhaps more than occasionally) of many

millions." The information could be given by "plain and simple jotting down by various persons of what they had themselves observed." By degrees "the whole life history of the insects" would be thus obtained, and such reports would greatly increase useful knowledge throughout the Indian Empire. Miss Ormerod judged from her own experiences that the expense would be "a mere nothing to Government." "The great mistake is in waiting until attack is unusually destructive, and then consulting those who, though eminently skilled in classification of insects, have no idea or well-founded knowledge of the points of agricultural treatment or forestry which must be brought to bear on the insects in some special stage of their life. Likewise (as occurred not long ago) to advise reliance on the insectivorous animals is a decided mistake." Miss Ormerod added: "If, from the long experience which I have now had of gaining information on insect attacks and forming it into readable shape, you think any suggestions on my part would be of service, I should be most happy to give any attention in my power to the subject. But, meanwhile, I may most truly say that if the crop, or timber, or fruit growers of India were furnished with plain and comprehensive accounts of the history and habits of the common insect pests, accompanied by woodcut figures, so as to convey the appearance of the pests without wearisome descriptions of details, that all this would be a national benefit, soon paying the outlay hundreds of times over."

Surgeon-General Balfour having communicated this further correspondence to the India Office, the Secretary of State ordered that a copy of the whole should be forwarded to the Government of India.

ADDRESS FROM HINDU LADIES AT MADRAS TO MRS. GRIGG.

We have much pleasure in inserting the following account of the presentation of a farewell address to Mrs. Grigg, wife of the Director of Public Instruction, Madras, on her departure for Europe, by some Hindu ladies, at a garden party in her honour given by Mrs. Scharlieb, M.B.:

Dr. Mary Scharlieb gave a garden party, at her residence at Madras, on the 26th November, to which a great many Hindoo ladies were invited to meet Mrs. Grigg, prior to her departure to Europe. It is needless to say that Mrs. Grigg is a leading and very useful member of the National Indian Association at

Madras, and that both she and Mr. Grigg (Director of Public Instruction) have done much to promote the aims of the Association. The following address was read in Tamil to Mrs. Grigg, by the Hindoo ladies present:

"Dear Madam,—Appreciating, as we do, the many efforts you have made to bring us Hindoo ladies in contact with our European sisters, and to establish a friendly feeling between us, we desire, in this imperfect manner, to express to you our sincere and heartfelt thanks for all you have done for us in this respect. We regret much that, for some time at least, you will be absent from us; but we feel that your interest in, and sympathy with, us will be none the less. We shall miss you very much during your absence, and shall anxiously look forward to your return, when we trust that these social reunions will be continued under your kind auspices. We are anxious for you to understand that this is no formal address on leave-taking, but merely the expression of friendship and the wish of 'God-speed' that each of us would offer privately had we the opportunity.

"We trust that yourself and family may enjoy the change to Europe, and with every good wish,

"Believe us to be, dear Madam,

"Yours gratefully."

[The Hindoo ladies present attached their names here.]

Mrs. Grigg made the following reply:

"Dear Ladies,—I thank you very much for the expression of your kindness and friendship towards me which I have just heard. Believe me, I return those feelings most sincerely.

"Although I am going away for a time, I shall not forget you. I shall often think and speak of you to those friends who are now in England, but who remember you well, and the days they spent among you. I thank you again for your kind words. I hope we shall meet next year, and that I may find you all well and happy."

ULWAR IN RAJPOOTANA.

Ulwar lies to the south-west of Delhi, at a distance of nearly eighty miles. The following are my recollections of a short visit that I paid to this Rajpoot State in February, 1883.

The city is picturesquely situated, and is full of interest. The lofty mountains which surround it contain seams of

marble, which glisten in the sun like glaciers. The thick forests and beautiful rich gardens present great attractions to strangers and travellers. The town looks as though it were proud of its hills and of the mountains, which are crowned with its stately castle and palaces. The people were generally well-dressed, and looked happy; from which I inferred that they are contented with the present rule.

The *Moti Mahal*, or palace of pearls, is a lovely and charming fabric. Here H.H. the Maharaja holds his *Devan-i-Khas* (special court), and the upper story is a beautiful piece of workmanship, in which great skill in decoration has been shown. It is set with exquisitely ornamented mirrors, small and innumerable, the whole design being called *Sheesh Mahal*, or the palace of mirrors. Two sentinels in military uniform pace to and fro to guard the Mahal. From here the mountains opposite, with the castle and battlements in the distance, form a magnificent prospect. Under its windows is a small lake, in which are charmingly reflected the several edifices. On the south the mausoleum of Raja Bukhtawar Singh stands with sombre aspect. It is built of marble on a huge red stone platform.

The *Moti Doongree*, or hill of pearls, is also one of the royal residences, or a summer-house, situated upon a steep hill, having a commanding view of its suburbs. The balmy, scented and refreshing air of the mountains blowing over the Moti Doongree, after sweeping over the flowers and shrubs, delights all who come within its influence. We did not, however, undertake the toil of going to this residence. Close by this enchanting place the *Moti Bagh*, or garden of pearls, is situated. Here is another residence, but its beauty and position, and also its mosaic design and art decorations, require to be technically described.

We had the pleasure to see *Ludhee Lail* lake, nine miles distant from the town, where a palace is built beside the lake, and a miniature steamboat contributes to the pleasure of the Maharaja. No noise disturbs one here: absolute silence reigns. The smiling water, the merry piping of the lovely birds among the trees, and when the evening came on, the soft and silent moon and the stars, disposed one to the most delicious *abandon*. When the glorious sun is sinking, the reflection of twilight and the silvery skies are grand to behold. This most romantic place would stir the imagination of any poet. Could Sir Walter Scott have come here, his marvellous imagination could not have exhausted the splendour and grandness of this spot. Oh, calm and quiet lake! Oh, sweet and sparkling water! Oh, to Ede and gardens! Call me once more there! Who would and was lost in admiration and worship?

In the middle of this spacious sheet of water the late Maha Rao Raja Shivadan Sifha laid the foundation for a *Jal Mahal*, or palace of waters, which was not carried out. In one of the city Mahals, besides other valuable possessions, I remember having seen a full-length oil painting of the late Maha Rao. His attitude was noble, and his expression showed that he was handsome, and of a mild and kind-hearted nature.

From the lake two small canals have been constructed, one for irrigation purposes, the other to supply the populous city with water, so that the people are saved the great trouble of drawing water at the wells. Now a word about H.H. the present Maha Rao Raja Sewau Mangal Singh Bahadur, who came to the *guddi*, or throne, in 1874. He is in his twenty-seventh year, and is a fine-looking and handsome man. He has received a good education in English and other subjects. We were honoured in being presented to him; he was in a simple costume, and there was nothing conspicuous about him. His politeness and gentle bearing, his winning manners and sympathetic tone, to us as well as to all his subjects, his liberal views and just rule, make him to be loved by everyone, and he has won the warmest regard of the English Government for himself. He has travelled over a large extent of India, and is free from all unreasonable prejudices. If this young and noble prince should visit this country to study the characteristics of the English people, and to see England's manufactures, and the working of its institutions, no doubt he would afterwards render great service to his own State and to India in general; and he could besides contribute to remove the obstacles which hinder many from coming to England. I must not omit to mention that Ulwar has some institutions for learning, and that its *Sarais* are excellent, where travellers are welcomed and entertained; the roads too are kept in thorough repair. The Ulwar Jail is said to be almost the healthiest in India, and Dispensaries give great relief to the poor. For the last few years the State affairs have been administered by Lala Sri Ram, M.A., the Prime Minister, a most accomplished gentleman, who displays a great interest in advancing education. He is respected by the Court and by all classes. Men of his type and ability are difficult to find, so this State is fortunate in having so valuable a Minister. Since he has been here the State is flourishing and prosperous. The Superintending Engineer of the State, Pundit Shumbhoonath, may be ranked with English engineers. Buildings are constructed under his direction with remarkable economy, in which both beauty and skill are most marked.

The royal stables contain a large number of trained elephants and beautiful horses: there are also many State and

richly decorated carriages. The stud is a most select one. There is a place called *Ghora Phare*, where horses run about, or where they are given constitutional exercise, generally in the evening. It is a pleasure to see them there.

Reader, can you now imagine what Ulwar is like? You cannot, of course, form any complete opinion by reading this brief account. To go there and to see the place itself would be delightful experience for you, and when you see it you will say, I am sure, that Ulwar exceeds all your expectations.

K. R.

London.

PAPER OF INFORMATION

FOR INDIAN GENTLEMEN PROPOSING TO STUDY IN ENGLAND.

The Committee of the National Indian Association have lately issued the sixth and enlarged edition of their Paper of Information for Indian gentlemen proposing to study in England. It contains useful details in respect to the various branches of study and the professional Examinations which Indian students desire to be informed upon before they decide on coming to this country. The subjects are comprised under the following six heads: I., Legal Study; II., Examinations connected with Government Service, Scholarships, &c.; III., Universities and Colleges; IV., Medical Study and Diplomas; V., Technical Training and Manufactures; VI., Institutions in aid of Education of Indians in England.

The price of the pamphlet is 2/-; or, in India, one Rupee, where it can be obtained from the following publishers: *Bombay*, Thacker and Co., Limited; *Calcutta*, Thacker, Spink and Co.; *Mudras*, Higginbotham and Co. Also from the Hon. Agents of the Association and the Hon. Secretaries of the Branches. We give below the information regarding the Bar:

LEGAL STUDY—THE BAR.

Every person not otherwise disqualified, who has passed a Public Examination at any University, within the British Dominions, or for the Indian Civil Service, is entitled to be admitted as a student at one of the four Inns of Court, without passing a preliminary Examination. Other applicants for admission must pass an Examination in the English and Latin languages and English History.

It is usual to exempt Indian candidates from Examination in Latin. *Exemption is granted to those who have obtained a B.A. degree in India.*

Proficiency in English is tested by their answers in History, the leading outlines of which only are required.

Preliminary Examinations are held in the week preceding each term, and every succeeding week during term.

After admission, the student must keep twelve terms before he can be called to the Bar. There are four terms a year, and a term is kept by attending (without the necessity of eating) six, or, in the case of members of a University, three dinners in the hall of the Inn. The times of the terms are as follows: Michaelmas term, November 2—25; Hilary term, January 11—31; Easter term, four weeks, commencing the Tuesday after Easter-Tuesday; Trinity term, three weeks, commencing the Tuesday after Whit-Tuesday. It is not necessary to keep all the terms consecutively.

A saving of about four months' residence in England can be effected by those who are admitted in November, and who keep that term.

Every student must be 21 years of age before being called to the Bar, and must pass an Examination in (1) Roman Civil Law; (2) The Law of Real and Personal Property; (3) Common Law, and (4) Equity.

A student may pass in Roman Civil Law as soon as he has kept four terms, but he cannot pass in the other subjects until he has kept nine terms.

A Pass Examination is held just before each term, and an Examination for Studentships (similar to scholarships, and of the value of 100 guineas a year) just before Hilary and Trinity terms.

There are many prizes and scholarships open to students, particulars of which can be obtained on application.

The sum of about £150, which has to be paid on admission, will cover all expenses—stamps, fees, and public lectures; but students who belong to one of the Universities in Great Britain or Ireland only pay £40 on admission, and the rest on being called to the Bar. The dinners and dues cost from 22 to 26 shillings a term.

For the purpose of passing the above Examinations, the students of any Inn may attend the lectures delivered in the four Inns free of charge.

Many barristers, also, undertake to give private tuition in preparing for these Examinations, the fees ranging from £8 to £12 a month.

Students from India are strongly recommended, if they do not join a University, to attend some College Classes in London, or to have private tuition on other subjects than Law. Though the preparation for the Bar demands strenuous attention and

industry, it need not occupy the whole of the three years. It is very desirable that students should improve themselves in regard to general culture, by taking up one or more of such subjects as English Language and Literature, Political Economy, Elementary Science, Logic, the art of public speaking, &c. Law students must, of course, keep their main object in view; but even that will be helped by the judicious employment of part of their time on other studies.

INDIAN INTELLIGENCE.

Among the appointments recently made by Her Majesty to the Order of the Star of India were the following: The Maha Rao Raja of Ulwar* and the Thakur of Bhownuggur to be Knights Grand Commanders; and Maharaja Pertab Singh, of Jodhpore, to be a Knight Commander. To the Order of the Indian Empire: Mahomed Hassan Khan, Babu Sarat Chandra Das, Dharain Narain Pundit, Raja Jung Bahadur Khan, and Sirdar Bahadur Man Sing, to be Companions of that Order. -

The following account of the Thakore of Bhownuggur has appeared in *The Times*: "Rawul Shree Takht Singjee, Thakore of Bhownuggur, was born in the year 1858, and received an English education at the Rajkumar College at Rajcote. The remarkable fact in his career is that he turned the teaching of his youthful days to practical uses on reaching the seat of authority. The Thakore has become so honourably known as the friend of education, and the promoter of all works indicating progress, that he has gained the well-deserved name of 'the model Rajah.' His donation of £10,000 to the Northbrook Club is undoubtedly the most princely benefaction associated with the name of an Indian chief; and it is said on good authority that his contributions to similar objects in his own country exceed £100,000. He was the first chief in Guzerat to build a railway, and he afforded a still more striking proof of his enlightenment when he sent his daughters to a female school which he had established in memory of his first wife. The record of Bhownuggur State is particularly creditable. A hundred years ago it set an example in repressing piracy on the west coast of India, where it was then rampant, and since that early period it has clung unflinchingly to the English alliance. The Thakore, who is entitled to a salute of 11 guns, has now obtained at an extremely early age the highest dignity in the power of the Crown to bestow on a feudatory of the Indian Empire."

* See p. 103.

Rai Melaram has given Rs. 15,000 towards the cost of founding a Women's Hospital at Lahore. We presume that this is the institution already opened in a temporary building, and in charge of Dr. Elizabeth Bielby.

The Lucknow Exhibition, lately held, was opened one day to zenana ladies only, admission free, as was done at the Calcutta Exhibition. Over 2,000 ladies attended. Lady Dufferin, Lady Lyall, the Rani of Tilohi, and Kunwarani Harnam Singh were present on that day.

Several interesting entertainments have been given lately at Bombay in honour of various visitors—Hon. Mr. Lionel and Mrs. Tennyson, Mr and Mrs. Ilbert, and Mr. and Mrs. Edwin Arnold. Mrs. Scott gave a party to Indian and European ladies, in which Mrs. Ilbert was greatly interested. Mr. and Mrs. Dosabhai Framji's party to Mr. and Mrs. Edwin Arnold was largely attended by Parsee ladies. Mr. Pherozesha Mehta entertained Mr. and Mrs. Ilbert at a representative gathering of European and Indian gentlemen; and a musical *soirée* was given by Mr. and Mrs. K. N. Kabrajee, at Readymoney Hall, kindly lent for the occasion, at which the guests included H.E. Sir Frederick Roberts, Mr. Ilbert, Mr. and Mrs. Edwin Arnold, and a large number of Parsee and Hindu ladies. Mr. Kabrajee's daughters and other Parsee ladies carried out the musical programme, which consisted of Western and Eastern music, including a musical dialogue from a Guzerati play written by the host, and the National Anthem in Guzerati.

Lord and Lady Reay spent Christmas at Madras, and Lady Reay was present with Mr. and Mrs. Grant Duff at an entertainment given by the Madras Branch of the Poona Gayan Samaj, for the revival of ancient Hindu music.

Lord Reay paid a visit to the Government Female Normal School, and expressed great approval of the methods and management.

The University of Gottingen has conferred the degrees of Master of Arts and Doctor of Philosophy upon Prof. Ramkrishna Gopal Bhandarkar, of the Deccan College, in recognition of his great knowledge of, and proficiency in, the ancient languages of India.

A book entitled *First Lessons in Geometry* has been prepared by Mr. B. Hanumanta Row, B.A., Acting Head Master of the Government Normal School, Madras, Member of the London Mathematical Society. The writer's object is to introduce students to the more rational systems of teaching Geometry which is now superseding Euclid in England. He endeavours to enable young pupils to connect geometric conceptions with natural objects with which they are familiar, introducing scientific definitions only after their minds have been prepared to receive them.

H.H. the Nizam visited lately the Afzulgunj (General) Hospital at Hyderabad, which has been established by the Government for the treatment of all classes of people. This visit was the first occasion of a visit being paid by the Nizam to the Hospital, and it is hoped that he will now inspect other public institutions. One of the Nizam's subjects, Mr. A. Vanoogopal Pillai, has been so active in promoting education at Secunderabad that he has been removed from a post on the Railway to be Sub-Inspector of Schools. He started the first girls' school at his house, to which the Government has now sanctioned a grant, and he has greatly improved the Boys' High School. For the first time in Hyderabad, girls of the Hindu community have been sent up for Examination. Three girls from the Anglo-Vernacular School, Chudderghat, were lately presented for the Special Upper Primary Examination.

We are glad to observe that a fortnightly journal, called *Young India*, devoted chiefly to social, educational, and other reforms, has been started at Calcutta. The annual subscription is only twelve annas. Address S. C. Sircar, 21 Beadon Street, Calcutta.

A night-school for working men is conducted at Calcutta by members of the *Hitasadhak Mandali*. Most of the pupils are Mahomedan bookbinders employed in Government and other offices. They work hard during the day, but are eager for instruction in the evening. Pandit Sivanath Sastri lately addressed the school on "How could working men improve their own condition?"

Major-General Watson, in December, performed the interesting ceremony of opening the School built at the sole expense of H.H. the Gaekwar at Baroda. All the officers in camp, and several native gentlemen, both Hindus and Parsees, were invited to witness the ceremony. The School-house was tastefully decorated with flowers, evergreens, flags, and banners. After inquiring into the daily average attendance of girls in the School, General Watson made some of them read their lessons. Then the distribution of prizes followed, and the whole concluded with a short and appropriate speech by the General. He observed that female education was the burning question of the day, and it behoved all educated classes to attend to it, as upon it depended the future well-being of India. By the spread of education among the masses, Hindoo households would be happier and pleasanter. He suggested that the girls should be taught sewing and needlework. On behalf of the School Committee and other members present, Mr. Nanabhai Harischandra, Vaki, thanked General Watson for the keen personal

interest evinced by him in the cause of female education in India. Up to this time the School has been mainly supported by private donations, but it is hoped that it will be a recognised institution very soon, and be self-supporting. The want of a mistress is said to be greatly felt.

MR. AMEER ALI.—The following were remarks by the Viceroy on the retirement of Mr. Ameer Ali from the Legislative Council: After some preliminary observations in regard to the next meeting of Council, His Excellency, the President, spoke as follows: "As, however, in any case I shall be precluded from being present should such a council be held, I desire to take this opportunity, on behalf of my colleagues and of myself, to express the very great regret which we all experience at the fact of this being the last occasion on which we shall have the co-operation and assistance of our honourable colleague, Mr. Ameer Ali. Every one of us has fully appreciated not only the great ability, conscientious industry, good sense, and large and thorough knowledge of affairs which Mr. Ameer Ali has brought to bear upon our deliberations; but we have also had occasion to admire the unfailing courtesy and good temper with which he has discharged his important duties. I may add for myself that he never speaks without exciting my personal envy at the eloquence and facility with which he uses the English language. In conclusion, I can assure him that he carries with him the personal respect and regard of us all, and that we are united in our deep regret at the loss of his valuable assistance."

We acknowledge with thanks Reports of Proceedings of the Meerut Association. Babu Kali Pada Bosu had given a Lecture on "What can Government do to prevent Infant Marriage?" in which he urged that marriages of girls under 11, and of boys under 18, should be made penal. It is satisfactory that the subject of Infant Marriage is now often under discussion in India, and that the Meerut and other Associations have expressed themselves strongly against the present custom.

PERSONAL INTELLIGENCE.

Mr. Byomkes Chakravarti has passed the Intermediate Examination in Laws of the University of London in the Second Division.

At the late General Examination of Students of the Inns of Court, the Council awarded the following certificates that they

have satisfactorily passed a Public Examination: Mr. Asutosh Chaudhuri (Middle Temple); Mr. Adhar Singh Gour (Inner Temple); Mr. Syud Mohammed Israil (Middle Temple); Mr. Piyare Lal (Inner Temple).

Mr. Asutosh Chaudhuri and Mr. Piyare Lal have since been called to the Bar.

Mr. Kumud Nath Sen Gupta has passed a satisfactory Examination in Roman Law.

At the December Examination 1885, on the subjects of the Lectures of the Professors of the Inns of Court, the Council of Legal Education awarded to Mr. Satyendra Prasanna Sinha (Lincoln's Inn) a prize of £50.

At the recent B.Sc. Honours Examination of the University of London, Mr. Parvati Nath Datta (University of Edinburgh and private study) passed First Class in Physical Geography and Geology.

Mr. Sorabji Manekji Kaka, M.R.C.S., L.R.C.P. Bombay, has passed the Examination of the Society of Apothecaries in the science and practice of Medicine, and has received a certificate to practise.

At the close of the winter session of the Royal Agricultural College, Cirencester, the following Indian Students received honourable mention in order of merit (qualifying marks, 2,500): Mukerji, 2,869; Bannerjee, 2,857; Khasherao, 2,757; Sri Lal, 2,600; Roy, 2,519. These Students have received several Class prizes, and marks entitling to 'high commendation,' &c. The following have passed the Preliminary Examinations for the Diploma of Membership in their respective Classes: Class 3, Sheshadri. Class 1, Banerjee, Sri Lal. The Principal, in announcing the results of the Examinations, stated that the extra courses for Indian Government Native Scholars and Civilians had been most successful, and that they had carried off a large proportion of the College Honours.

Arrivals.—Mr. Moreshwar Atmaram Turkhud, Vice-Principal of the Rajkumar College, Mrs. Turkhud, and two children.

Departures.—Mr. Mahomed Ali Rogay and Dr. Cawas Lalca, for Bombay; Mr. Krishna Govinda Gupta, B.O.S., and Mr. A. Chaudhuri, for Bengal; Mr. Piyare Lal, for the N. W. P.

The telegraph code word for the National Indian Association, standing for name and address of the Hon. Secretary, is *Ommes*.

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MEDICAL AID FOR THE WOMEN OF INDIA.

A GENERAL MEETING of the National Association founded by the Countess of Dufferin for providing Female Medical Aid for the Women of India was held on January 27th, in the Calcutta Town Hall, presided over by the Viceroy. We regret that we are obliged to go to press* before we can receive the full report of the proceedings, which has been promised us by Lady Dufferin, and which will doubtless contain most encouraging accounts. We are able however to note, from a telegraphic paragraph in the *Times of India*, that the Meeting was "as successful as the warmest supporters of the movement could have anticipated." It appears that the following sums have been received since the Association was started: In August, Rs. 21,000; in September, Rs. 15,500; in October, Rs. 25,500; in November, Rs. 45,300, including Rs. 10,500 from England; in December, Rs. 18,300; in January, Rs. 18,300; total, Rs. 1,48,000. Among the latest contributions have been the following: The Maharaja Holkar, Rs. 6,000; the Maharaja Rana of Jhallawar, Rs. 2,000; and Mr. John Cook (of Messrs. T. Cook & Sons), Rs. 1,000.

The generous response in regard to funds which has been made from all parts of India affords most gratifying evidence of the favourable feelings with which Lady Dufferin's scheme has been welcomed. There is now money enough in the hands of the Committee to make a practical beginning; and considering the care with which the work to be done has been locally distributed, the movement has every prospect of steady growth and permanent success. Medical aid, adapted to the requirements of Indian homes, will by degrees become more generally available, and the saddening amount of present suffering which has resulted from the want of such aid will happily be lessened. And in addition to the good directly

aimed at, we look forward to indirect benefits of a most valuable kind, in the increase of useful work for Indian ladies, in the advance of their general education, and in the spread of sympathy and mutual appreciation which united labour for a common aim must tend to promote.

CASTE IN MODERN INDIA.—I.

The time has come now when grave social questions should be discussed with perfect freedom, and the dictates of Reason should fearlessly be opposed to old superstitions. Caste is one of those questions regarding which more than ordinary outspokenness is required; and any one who is at all acquainted with the present condition of India can at once see the importance of this topic. To make the subject intelligible to the minds of our readers, it is necessary to say a word about the origin of Caste.

The origin of Caste may be traced to three sources—ethnological, political, and professional. The conquest of India by the Aryans laid the first foundations of Caste. The fair conquerors did not like to mix with the dark aborigines of India. When once this distinction came into existence, the rise of political differences may easily be imagined. Professional differences soon became intensified under the ancient political *régime*. In all primitive societies kings had an absolute power over their subjects, and appointed for everybody his particular avocation for life. The divine right of kings being in crude times a living belief among men, professions fixed by kings came to be considered as divinely fixed, and, therefore, any attempt at leaving one's profession and raising oneself in the social scale, by adding a cubit to his mental or moral stature, as an unpardonable sin.

Ethnic and political causes, which gave birth to Caste in ancient times, have now passed away. But profession is still an active agency in the formation of castes. In order that a profession be able to give rise to a new caste, it is necessary that those who follow that profession should have very little communication with their parent society for some time; in fact, the sooner they forget how they came to adopt their profession, the readier they will be to isolate themselves from the rest of the community. A remarkable illustration of this fact is furnished by the Kashmiri Brahmans. About three-quarters of a century ago they left their country under very unfortunate circumstances, and settled down in the Punjab and N. W.

Provinces. These seventy-five years have wrought a wonderful change in their customs and manners, and even their physical organisation. They have identified themselves most closely with the Mohamedans; and though bearing the impress of Islam in their habits and customs, in their ways of thinking upon almost all subjects, they think it a disgrace to marry with their brethren in Kashmere. Thus, to all intents and purposes, they have formed a new sect of their own, quite different from that in Cashmere.

This is the simple common-sense explanation of Caste, told to us by past records, and verified by present experience. But let me mention, if even for the simple amusement of our readers, a few *philosophical* meanings of Caste, revealed to us by some of my countrymen.

One says that the wise man who invented Caste anticipated all the political economists that have lived since Adam Smith's times, by giving a practical and permanent shape to the principle of the Division of Labour. This is too absurd to need any comment. Another says that the Caste system is the result of the process of specialization of functions, which reached that stage in India when one class became specially fitted for the intellectual labour, another for war, a third for industrial, and a fourth for menial work; and thus the four castes came into existence.

To my mind these explanations seem very saddening. Nothing, I have begun to think of late, can be more injurious to progress in India than to reconcile past ideas and institutions with modern civilisation. This mischievous tendency prevails in some quarters in India, and, from the touching faith which most of us still retain in old things, gains an enormous strength. History tells us that it is in human nature to use every newly-discovered truth in explaining old superstitions. It is after this explanation, too, has been exploded that the truth is able to make its way into the minds of men: India is passing through this intellectual crisis. The first gleams of modern Science have begun to flash upon a society long clouded by superstitions; and the first result of this change is, as it has always been in the history of nations, that the educated waste their energies in spinning cobwebs of airy nothings, in order to prove that all our institutions are based upon the latest results of Science.

These reconcilers of modern culture and old prejudices, in my humble opinion, do more harm to their society than those weak, ignorant men who openly oppose every innovation. The great merit of the elder generation is that it has a genuine faith—whether it is well-guided or misguided is a different question. But the young generation of Indians has neither the

faith of the elder one, nor the bold questioning spirit of Europe; but "destitute of faith, yet terrified at scepticism," it tries to escape the inevitable agonies of a great intellectual crisis by pouring the new wine of modern culture into the old bottles of Indian superstitions. In order to give a definite meaning to my words, I shall mention here the name of an Indian who has left a permanent mark upon his age. Swami Dayanund Saraswati, who, with his mighty genius, revived the dull and torpid frame of Indian society, stands at the head of the whole army of reconcilers. He, for the first time in India, tried to interpret the *Vedas* in the light of modern science. This, I have always thought, as an unfortunate part of his good work. Through some strange revelation, he found in the Vedic age the age of steam and electricity. The *Rig Veda* to him was a book which did not only contain all that is best in religion and morals, but was full of all modern discoveries and inventions. I think the sooner we forget this part of his work the better it will be for the noble cause he so bravely took up and fought for till his last breath.

I turn now from these *scientific* to some of the common-sense arguments for Caste.

When it is said that Caste is a pernicious institution, and that we ought to strive for its abolition, we are told by some that we need not be very much dissatisfied with it, as there are castes even in England. Supposing this objection to be valid in other respects (which it is not), still a comparison of our castes with those of England will prove its fallacy. By English castes, I understand certain prejudices which the aristocratic class has against the middle class, and certain other prejudices which the latter has against the lower class. But are inter-marriages prohibited among them? Is there any position of honour in the State, or in the Society, to which the most insignificant Briton may not hope to raise himself by dint of his merit? Contrast it with the Indian castes, according to which I cannot break bread with another Hindu, cannot marry my children anywhere except in my own sect, and can never hope to raise myself from my caste into the one higher. Void of all sense as this objection is, it is advanced sometimes, strangely enough, by some Englishmen; and then we are told that Caste is not a bad thing, because even some Englishmen approve of it.

Some say that it is of no use fighting against Caste, while the best minds are in its favour, and Society is not prepared to give it up. But how do we know, without making any experiment, that our Society is not prepared for the change? It will not be willing to receive our views at a single stroke; in order-

to make them acceptable to the popular mind, we must carry on our endeavours without break and without intermission. I know nothing about the best minds who are in favour of Caste; but I can mention the names of three Indians, whom nobody would call men of inferior minds, who were certainly opposed to it. Raja Ram Mohan Roy, the first Hindu reformer of this century, was opposed to Caste. Keshub Chundra Sen was opposed to Caste. Even Swami Dayanund overcame his intellectual twist when dealing with Caste, and boldly pronounced for its abolition.

Some say that Caste is our "social police," and by disturbing it, social morality will be greatly endangered. This is a very important point, and has, no doubt, derived great strength from a remark made by Prof. Max Müller. "The healthy life of a political body," says he,* "can only be supported by means of associations, circles, leagues, guilds, clans, clubs, parties; and in a country where Caste takes the place of all this, the abolition of Caste would be tantamount to a complete social disorganization." Now, with all respect due to his profound learning, I should like to make an observation upon the value he attaches to Caste in modern India. His proposition is, that for a healthy political body, associations, &c., are necessary; and as Caste takes the place of all this, therefore it is necessary for India. I object to the second premise of this proposition. I do not think that Caste takes the place of associations, clubs, &c. In fact, its effect is quite contrary to what Prof. Max Müller supposes it to be. Instead of welding men together, and making them capable of enlarged sympathies, it creates a sort of bitterness which makes all unity impossible, a sort of spiteful indifference towards the affairs of other people. It is a great mistake to suppose that Caste promotes any kind of co-operation by means of leagues, clubs, &c. Of course, I am fully alive to the good it does sometimes by checking men from doing some rash things, such as marrying one's maid-servant, eating and drinking publicly in English hotels, or with Natch-girls, and so forth. But to suppose that if Caste be abolished, a general rush of the marriages of maid-servants with their masters would be the result, or all the people would at once begin to eat and drink with dancing-girls, is a danger which my sense of humour prevents me from anticipating. And, strange to say, that while Caste is ready with swift punishment for anybody who commits these rare and sometimes quite innocent breaches of social conventionalities, it is powerless against a spendthrift husband who leaves his wife upon the charity of strangers, against an immoral and dissolute father who spends

* *Chips*, II., p. 354.

thousands over a Natch-girl, though his children may starve. It is powerless against a thief, or a murderer. Instead of sheltering the weak from social tyrannies, it becomes a formidable instrument of evil in the hands of the rich. Thus, instead of being a guardian of social morality, it becomes a helpmate of vice. Politically, too, it is a source of national weakness. The varied interests of different castes are not so interdependent upon one another that each, for the complete security of its own, must strive for promoting those of others. And thus, in moments of political crises, Caste does nothing at all, and the slight manifestations of public spirit and national sympathy which we now and then observe in India are the result, not of Caste, but of that education, the first effect of which is the levelling of Caste.

There are some men who favour Caste, because they think it necessary that we should preserve our national features. As the opponents of change and progress, when pressed hard by the advancing tide of opinion, generally shelter themselves behind this argument, it is necessary to grapple with it in its general bearings upon social reform. When we change our dress, we are told that we have lost our nationality. When we eat and drink in a different manner from what we do at present, we make ourselves liable to the same charge. But what are our national features? Anyone who thinks that our present customs and institutions represent our national features, betrays a lamentable ignorance of history. Is our dress a national dress? Is the Persian education we receive at home our national education? Are our social gatherings marked by any national peculiarity? What is that in our social life which we may claim as peculiarly our own? Is not it irritating, to say the least of it, to find men, saturated with Mohamedan ideas, following Mohamedan habits and customs, yet denouncing those who adopt anything European, as being denationalized? What we call our national features are the result of the conflict of many nationalities. Macbeth's cauldron may, perhaps, be able to hold the various and inconsistent elements which enter into the composition of our so-called national characteristics. Some of our customs are derived from the aborigines of India, some from the Mohamedans, some from the Europeans. "The voice is the voice of Jacob; but the hands are the hands of Esau." Besides, the "nationality" argument is open to another objection. Are all our national peculiarities good, or incapable of any further improvement? No sane man would answer this question in the affirmative. Then, some changes are necessary. Thus, unless those objections are answered, the "nationality" argument does not strengthen the position of Caste at all.

Having cleared my way by answering the above objections, I come now to the main point of my article. That Caste in modern India is a mischievous institution, and the sooner it is done away with the better, is my proposition, and I shall state a few reasons in its support.

Our Society stands greatly in need of Social Reform, and the chief agencies of that reform are, the abolition of early marriage and forced widowhood, sending young men to Europe for the purpose of study, female education, sanitation, the introduction of lady doctors, &c. But Caste is one of the most formidable obstacles in their way. Sanitation is so hard in India, because Caste does not allow the people to take full advantage of the rules of European sanitation. Female education is in its infancy, because the Indians don't like their houses to be polluted with the touch of European ladies. Lady doctors are disposed of on the same ground. Parents do not send their children to England because of Caste prejudices.

But there are some who deny the efficacy of these agencies, who think that if Caste is opposed to these movements, it is because they are too insignificant to work any great and useful change in Indian Society, and may, if left unchecked, do a great deal of mischief, by disturbing social ideas. It appears to me a very singular instance of the narrow-mindedness of my countrymen, that movements like those mentioned above are considered by them as insignificant movements. How far-reaching in their consequences those movements are, will become apparent by looking at one of them; viz., Lady Doctors for India. The direct results of this movement may appear very unimportant; but look at its indirect results. In the absence of lady doctors, Indian women have, in times of illness, to resort to two things; namely, quack physicians, and supernatural cures. Very often, they do not find much to choose between the two, and not unfrequently incline towards the latter. Ignorant and superstitious to the core, they prefer charms to doctors' prescriptions; and he is the most successful physician among them, who with the dose of medicine can give them an amulet as well. Lady doctors, by their successful cure of diseases (as it may very reasonably be expected from those well-versed in the medical science), will, in course of time, create in the minds of Indian women a belief in the efficacy of medicine, and thus dispel the superstition of supernatural cures. And look what a grand achievement this is! Lady doctors, besides healing physical diseases, will heal mental and moral diseases too. Indian women will begin to see that not fairies and genii, but certain fixed laws govern the course of Nature, and thus the work of Science will be facilitated in Indian Society. Like this, all other movements hold the promise of an

incalculable good, and he will be the true reformer who, ignoring their apparent littleness, will strive to sow the harvest of good things which, if not he, his children's children are sure to reap.

But, as we have already said, Caste stands in the way of these movements. We have to choose one of the two—Caste, or those agencies of social reform. Those who are contented with the present state of things, who think they have got all what they require, and must now 'rest and be thankful,' are, of course, quite justified in sticking to Caste as one of their strongholds. But those in whom English education has created a strong and restless yearning for change and progress; who think that the old ideas and institutions were good for days which are gone by, and grew up under conditions which have wholly passed away; who think that a new world has come into existence, and that we must adapt ourselves to it or perish, are bound to hew down the Agag of Caste. Old customs and their principles are parted poles asunder; and it is only when the cruel anarchy of Caste comes to an end, that the Astræa of Modern Culture will commence her blessed reign.

But there are some who, though willing to diffuse European civilization throughout the country, and make men acquainted with the intellectual and social life of the West, yet endeavour—and, I believe, most earnestly and disinterestedly—to preserve the relics of old customs and impress their sanctity upon the hearts of the people. They believe that in some mysterious way Modern Culture and Caste may be reconciled without causing any detriment to the Society. Now, is this state of things possible; or, if possible, is it desirable?

My impression is that modern and ancient civilizations are incompatible with each other. The central idea of the one is progress, that of the other fixity: the one tests its intellectual and moral problems by their agreement with the Past, the other seeks for their solution in the Future. Between these antagonistic forces, no *artificial* compromise is possible. I say artificial, because a *natural* compromise is going on, which no mortal hand can touch. The stationary spirit of ancient civilization has taken its refuge in Caste; the progressive spirit of modern civilization is best manifested in a free Scientific Education. The Caste system was maintainable, and perhaps rightly, when those who belonged to the privileged Caste were really superior to others in intellect and humanity. But now, when Popular Education is daily spreading in India, casting the sympathies and aspirations of all classes into one intellectual mould, Caste has become obsolete—standing in the midst of a tide of new ideas, as the one solitary rock of a continent that has now been washed away.

London.

A KASHMIRI PANDIT.

REMARKS ON THE MALAY LANGUAGE AND
LITERATURE.

It is now some years since the Malay poem of *Bidasari*, or *The Sleeping Beauty*, was made accessible to European readers by means of a French version. In the volume which contains his translation from the Dutch, into which the original was first rendered, M. de Backer has given us some charming pages of introduction and appendix, where he seeks to prove the community of ideas between the East and West, and to trace their origin to one common source. Hence, he further seeks to establish for the Malay poem a claim outside its own merit to be read by us with interest, because, in its leading incident, it reproduces a legend on which is based one of the most popular fairy tales in Western lands.

As to the author of the poem, or the time or place at which it was written, the translator is obliged to admit that a perusal of *Bidasari* tells us nothing. The first four lines only inform us that a fakir—a begging monk, or a beggar in service of God—found the story, and put it into Malay verse. M. de Backer desires, however, to draw a broad line of distinction between the time when the poem was composed, and that at which the tale on which it is founded was in circulation. He does not contend for anything more than a comparatively recent date for the former, but he is most anxious to prove the antiquity of the original legend.

“Others have said before”—thus he begins his introduction—“that humanity is one, and from the East to the West the same poetry breathes the same complaints, and expresses the same joys and the same sorrows. However, what we wish to point out, in the following pages, is not the similarity of the sentiments of the human soul, which the poetry of the East and of the West translates into a language almost uniform in its imagery—for man loves and weeps in every latitude. What we do wish to bring forward, is the identity of the ancient traditions or ancient legends, which have been the cradle-songs of the peoples of the East and of the West, and which they have handed down from generation to generation. These traditions, with the comparative study of languages, may help to trace the common origin of certain nations. They are, if I may so express it, title deeds

which go to prove that the nations who possess these traditions and these legends are allied by blood, or that there has been frequent intercourse between them, or that they have exercised a direct or indirect influence upon each other."

He proceeds to say that already Jacob and Wilhelm Grimm, Benfey, and Manhardt, in Germany; Erben, in Bohemia; Abjornsen and Moë, in Norway; Dasent, Kennedy, and Chambers, in England, have shown that the popular tales collected by them are allied to the religious beliefs of the primitive populations of India. Later on, French learning has also traced back to India some of the classical poems of Europe. The religious and heroic traditions of the Asiatic Archipelago are still unknown to us; but there would be great interest in studying them, and comparing them with those which European poetry has propagated. By such a comparison, what Wilhelm von Humboldt has established by means of the *Kawi would receive confirmation; viz., that the descendants of the Aryan race have penetrated into the Asiatic Archipelago, and being mingled with the populations of these islands, have left there the beliefs and the legends of their ancestors, which are also ours.

As to the Malay language itself, it is a subject on which there exists the widest divergence of opinion. Some people speak of it with contempt on account of its defective grammar,—or rather, the non-existence of such a thing as Malay grammar,—and deny that it possesses a literature deserving the name. Others praise it for its soft and musical sound when spoken, for which it has been compared to Italian; and while it must be admitted that for the sake of its literature there would be little inducement to Europeans to study it, its importance as a general medium of communication throughout the Archipelago cannot be denied. In this respect it has come to be used very much as French is used all over Europe. Again, it is said by some that Malay is the easiest of all languages to acquire, while by others the difficulty of learning it is much dwelt upon, in consequence of the great variety of its idiomatic expressions. Though the verbs have no tenses and the direct power of expressing the plural is

* "The Kawi," says M. Tugault, "which is to Java what the Sanskrit is to India, the learned language, of ten words has about six of Hindu origin, and less adulterated than those which are borrowed by the Pali or sacred language of Siam."

absent, the facility thus afforded to students is somewhat nullified by the fact that there are no less than sixteen different terms to express the various ways of striking, as many for the different ways of speaking, and eighteen to signify modes of carrying.

In the introduction to his Malay grammar, M. Tuga^h has given a brief history of the language, and the means which the various elements included in its construction have come to assume their present form. The Malay, he tells us, has received, but in a much less degree than the Javanese, the fertilizing and regenerative influence of the Sanskrit: it owes to this language a part of the words which represent moral or metaphysical ideas, and several terms of Hindu mythology. The reign of Hindu civilization ceased in the Indian Archipelago when Islamism was first introduced there, towards the beginning of the 13th century. Of the two great races which inhabit these countries, the Malay and the Javanese, it was the first which most ardently embraced the new religious faith, and in a little time was entirely Mussulman. The town of Malacca, founded towards the second half of the 13th century, occupied during this new period the same position of religious and intellectual predominance as the different capitals of the Javanese empire until the destruction of Madjapahit. Its code was a rule to all the populations of the Asiatic Archipelago, while its port became the centre of an important commerce. The taste for arts and literature reigned at the court of the Malay sovereigns, and the greater part of the historical compositions and Malay poems which remain to our day date from this time. After two centuries, however, the town of Malacca fell into the hands of the Portuguese, and its civilization began steadily to decline. The points of difference presented by the action of Islamism on the Javanese and Malay are reproduced in the monuments of their literature. The former have adopted a very small number of Arabic words, which it is, besides, very difficult to write in their national character; while the latter have taken, not only the Mussulman religious nomenclature, but even many words of the vulgar Arabic, as well as the characters with which it is written. We do not know what system of caligraphy was used by the Malays before they adopted the Arabic, though some inscriptions found in

Sumatra would lead us to suppose that it was similar to that of the Javanese. It has, however, been argued, from the absence of Malay manuscripts, that the Malays possessed no kind of writing previous to the introduction of the Arabic alphabet.

According to Crawford, of a hundred Malay words, fifty belong to the general Oceanian fund, twenty-seven are peculiar to Malaysia, sixteen are Sanskrit, five are Arabic, two are borrowed either from Telinga or Persian, or from some of the European nations who rule, or have ruled, in those parts; that is to say, the Portuguese, English, or Dutch.

A very interesting volume, entitled *Translations from the Hakayit Abdulla, or Autobiography of Abdulla*, was published in 1874. The author, Abdulla bin Abdukadar Mūnshi, the best recent Malay writer, was a Mohammedan, and a British subject, and was born at Malacca in 1797. He was a literary man by descent, and his father had been *guru* or native teacher to Marsden, the well-known author of *The History of Sumatra* and *The Malayan Dictionary*. Abdulla's original native education seems to have been carefully attended to, and qualified him for his subsequent employment as a Malay writer in the service of Sir Stamford Raffles, and native teacher in connection with the missions at Singapore. Having written his autobiography, he requested Mr. T. T. Thomson, F.R.G.S., to translate it, which he afterwards did, though he was obliged to postpone the work through press of business. Abdulla's autobiography forms a sort of contemporaneous history of his country. It describes the destruction of the Fort of Malacca, and relates how the possession of that town twice changed hands between the Dutch and English. It also gives an account of the founding of Singapore, and tells of the difference of opinion between Sir Stamford Raffles and Colonel Farquhar as to the best place for its site, and how it finally occurred to the former to cut down the hill near the Point, and lay it on the plain. This was actually done. "It was three or four months," says Abdulla, "before the hill was removed and the hollows filled up." It is, however, Abdulla's remarks on the subject of his own language which directly concern the present subject. He says, "I was engaged for three years in teaching Malay to young English merchants and to new comers. They did

not study the polite literature, nor the more difficult works, nor the idiom of the language.* So before they had washed or bathed in the principles of the Malay language, they lost all as time flowed, till they could not tell how many crooked *alifs* there were." "Abdulla's allusion to the crooked *alifs*," says the translator, "indicates how little he thought of their Malay acquirements, *alif* being the only straight letter in the Malay alphabet." Abdulla indeed speaks in very unflattering terms of most of his pupils. He was employed by a Dr. Milne, a missionary, to assist a German in making a translation of the New Testament into Malay, but they squabbled over the work. The German tried to construct a Malay grammar out of the rules of Lindley Murray, and then to translate the Scriptures on these principles. The result was a Bible in Malay words and English idiom; so that when they got to the end of their labours, they were obliged to admit that there were not to be found in the whole work ten sentences that were not wrong. Abdulla further says that he was anxious to learn English because "there were many things for which the Malays knew no word," and he complains of the want of a Malay grammar which could be taught in the schools, and says he thought of constructing one himself. He seems to have been much hurt by the questions of his pupils, who, finding it difficult to learn where to put certain suffixes, and where to omit them, demanded why they should not be added in every case? "To this," says Abdulla sternly, "I made answer: 'Put suffixes to your own language, and try them in all cases; as, if *mission* is correct, why should not *kiss* be written *kission*?' On this account, it is very stupid of Europeans to question their native teachers (*münshis*), telling them that this is right, and the other wrong, because the European grammars say so; for know, O reader, that every race is the judge of its own language, and don't think from what I have said that the Malay language is an easy one."

Such are the opinions of a native with regard to his own language, and the difficulty of learning it; and it is not surprising that he should speak of his people, and country, and literature with a respect not always expressed by others. His translator's view of the subject is somewhat different. In commenting upon a correspondence between the King of Siam and Sir Stamford Raffles, he says, "It will be observed

that the communication of the Siamese Raja was in the language and letters of the Malays, accounted by him as an inferior and subdued people. I think Raffles was wrong in corresponding in such a language. The correspondence should have been in English or Siamese."

"The Malays," says Sir P. B. Maxwell,* "have the usual defects or vices which are found in weak and down-trodden races.† An old writer says of them, 'They are such horrible savages, that if you strike them, they will retaliate.'" All writers on the subject of the Malays are unanimous in describing the frightful custom in accordance with which a man will take opium till he is frenzied, and then rush from his house with a kriss or dagger in his hand, crying out "Amok, Amok!" ("Kill, Kill!") and murder, if he can, every-one he meets. This, however, as well as its being supposed to have originated the expression to "run Amuck," is, perhaps, too well-known to bear repetition.

Alice Lee.

(To be continued.)

THE GWALIOR MAHARAJA.

The restitution of the Gwalior fort to Scindiah having been discussed by Sir Lepel Griffin in the opening number of the *Asiatic Quarterly Review*, I think that the unbiassed views of one of the Agra garrison in 1857, and who on the complete suppression of the Mutiny was stationed at Gwalior, may prove acceptable to the readers of the *Indian Magazine*.

This great Mahratta Prince, Scindiah, rendered invaluable aid to the British Government in the great crisis of the terrific Sepoy revolt and insurrection in many parts of India in 1857, and in particular to us at Agra (the seat of the Government of the North-west Provinces), on which occasion, and afterwards in 1858, His Highness hazarded his life and crown on our behalf. If the Maharaja had taken part against us in

* *Our Malay Conquests.*

† A frightful description of the oppression and degradation of the population of Java under Dutch rule, forty years ago, is given in a striking book, called *Max Havelaar*, by Decker.

June or July, 1857, it is morally certain that our fate at Agra would have been sealed, and the siege of Delhi raised, which would have been followed by the revolt of the Nizam, Holkar, the Rajpoot States and the Sikhs. This would have precipitated upon us an avalanche of the most terrible disasters. From such a tremendous catastrophe we were, according to all human appearances, saved by the admirable staunchness of the Gwalior Maharaja, who in June and July, 1857, had it in his power to turn the balance against us. These momentous services, rendered to us in our time of need by Scindiah, imposed upon the British Government (as I pointed out in my *History of the Indian Mutiny*)* a heavy debt of gratitude, which, on the restoration of our prestige, we utterly failed to discharge; for after the return of peace in 1859 we kept the hill fortress of Gwalior and Morar (Gwalior), then garrisoned by my regiment and other British troops, which was of course a menace to the capital of our trusty ally, who had given us such effective support in our trouble. At page 265 of my *History* I denounced this proceeding of our Government, who I maintained had behaved "most ungratefully to Scindiah for his invaluable services to us throughout the Mutiny." Her Majesty's Secretary of State for India took a copy of my book, which I presume he read and profited thereby. At all events, I am glad to find that a too long delayed act of justice has at last been done, inasmuch as a treaty was last month concluded by Lord Dufferin with the Gwalior Maharaja whereby the British Government restored to Scindiah the Gwalior Hill Fortress and the cantonments of Morar, the garrison of which was to be withdrawn and stationed near the frontier. Thus has been fulfilled the deepest wish of Scindiah's heart, in having restored to him the fortress of his ancestors, and for this act of bare justice the Maharaja expressed his gratitude to the Viceroy, and trusted that he might be counted among those most warmly attached to the Empress. At the very commencement of the Mutiny the Maharaja testified his loyalty to Government by the despatch of his own favourite body-guard to Agra, where I was stationed with my regiment, the 3rd Europeans.

The month of June was a period of extreme anxiety and embarrassment to Scindiah. The fidelity of the Durbar troops was doubtful, and there was reason to fear that they would

* Published last year.

fraternize with the mutinous Gwalior contingent, and call upon His Highness to place himself at their head, and advance against us. Now I declare from general report at Agra, that at this crisis Scindiah's services were simply invaluable. Though embarrassed by native intrigues, he never swerved from his allegiance. He certainly did his best to serve us and promote our safety. This was shown by his keeping the mutinied Gwalior contingent quiet at Gwalior, first with one false promise and then with another, at the very time we were in expectation of their marching upon Agra with their powerful train of artillery. Then lastly, in June 1858, Scindiah had to fly for his life into Agra, having been defeated at Gwalior by Tantia Topee (a desperate character, too much implicated in the Cawnpore massacre to hope for mercy). I have only to add that these statements are in unison with those of Sir Richard Temple and Sir John Kaye.*

A brief description of Maharaja Scindiah's capital may here fittingly be given. The Mahratta town of Gwalior is not a very interesting city to look at, being irregularly built and dirty. It is famed principally for its hill-fortress, which is situated high up on a huge solid rock, a mile and a half long by about a quarter of a mile broad, which rises in some places to a height of 340 feet—that is, in many parts perpendicular, and is quite isolated from the other hills in its vicinity. This fortress, once deemed impregnable, has ever since the suppression of the Mutiny, till its recent restitution to Scindiah, been held by British troops, as I have already mentioned. It is a fortification which might be held by ten thousand resolute soldiers against a hostile force of hundreds of thousands; and its capture on the 20th June, 1858, by Lieutenants Rose and Waller, † with a detachment of their regiment (the 25th Bombay N.I.), was one of the pluckiest enterprises of that eventful time. The city of Gwalior is situated along the Eastern base of the rock, and the British cantonment of Morar, where I was stationed in 1859, and again in 1869, was on the opposite side of the town, and completely separated therefrom.

S. DEWÉ WHITE, *Colonel.*

* Temple's *Men and Events*, p. 112, and Kaye's *Hist. Sepoy Mutiny*, 3 vol., p. 316.

† Lieut. Rose was killed in the moment of victory, and Lieut. Waller, afterwards Lieut. Colonel W. F. F. Waller, V.C., died in 1885.

REPORTS ON THE ADMINISTRATION OF
TRAVANCORE,FOR THE YEARS M.E. 1058 AND 1059.
A.D. 1882-83 AND 1883-84.

The progress made in Travancore during the two first years of the rule of H.H. Rāma Varmā, G.C.S.I., and his Dewan, Mr. Vembaukum Rāmiengar, C.S.I., was noticed some time ago in the *Journal* of the National Indian Association. These reports carry on the history for a further period of two years. Of the measures described in them the most important is the institution of a revenue survey and settlement. The earliest survey of which any account exists was one made in the Malayālam year 948 (A.D. 1772-73), which purported to be a "record of what was heard." This was followed, thirty years later, by a "record of what was seen," and in the Malayālam years 993 and 1012 by so-called surveys of garden lands. In these accounts the area and assessment were given in a rough way by estimating the quantity of seed required to sow each field, but the superficial contents and boundaries of the different holdings were not in any case properly defined; there were no maps; no puttahs or receipts were given to the ryots; and no register was kept of the transfer of lands by deaths, sales, gifts, mortgages, and leases. All kinds of abuses necessarily grew up under such a system. A meeting of the principal landholders was convened at the capital on the 24th March, 1883, to discuss the whole subject, and the views of Government were very clearly explained to them by the Dewan. The new revenue survey has been entrusted to Mr. Tomlinson, late Assistant Superintendent in the Madras Presidency, and the work is to be carried out on the lines of the Madras Revenue Survey. The acre with the decimal notation is to be adopted as the unit of measurement. Permanent boundary marks are to be fixed to show the limits of fields and villages. Field, Village, and Taluq maps are to be prepared and rendered available to the public. The new revenue settlement has been placed under S. Shungra Soobier, an experienced local revenue officer. A few experienced men from Madras have been engaged in this department, but it has been necessary to form a class for

training demarcators, surveyors, and classifiers of soil. Another important measure is the complete reorganization of the salt department. The average out-turn of the salt manufactured in Travancore has been hitherto about two lakhs of maunds, and as about five lakhs are required for local consumption, it has been always necessary to import largely from Bombay, and sometimes from Tuticorin. The Travancore salt is not so good as it ought to be, and owing to the multiplicity of officials on small salaries, and the absence of proper supervision, there has been a great deal of dishonesty in the manufacture, storage, and sale of salt. An official styled the Salt Deputy Peshkar has now been placed at the head of this department, and he has already introduced many salutary changes. The subordinate establishments are better paid, and the home-made salt is beginning to be more largely consumed. The salt revenue has declined, but this was to some extent anticipated, when the selling price was lowered 8 annas a maund in consequence of the reduction of price in British India. Some new privileges have been conferred on the ryots with regard to the felling of jack, palmyra, and other trees assessed to the revenue, the cultivation of waste lands, and the transfer of Pattom lands. The system of forced labour imposed on fishermen in connection with the preventive service has been abolished. The import duty on tobacco has been readjusted, and that on opium abandoned, with good fiscal results in both cases. The export duty on thirty petty articles has been taken off, but the revenue from customs in 1883-84 was, notwithstanding this revision of the tariff, the largest on record. The assessment on coffee lands has been temporarily given up, owing to the depressed state of this industry, and an export duty of 5 per cent. substituted. A Stamp Act has been introduced, and is expected to eventually yield a revenue of two lakhs of rupees, and cover the cost of the revenue survey and assessment. The Police Department has been strengthened by the appointment of an Assistant Superintendent to the charge of the Southern and Trevandrum Divisions. Some changes have been made in the territorial jurisdiction of the Civil Courts, with a view to securing the convenience of the suitors, and the ministerial establishments of the courts have been remodelled by reducing the number of employes, and giving higher salaries to those retained. Public servants are no longer permitted to acquire landed

property within their jurisdiction without the sanction of Government. In the Educational Department may be mentioned the establishment of a chair of Physical Science in the Maharajah's College, the offer of grants-in-aid on certain conditions to the indigenous schools, the establishment of two normal schools for the supply of vernacular teachers, and the revival of the defunct Book Committee for the preparation of vernacular school books.

Attacks have been made in some quarters on the financial policy of the new *régime*. Administrative reforms no doubt involve increased expenditure; but the Dewan shows that, in spite of the numerous and important measures which have been carried out in almost every department, the unprecedentedly large balance of Rs. 54,48,182, which was in the Treasury on the accession of H.H. Rāma Varmā, has not only been maintained, but has actually increased.

The following passage in the Dewan's address to the leading landholders on the introduction of the Revenue Survey and Settlement will be read with melancholy interest:

"More than all this, I have had the benefit of His Highness the Maharajah's own opinion and advice in the matter. During the long period he was First Prince, though in no way connected with the administration, yet with an inquiring and thoughtful mind, with strong sympathies with the country and its people, and with great powers of observation, he turned his opportunities to the best account, and acquired a degree of familiarity with the conditions and wants of the State of which few can boast, and which has enabled him to form definite and sound opinions on most important public questions."

R. M. MACDONALD.

REVIEWS.

A BRIEF VIEW OF THE CASTE SYSTEM OF THE NORTH-WEST PROVINCES OF INDIA. By JOHN C. NESFIELD, M.A., Inspector of Schools, Oudh.

We have before us, under the above title, an Indian Blue-book of 132 closely-printed folio pages, which, for careful research and elaborate treatment, will bear favourable com-

parison with any other treatise we are acquainted with on the same subject. It has already, we believe, given rise to much controversy among Orientalists, and has elicited some unfavourable criticism; but, whatever opinion may be held as to the soundness of Mr. Nesfield's theories, there can be but one opinion as to the value of the information collected, or as to the interest which attaches to his classification.

The work was undertaken by the desire of the local Government, with the view of utilising the information brought together by the last census (1881); and Mr. Nesfield "thought it better to examine the subject from a purely independent standpoint,—that is, in the light of such information as I happened to possess already respecting Indian castes, or have been able to procure from private sources." In carrying out his enquiries, Mr. Nesfield acknowledges the valuable help of M. Ambika Prasad, Deputy Inspector of Schools, Lucknow, who was his appointed assistant.

The classification of castes in the census report is rough and imperfect. The population to be dealt with is about 38 millions, and these are divided into 180 castes, which are given in alphabetical form. Mr. Nesfield attempts a scientific classification, which resolves itself into the following main groups:

- I. Casteless Tribes.
- II. Castes connected with the Land.
- III. Artizan Castes.
- IV. Trading Castes.
- V. Serving Castes.
- VI. Priestly Castes.
- VII. Religious Orders.

The first of these groups "consists of those backward and semi-savage tribes which have not yet been absorbed into caste," and numbers 427,629. "The other six groups consist of the great divisions of caste into which the people of Hindustan have become gradually distributed and absorbed in the course of thousands of years, each group being distinguished from every other by some speciality of function which marks its general character."

Mr. Nesfield's theory assumes, as its necessary basis, *the unity of the Indian race*. He rejects the modern doctrine which divides the population of India into Aryan and Aboriginal, and maintains that the blood imported by the

Aryan race "became gradually absorbed into the indigenous, the less yielding to the greater, so that almost all traces of the conquering race eventually disappeared." "Language (Mr. Nesfield says) is no test of race; and the question of caste is not one of race at all, but of culture."

In like manner, he maintains that the old semi-mythical division of caste into Brahman, Kshatriya, Vaisya, and Sudra, "was not even of Indian origin, and was never actually in force in India except as a current tradition—the only reality which attaches to it to this day." "In any case (he says), the caste system of the present day is something entirely different, and the attempts that have been made to adapt existing castes to the classifying framework of Vaisya and Sudra have resulted in nothing but confusion and failure."

We will endeavour to give as clear an outline of Mr. Nesfield's classification as our space will allow, introducing here and there such graphic sketches as may serve to illustrate his method.

I. THE CASTELESS TRIBES. Of these, Mr. Nesfield enumerates nineteen, of whom he says:

"These tribes are the last remains and sole surviving representatives of the aboriginal Indian savage, who was once the only inhabitant of the Indian continent, and from whose stock the entire caste system, from the sweeper to the priest, was fashioned by the slow growth of centuries. They enable us to form some idea what the ancient tribes of Hindustan were like, say some six thousand years ago, before cattle grazers, husbandmen, artisans, traders, and the priestly and royal clans, had been differentiated into distinct social and industrial types."

II. THE CASTES CONNECTED WITH THE LAND are subdivided into groups.

1. There are eleven *Castes allied to the Hunting State*, of whom it is said that they are addicted to drunkenness, debauchery, the eating of swine's flesh, and other practices forbidden by Hinduism. They hold the lowest rank in the scale of respectability, as hunting is the lowest and earliest stage in the development of human industry.

2. Next in order are the *Tribes allied to the Fishing State*, nine in number; in point of culture little, if at all, higher than the hunting, but higher in respectability,

"partly because water in the Hindu creed is a much more sacred element than land, partly because there is less apparent

cruelty in the capturing of fish than in the slaughtering of animals, and partly because even the highest and purest castes (including Brahmins) have been compelled to recognise certain classes of men as pure enough to draw water for their use, rather than accept the necessity of always drawing it for themselves. . . . Many members of the water-castes have left their original calling of fisherman and boatman, and have become domestic servants, being called *Kahars* in Hindu houses, and *Bhistis* in Muhammadan and European ones."

3. The *Castes allied to the Pastoral State*, seven in number, stand on a higher social level, inasmuch as the occupation of cattle grazing represents a higher grade of culture than that of hunting or fishing. The *Gaddi* or *Goshi*, the lowest in the list, is not merely a cattle grazer but a cattle lifter, and in this and other ways recalls the predatory or earliest phase of nomadism. The *Jat*—then, as now, a pure pastoral tribe; but sometimes, and in some parts of the Pánjáb, confounded with the Rajputs—was the tribe in which the great popular hero Krishna was born, and became, owing to the fame of his greatness, the highest and most powerful of the pastoral tribes of Upper India. Mr. Nesfield disputes the theory which ascribes to the pastoral castes a Scythian origin.

4. The *Agricultural Castes*, numbering eleven, manifestly represent a higher order of intelligence, and rank higher in the scale of human progress, and therefore stand higher in the Hindu social scale, than either of the preceding. Amongst these castes there is a graduated scale of dignity, from the *Jodhá*, or "clod-breaker," to the *Bhwinhar*, "who is almost a Brahman." Mr. Nesfield thus describes one of the, to Europeans, most familiar castes:

"The *Máli* is the well-known caste of flower-gardener. His art indicates a degree of refinement above that of the mere grain-grower and vegetable-gardener. But a refined art leads to a corresponding refinement in manners, feelings, and mode of life generally; and any caste which practises such art or arts rises to a proportionate height in the social scale. Such has been the case with the *Máli*, and such is the theory of caste-gradation assumed in this paper. Another fact which has raised the *Máli* above his fellows is one connected with religion. To Hindus of all ranks, including even the Bráhmaṇ, he acts as a priest of Mahádev in places where no *Goshayen* is to be found, and lays the flower-offering on the *lingam* by which the deity is

symbolised. . . . He is thus the recognised hereditary priest of the lower and more ignorant classes of the population. It is not improbable that certain *Māli* families have at times gained admission into the ranks of Bráhmaṇhood."

The highest of the agricultural castes, the *Tagá* and the *Bhūinhar*, do not allow the re-marriage of widows, a practice which those previously mentioned permit. The *Bhūinhar* even wears the Brahminical thread, attends Brahminical festivals, and adopts the same marriage ceremonies as Brahmans; in fact, "no Hindu can tell you distinctly whether a *Bhūinhar* is a Brahman or not."

5. The *Landlord or Warrior Caste* is the last of the series of castes connected with the land. Its name is variously known as *Rájput*, *Chattri*, or *Thakur*.

"In every part of the world, wherever agricultural settlements have superseded nomad hordes, the landlords or landed aristocracy have led and organised the armies of the State, and have constituted pre-eminently the military class or caste. India has been no exception to this rule. The very name *Chattri* (or *Kshatriya*, as it was originally spelt) implies this; for though the name '*Kshatriya*' has been universally used to designate a warrior, its primary meaning is 'Landlord,' being derived from *Kshatra*, which signifies the possession of a territorial domain. One of the other titles, '*Rájput*,' signifies 'a man of royal blood'—a further indication of the original identity of the landowning and militant functions. . . .

"The fact of the names of this caste being purely functional, and not tribal, gives no countenance to the theory, so commonly expressed by writers of established reputation, that *Chattris* are the direct descendants of the Aryan tribes who came from Central Asia, while the castes below them are of aboriginal or mixed blood. . . .

"It might be assumed, on *a priori* grounds, that each stage of industry has contributed its quota of victorious chieftains, and that the caste of *Chattris* is simply a congeries of men, of any tribe whatever, who were able at various times to seize lands and keep them, and who, by inter-marriages and alliances with others of their own status, built up by degrees a separate class or caste distinct from and above the rest of the community. This is exactly what we find to have been the case in reading the histories and names of many of the *Chattri* families given in the published Gazetteers of these provinces. . . .

"In speaking of the *Chattri* or *Rájput* as the ruling and

warrior caste, I was of course referring to its original function rather than to its present status. . . . Its function as the ruling caste received a shock from the Muhammadan conquest from which it never recovered; and many Chattris of high rank have at various times embraced the creed of Islam in order to retain their estates. What survived of this function was annihilated by the establishment of British rule. The other function, that of fighting, still to a certain extent remains; . . . but the Pax Britannica is rendering even this function almost a thing of the past. The Chattris in fact have seen their best days, and for several centuries past have been a down-going race. They have not had sufficient intellectual keenness to compete with Brahmans and Kayasths under the new order of things, and a large number of their estates have passed into the hands of successful pleaders and merchants."

III. THE ARTIZAN CASTES possess functions altogether distinct from those of the preceding.

"Any and every kind of commodity produced by human contrivance or human skill, as distinct from the raw materials furnished by the soil or from the animals which live thereon, is considered to be a product of art, and comes within the function of the artizan castes. This is the sense in which the term 'artizan' is meant to be understood in this paper. This, too, is what the natives of India mean by the term *karigar*, 'artificer or skilled workman.'"

They are described under two main headings—those who preceded the age of metallurgy, and those that represent this age, or are coeval with it.

1. *Preceding the Age of Metallurgy.* Ten castes are included in this series, all of which are distinguished by a functional, as distinct from a tribal name.* Of these, the lowest is the *Bansphor* or *Dharkar*, or basket-maker, representing the lowest of human arts.

"The *Dharkar* is simply a reformed *Dom*; that is, he has left off eating dogs, burning corpses, executing criminals, and sweeping away filth for hire; but he has retained the ancestral art or industry of making chairs, mats, baskets, &c., out of reeds and cane."

The *Bari*, or leafplate-maker, has often attained, by the nature of his trade, to the dignity of domestic service.

"The strictest Brahmans never eat off any plates other than those made of leaves, and it is very probable that, through long

attendance on such masters, some Baris have imperceptibly learnt the craft, and raised themselves into the ranks of Brahmanhood."

The *Chamar*, or hide-skinner and tanner, "is still the field slave, the grass-cutter, the remover of dead animals, the hide-skinner, and the carrion-eater of the village."

"Some have learnt the English language, attended dispensaries, and become native doctors—a profession well-suited to their traditions, as they do not share in the objections felt by some of the higher castes to the use of the dissecting knife."

The *Mochi*, or cobbler, is a distinct caste from the Chamar, for they do not eat together, nor intermarry. His touch is considered less impure, and he is decidedly higher in the social scale. A considerable portion of this caste has become Muhammadan.

The *Kori*, weaver caste, represents a low stage of art, and has been much depressed by the introduction of machine-made stuff from Europe, and also by the increasing employment of machinery in India.

The preceding castes are absolutely excluded from the Hindu temple. The four following are "allowed but not encouraged to enter." They consist of the *Teli*, or oil-presser, whose industry is confined to the extraction of oil from plants; the *Kalwar*, or spirit-distiller; the *Kumhar*, or potter; the *Lunia*, or salt-maker, whose industry has been destroyed by the importation of salt, and who has now taken to road-making, well-digging, mud-masonry, &c., his work corresponding very nearly with that of the English navvy.

The work of the potter is not likely to decay so long as the ceremonial observances of Hinduism necessitate the frequent destruction of all the pots and pans in the household.

2. *Castes coeval with the Age of Metallurgy.* Of these there are fifteen, representing higher stages of art, and consequently standing higher in the social scale, than the preceding. Mr. Nesfield particularises the following marks of social superiority:

"(1) Men of the highest Hindu castes or classes can sit down in their company without loss of dignity; (2) no Hindu, not even a Brahman, would refuse to drink water drawn by their

hands; (3) they are more punctilious than the castes named in the previous list in the Hindu observances of bathing, praying, &c., at the appointed times and in the appointed methods; (4) they are allowed the freest access to the inside of a Hindu temple; (5) they decline to drink water drawn by any caste whose services as a water-carrier would be rejected by a Brahman; (6) they invariably eat their food on the floor on which it has been cooked, and would reject as impure any cooked food that has been taken outside the *chauka*."

Mr. Nesfield gives the derivation of the caste names—e.g., *Lohar*, from *Loha*, iron; *Sonar*, from *Sona*, gold; *Darzi*, from the Persian *Darz*, sewing; *Hulwai*, from *Halwa*, a kind of sweetmeat—in confirmation of his argument that every name is functional and not tribal.

The caste *Sangtarash*, or stone-cutter, has its chief centres in Muttra, Benares, and Mirzapur, and its art has been developed chiefly in connection with the making of idols and the ornamentation of temples.

The *Barhai*, the well-known and time-honoured carpenter of the old Hindu township, is a kind of public servant, and no village would be complete which did not contain one or more of such functionaries. The *Gokain*, or wood-carver, is somewhat higher in station, as his work demands higher skill.

The *Lohar*, or ironsmith, is also a kind of village functionary.

The Brazier castes, *Kasera* and *Thathera*, are held in still higher esteem.

"There are scarcely any articles of furniture which a Hindu prizes so highly as the brass *lota*, with which he draws water from the well; the *batuá*, or brass bowl, in which he cooks his food; the *tháthi*, or brass platter, on which he eats it; and the *tám*, or copper platter, on which he places the offerings of ghi, rice, water, &c., intended for the propitiation of his patron deity or deities. It is a mark of the deepest social depression not to be the owner of such articles, and no expression conveys a stronger idea of poverty than to say of a man that 'he does not possess even a *lota*.'"

The *Sonai*, or gold and silversmith, "stands a little higher than those castes who manipulate the inferior metals; and his art, being more delicate and costly than theirs, brings him

more into contact with the higher and wealthier classes of the community."

The speciality of the *Manihār* and *Turkihār* lies in making and moulding glass, especially glass bracelets and bangles—so necessary in the life of the Hindu woman, "for the glass bangle is not worn for personal ornament, but as the badge of the matrimonial state, like the wedding-ring worn by women in Europe." After childbirth the mother breaks her bracelet, and is immediately provided with a new one; and the widow breaks her bracelet in token of her widowhood.

The four next castes—the *Dharzi*, or tailor; the *Patwa*, or fringe-maker; the *Chhipi*, or stamper; the *Rangrez*, or dyer—are those whose industry is connected with the making of wearing apparel.

The last caste of artisans to be mentioned is the *Halwai*, or sweetmeat maker.

"There is no caste in India which considers itself too pure to eat what a confectioner has made. In marriage banquets it is he who supplies a large part of the feast, and at all times and seasons the sweetmeat is a favourite viand to a Hindu requiring a temporary refreshment. . . . With the exception of Brahmins, there is no class of men in India which declines to eat a buttered pancake prepared by the *Hulwai*; and considering the immense amount of fuss (involving even forfeiture of caste) which is attached to the domestic fireplace, this says much for the respect in which the *Hulwai* is held. . . . The *Hulwai* is a strict Hindu, but he has not gone so far in the direction of Brahmanism as to disallow the re-marriage of widows within his fraternity." •

Mr. Nesfield* classifies all the foregoing as wealth-producing castes. He acknowledges the influence of the Aryans in introducing "the art of metallurgy, and with this the higher kind of art, including that of agriculture itself, which invariably come with it or follow it;" but points out the inconsistency of classifying the first three of the old fourfold division as of Aryan blood, while it degrades the fourth—the *Sudras*—in which all the agricultural and metal-working classes are included, to the rank of non-Aryan.

JAS. B. KNIGHT.

(To be continued.)

THE ENGLISH WORKS OF RAJA RAM MOHUN ROY. Edited by JOGENDRA CHUNDER GHOSE, M.A., B.L. Published by ESHAN CHUNDER BOSE, Calcutta. *European Agents:* Messrs. Williams and Norgate, London and Edinburgh. Vol. I.

Until now the English works of the great reformer, Ram Mohun Roy, have been only accessible in separate tracts and pamphlets. We gladly welcome the first of the two volumes in which Babu Jogendra Chunder Ghose and his associate Babu Eshan Chunder Bose have undertaken to give to the public a complete edition of his writings. The Introduction contains a brief account of the Raja, and of the main social and religious characteristics of his time, and this volume comprises his translation of an abridgment of the *Vedant*, and of some of the *Upanishads*; a Defence of Hindu Theism; Papers on the practice of Burning Widows; an Essay on the rights of Hindus over Ancestral Property; a Letter to Lord Amherst on English education; an Address to Lord William Bentinck; a Petition to the House of Commons against *Suttee*, and other treatises. As the Editor says in his Introduction: "There is no subject of importance to India, whether it be social, religious, or political, which has not been dealt with by the Raja with an ability to which few of his countrymen after him can lay claim." He continues: "Reformers and patriots of India of the present age will always find much to learn from the first and the greatest patriot and reformer of modern India." The *Bengalee* states that the Editor has been at great pains in fixing the identity of the Raja as the writer of some of the tracts, and in generally ensuring the correctness of the volume. Ram Mohun Roy met with great opposition in his lifetime from the native community, as was to be expected, on account of his outspoken opinions in regard to superstitions and objectionable customs; but now, fifty years after his death, a very large number of his countrymen look back on him with esteem and pride, recognising him as a great leader, by whose courageous struggles they are encouraged and inspired to labour for enlightenment and progress. A liberal Hindu has asked us to add in regard to this work as follows:

"Many of the so-called noisy Reformers of India would do well to follow the noble example of Ram Mohun Roy. If he had ended his reformation by laying all the faults for degrading

the Hindu community on the Brahman Priests' shoulders, never trying to emancipate himself from the slavery of superstitious religion, many of the good fruits of his labours that are seen at present in the Hindu society would have remained fabulous, like the fruits of the Kalpa-vriksha. Our friends the Reformers should know, that unless the tiller of the soil labour month after month preparing the ground, sowing good seed, then waiting patiently for the good time, he cannot expect to reap a plenteous harvest. And why should the reformation of the Hindu society be an exception to the Laws of Nature?'

THE FELLOW WORKER. A Monthly Magazine. No. 1.
Madras, December, 1885.

The aim of this little periodical seems good. Its editor desires to harmonise the present opposing elements in Indian thought and life: "East and West, the Spiritual and the Practical, the Speculative and the Active." The present number contains a sketch of Tukaram, the religious poet of the Deccan; also of Syed Ahmed Khan, and an article on Female Education, in which the importance of women teachers in Schools is one point urged. The editor, in putting forward his intention of taking up the position of a Fellow-worker with those who are labouring honestly and faithfully for good objects, modestly compares himself to the squirrel which, with its little burden of sand, helped "Rama's hosts" to build the bridge across the channel of the sea.

THE NORTHBROOK INDIAN CLUB.

SIXTH ANNUAL REPORT.

Executive Committee: The Right Hon. the Earl of Northbrook, G.C.S.I., President; Sir Barrow H. Ellis, K.C.S.I.; S. V. Fitzgerald, Esq.; T. H. Thornton, Esq., D.C.L., C.S.I.; A. Brandreth, Esq.; E. Owen Tudor, Esq.; R. D. Sethna, Esq.; S. A. Kapadia, Esq.; T. U. Ahmed, Esq.; S. M. Kaka, Esq.; J. J. Gazdar, Esq.; C. W. Arathoon, Esq. *Bankers:* Messrs. Cocks, Biddulph & Co., 23 Charing Cross, S.W.

Hon. Secretary: J. N. Banerjea, Esq. *Assistant Hon. Secretaries:* S. M. Kaka, Esq.; Abú Reza, Esq.

Since the "issue of the Fifth" Annual Report a general meeting of the Club, under Rule XXIII., was held on Wednesday, the 29th of April, 1885. The Annual Report was read to the meeting by the Honorary Secretary. It was proposed, and carried unanimously, that a new rule relative to the admission of Life Members should be added to the existing rules of the Club, in the following terms: "Any gentleman elected may become a Life Member, on payment of a capital sum not less than twenty-five times the annual subscription for Resident Members."

The following gentlemen were elected Members of the Committee: R. D. Sethna, Esq.; S. A. Kapadia, Esq.; T. U. Ahmed, Esq.; S. M. Kaka, Esq.; J. J. Gazdar, Esq.; C. W. Arathoon, Esq. - The Northbrook Indian Society, as proprietors of the Club, nominated the following gentlemen to serve on the Committee: Sir Barrow H. Ellis, K.C.S.I.; S. V. Fitzgerald, Esq.; T. H. Thornton, Esq., C.S.I.; A. Brandreth, Esq.; E. Owen Tudor, Esq.; M. M. Bhowanagari, Esq.

During the past year the great improvement in the management of the Coffee Room, to which the Committee were able to draw attention in their last report, has been maintained by the present Steward. An arrangement for Club dinners has been introduced during the year, by which members can obtain, without notice, a dinner at 3/- per head, which will bear comparison, both as regards price and *Menu*, with that of most other Clubs. The number of members dining is increasing, and the Committee hope that members will more largely avail themselves of the resources of the Club in this respect, so that the present economical scale of charges may be maintained. The usual monthly house dinners were unavoidably interrupted last year owing to special circumstances. A complimentary dinner was given to Sir James Fergusson, which was numerously attended.

At an afternoon meeting, held in June last, engraved portraits of the President, Sir Barrow H. Ellis, and Mr. S. V. Fitzgerald, were presented to the Club by a number of Indian gentlemen, who defrayed the entire cost of the engraving.

Considerable additions have been made during the year to the Library which the Club is forming. The Committee desire to take this opportunity of expressing their gratitude

to the Secretary of State for India for the constant supply of interesting returns, &c., which reach the Club owing to the initiative taken by the President. The Committee also desire to thank the President of the Club for a handsome donation of books; and they have to record their special thanks to Sir Juland Danvers for a present of nearly 100 volumes; to Sir George Campbell for a liberal contribution of books of interest; to Mr. Purdon Clarke, C.I.E., for a number of works on Art; to Colonel Yule, Sir W. Andrew, and Sir Barrow Ellis, for other books of great interest; and to Lord Napier of Magdala, who took much interest in this endeavour to collect a Club Library. Their thanks are further due to Sir H. Maine, Sir R. Temple, and to Lord Lawrence, for other valuable gifts; to Mr. Tennyson for a copy of his father's works; and to others who have similarly assisted. The Committee further desire to record their special thanks to Mr. H. S. King, who, as soon as he heard of the proposal, sent a liberal contribution of 10 guineas; to the Marquis of Ripon for a similar contribution; and to several others who have contributed to the fund. A full list will be circulated later, as the Committee hope for further assistance in this important object.

During the year 1885, the names of 48 new members were added to the Club. Twenty-two members have resigned, and three members have died. The number of members resident in India, whose names are retained on the Club List, is 66.

The Committee are glad to be able to inform the members that the success of the Northbrook Indian Club has led to the proposal for founding a similar institution in Bombay, under the auspices of Lord Reay. The Committee have been informed by their late Hon. Secretary, Mr. R. D. Sethna, that His Excellency has already taken the initiatory steps to learn the views of Indian gentlemen on the subject.

The Ripon Club, of Bombay, has put forward proposals for friendly interchange of spare periodicals and other printed matter, which the Committee hope to arrange to the benefit of both institutions.

The Committee are indebted to the Right Hon. the Secretary of State for India for the following Indian newspapers: The Times of India, The Bombay Gazette, The Madras Times, The Madras Weekly Mail, The Civil and

Military Gazette, The Pioneer Mail, The Englishman's Overland Mail, The Calcutta Commercial Gazette, The Simla Courier, The Friend of India, and The Indian Daily News.

In addition to the above, the Club has supplied: *Daily Papers*—The Times, The Daily News, The Daily Telegraph, The Standard, Pall Mall Gazette, The Globe, The Echo, St. James's Gazette, and Evening News. *Weekly Newspapers and Periodicals*—The Observer, The Fortnightly Review, The Saturday Review, The National Review, The Illustrated London News, The Graphic, Punch, The Nineteenth Century, The Pump Court, The Lancet, Spectator, Debater, Truth, Harper's Magazine, Century Magazine, and English Illustrated Magazine.

For the following the Committee are indebted to the kindness of the Editors and Proprietors: Leisure Hour, The Indian Spectator, The Indo Prakash, The Rast Gofar, The Tribune, The Bombay Native Opinion, The Hindoo Patriot, The Bengalee, The Gujrati, The British Mercantile Gazette, The Calcutta Review, The Madras Native Opinion, The Hindu, The Indian Mirror, and The India Chronicle.

In conclusion, the Committee desire to express a hope that their efforts to maintain the prosperity of the Club, with a due regard to efficiency and economy, have met with the approval of Members.

J. N. BANERJEA, *Hon. Sec.*

3 WHITEHALL GARDENS,
6th February, 1886.

THE INDIAN AND COLONIAL EXHIBITION.

At Calcutta and at Bombay an Exhibition has been held of the articles from each Presidency intended for the London Exhibition of this year. The account in the *Times of India*, the *Hindoo Patriot*, and other papers, of the interesting exhibits which are being sent makes one anticipate that the English visitors to South Kensington will have a grand opportunity of becoming acquainted with the art and products, as well as with the domestic life, of India. Besides the best examples of fabrics and embroideries—silk *kinkhobs*

and other brocades—there will be beautiful gold, silver, brass, and iron work of many varieties, leather work, paintings, ivory carvings, straw and ebony work, pottery, &c. We shall wait till the Exhibition has been opened to give particular descriptions; but on this occasion we will briefly refer to some specially remarkable models and paintings illustrative of Hindu life.

A collection has been made of models of the native craft which frequent the port of Bombay. The little fleet consists of five vessels—an Arab *butella*, an Arab *dhow*, an Arab *buglow*, a Goanese *pattimar*, and a yacht. The yacht represents exactly the *Water Queen*, which was built in 1856 by Khan Bahadur Jamsetjee D. Wadia, and has been for years the first racing yacht in India. In the Arab *buglow* the workman has most minutely imitated the original. "The lateen sails, the rough-looking pulleys, the tangled ropes are all there. The *butella* and the *dhow* have been constructed from drawings made from some of the pirate cruisers captured on the coasts of Persia and Africa by British gunboats. They are armed with four brass guns each, and look quite formidable." The *pattimar* is very familiar at Bombay. These little boats with white triangular sails are constantly seen sailing about in search of fish, or scudding before the wind with a freight of passengers or cargo. The collection is excellently constructed, and the work is said only to have been begun last October.

From Bengal come models, well designed and executed, of a Bengali *patsala*, a village school, a Bengali *bazar*, of the temple of Juggurnath, and of an Indigo factory in working order. The latter will show the whole process of the preparation of Indigo for the market. There are also ethnological and other figures by the clever native clay modellers. The Calcutta School of Art will send specimens illustrating the various stages of instruction in the School, *repoussé* work, wood carving, designs for Monghyr slate work, and for pottery.

H.H. the Maharaja of Cooch Behar has made a grant of £500 in order to secure a good representation of the wild beasts and birds in his territory, and of its resources. He has supplied also many skins for the purpose, and it is expected that Mr. Rowland Ward, F.G.S., who has received the commission, will produce a very picturesque trophy.

Mr. Horace Van Ruith was invited by the Government

of India to contribute a series of pictures illustrative of Indian life. One—"At the Temple Door"—shows a high caste Brahmin lady beautifully dressed in a gold-coloured *saree*, and distinguished by her graceful carriage, returning from the devotions at the Temple. Another large painting represents the *Nag Panchuri*, the Festival of Serpents. At the time of this festival, the snake charmers carry the cobras from house to house and receive offerings of flowers, rice and milk. In the picture, a Hindu woman, with a child on each side, is pouring milk into a brass bowl, held by a snake charmer, who prevents the cobra from tasting the milk. One of the two children holds a brass tray filled with Indian sweetmeats; the other, much younger, crouches back, awed by the cobra and the basketful of snakes obviously beating against its lid. A third oil-painting represents "Bombay Scenery in the Monsoon." There is also a spirited sketch of "Kattywar Minstrels," giving an entertainment on the Esplanade, with their peculiar musical instruments, the audience illustrating the picturesque elements of a Bombay crowd.

Excellent photographs will also help towards the realisation of Indian scenery and towns and of living groups.

In a private letter from Singapore the following reference is made to the contributions to the Exhibition from the Straits Settlements: "Besides specimens of the various kinds of produce exported from these settlements, there are a large number of exhibits which will perhaps be more attractive to casual visitors. There is a large model of one of the principal Chinese temples in Singapore, and a model of one of the quays, showing the Chinese shops and the motley passers-by—amusingly life-like, although perhaps the street is a trifle over-crowded; a number of models of the numerous kind of boats used by Chinese and Malays, fishing instruments and apparatus; a large collection of fish, so preserved as to show their natural colours, which, in these latitudes, are very brilliant; specimens of the curious kites affected by Chinese and Malays, some representing ships in full sail, and various fantastic forms; a large collection of Malay instruments, implements, weapons, dress, models of looms, spinning wheels, &c.; a specimen of the little hand carriage, called *Jinricksha*, with a life-size and life-like figure of a Chinese coolie between the shafts, &c., &c."

THE VERNACULAR LITERATURE AND FOLKLORE OF THE PANJÁB.

From a Paper on "The Vernacular Literature and Folklore of the Panjáb," by Thomas H. Thornton, C.S.I., D.C.L. (printed in the Journal of the Royal Asiatic Society).

(Continued from page 79.)

After referring to the chief language of the Panjáb—*Panjábi*—as shown in our previous number, Mr Thornton writes of the other nine vernacular languages, or distinctive forms of language, spoken in parts of the Panjáb, and then describes the literature of each. The nine are, *Hindí* and *Urdú*, *Bágrí*, *Pahári*, *Tibetan*, *Dogri*, *Kashmíri*, *Jatki*, *Pashto*, and *Bilochi*.

The peasantry of the eastern districts speak the western dialect of *Hindí* known as the *Brij Bhásha*, and the Persianized form of that language known as *Urdú* or *Hindustáni* is spoken as a vernacular by all the better classes resident in towns, and is further used as a *lingua franca* throughout the province. The language-field of *Hindí* (within and without the Panjáb) is said to cover 240,000 square miles, and the number speaking it is estimated to exceed 50,000,000 persons; but of these not more than 2,000,000 reside in the Panjáb.

On the south a form of *Hindí* called *Bágrí* (the language of the Bikanér prairie) is spoken by 117,000 settlers from *Rájputána*. In the hills north-east, *Pahári* (or the mountain language), another form of *Hindí*—subdivided into numerous dialects—is the vernacular of 1,500,000 persons, and far away in the valleys of *Pángi*, *Lábul*, and *Spiti*, *Tibetan* (or *Bhot* as it is termed by the natives) is the language of a few thousand mountaineers. In the hills west of the *Rávi* *Dogri* or *Chibhále*, a language akin to the *Panjábi*, is spoken; and *Kashmíri*, an Arian vernacular, distinct from *Hindí* and *Panjábi*, is spoken by 50,000 immigrants in British territory.

In the south-western plains 1,272,000 persons are recorded as speaking *Jatki* or *Multáni*, a language intermediate between *Sindhí* and *Panjábi*.

On the north-west frontier *Pashto* or *Pakhto*, the language of the Afgháns (the *ἱάκτες* of Herodotus), is spoken by 900,000 British subjects. It is an Arian language of the Iranic rather

than the Indic clāṣṣ, but has many points in common with the Sindhi.

Lastly, *Bilochi*, an archaic form of Persian, overlaid with Sindhi and Jatki words, is still spoken by a few tribesmen—the number given is 25,748—on the south-west border of the province.

The Literature in these vernacular languages is described in the following extracts :

HINDÍ AND U'RDU'.—The written literature of the Hindí, and its Persianized form of U'rdú or Hindustáni, is very extensive, and has found an enthusiastic admirer in the late M. Garcin de Tassy, who, in his *Histoire de la Littérature Hindoui et Hindustáni*, has described the works of some 720 writers, consisting almost entirely of poets. Its folklore is similar in character to that of the Panjáb proper, and will not be further noticed.

Hindí literature commences with the *Prithvirájú Násáu* of *Chand Bardai*, a native of Lahore, who wrote about A.D. 1200. His poem describes the birth and death and final overthrow of the last Hindú king of Delhi, to whose court he was attached in the capacity of a bard. U'rdú literature may be said to commence with *Khosrau* of Delhi, who was born in the thirteenth century, but lived to a great age; though *Wali*, who lived at the end of the seventeenth century, is usually regarded as the father of U'rdú poetry. The two literatures have since developed side by side, the Hindí following the form and style of Sanskrit poetry and current folklore, the U'rdú taking as its model the *diwáns* (medleys), the *ghazals* (odes) and romances of Persian poetry. The general character of later Hindí literature is thus described by Beames (pp. 83, 84, of his *Comparative Grammar*):

"Subsequent Hindí literature consists almost entirely of long tiresome religious poems, together with some of a lighter type, translations, or rather 'rifacimenti' of older poems, such as the 'Ramayan' of Tulsi Dás, none of which are particularly worth reading, except for the light they throw on the gradual progress of the language. . . .

"The same description is applicable to modern U'rdú literature. . . .

"But there is a work in old Hindí which deserves special notice in an account of the literature of the Panjáb. I refer to the *Granth Sáhib*, or sacred books of the Sikhs. This is composed, as has been before mentioned, of two parts—the *A'di Granth*, collected by Guru Arjun (A.D. 1581—1606), and the *Dasamah Bádshah Ka Granth*, collected by Guru Govind, the tenth Guru (A.D. 1675—1708). The first part has been trans-

lated by Dr. Trumpp. It consists of (1) the *Jap*, an introduction by Nának; (2) some devotional pieces; (3) thirty-one *Rágs*, each *Rág* being a medley of verses by different Gurus and Bhagats (or saints), including a Mahomedan Sufi known as *Sheikh Farid*; (4) the *Bhog*, or concluding portion, consisting of *Sloks*, or distichs in the Panjábí language. The second part, written in a purer form of Hindí, consists chiefly of the productions of Guru Govind's immediate followers.

To return to U'rdú literature in the Panjáb. It has immensely developed of late years, and on an average 400 works issue per annum from the local presses.

BA'GRI.—No information.

PAHA'RI.—The only written literature the language appears to possess begins and ends with a small but interesting collection of rhapsodies in praise of *Rája Jagat Singh* (A.D. 1650), by a Kangra bard called *Gambhir Rae*. (*Journal of Asiatic Society of Bengal*, 1875, p. 92.)

TIBETAN.—Mr. Cust (*Modern Languages of the East Indies*) says: "It has a vast literature, four peculiar forms of character derived from the Indian, but the pronunciation has long departed from the mode of spelling. The New Testament has been translated into Tibetan in the Tibetan characters, but the study of the language and literature of this important field has been so neglected that scarcely one scholar exists. Jaeschke's Dictionary is now ready for the press, and will be published by the Government of India."

DOGRI.—No indigenous literature, but folk-songs and the like.

KASHMÍRÍ.—No indigenous written literature; but several folk-tales have been published by Mrs. Steel in the *Indian Antiquary*, vol. xi., and an extract from a religious poem by *Sheikh Shibli*, translated by Dr. Leitner, is given in the appendix.

JATKÍ.—Not a written language, but it abounds in most homely and vigorous proverbs, stories, riddles, aphorisms, and poems, specimens of which are given in Mr. O'Brien's *Glossary of the Multáni Language*, published by the Panjáb Government. The most popular form of poetry is the *dorha*, which is a verse containing two lines,—one sings a couplet and another answers him. One of their favourite stories is that of the "Three Fools." A traveller salutes three men who are sitting beside a road side. They quarrel as to which of them the salute is intended for. The traveller says he saluted the biggest fool.

The men thereupon go to the Qázi, and each relates his adventures to prove that he answers that description. . . .

PASHTO.—The earliest book to which a date can be assigned is a history of the Yúsufzai, written by one *Shekh Múli* in A.D. 1417. There is now a considerable mass of indigenous literature. Ballads are numerous, and some of them very spirited. A translation of one on the Fight at Naushairha (between the Afghans and Sikhs in 1823) is given in Major Raverty's *Pushtu Grammar*; and there is an excellent collection of Marwáti ballads, stories, riddles, and proverbial sayings, in Mr. Thorburn's *Bannú* (1876).

BALUCHI OR BALÚCHI.—Not a written language; but the memories of the people teem with ballads setting forth the brave deeds and loves and adventures of their national heroes, and the poetic fire is not extinct, for additions are being made to the stock. They are also fond of riddles, which are always in verse.

SPECIMENS (FROM "THE APPENDIX") OF VERNACULAR LITERATURE OF THE PÁ'NJAB.

HINDÍ AND U'RDU' LITERATURE.

The subject is far too extensive for adequate illustration here; but a few quotations from the Hindí portions of the Sikh Scriptures (the *Granth Sáhíb*) may appropriately be given. Those who seek further information are referred to the great work of Garcin de Tassy, and the *Dictionary of Hindustáni Proverbs* by the late Mr. Fallon; and the lovers of Folk-tales will find much to interest them in Captain Temple's *Wide-awake Stories*, and Miss Stokes's *Indian Fairy Tales*, all procurable at Trübner's. The following quotations from the *Granth* will give some idea of the language and also of the doctrines of the book:

From the *Rág Gauri* (Nának),

Whom shall I call the second? There is none;
In all is that One Spotless One.

From the *Rág Gauri* (Nának).

Know there are two ways (of Hindus and Mussalmans), but only one Lord.

From the *Mājh* (Nának).

Thou (God) art without qualities and endowed with all qualities, giver of comfort.

From the *Siri Rág* (Ravidás).

Between thee and me and me and thee what is the difference?
Like gold and the bracelet, like water and the wave.

From the *Rág Gáuri* (Nának).

The lot has fallen, none effaces it,
What do I know what will be in the future ?
What has pleased him, what has come to pass,
None other is acting.

From the *Rág Gauri* (Nának).

If hand, foot, body, trunk become defiled ; by washing with
water the dirt will be removed.
If the intellect be defiled with sin ; it is washed with the dye of
the Name.

A few Hindí Proverbs (from *Panjáb Notes and Queries*).

Something black in the peas. (A screw loose somewhere.)
The sins of the stable are on the monkey's head. (The
cat did it!) Natives commonly keep a monkey about a stable.
Cheap weeps oft, dear but once.

PAHÁRI.

From the *Rhapsodies* of *Gambhir Ráe*, the bard of Núrpúr, in
the Kangra district of the Panjáb. (Beames's paper in *A.S.J.*
Bengal for 1875.)

Swelled like the sea Sháh Jahán, Lord of Delhi,
Arranging an army of many lakhs, he came and pitched his tent,
Beautiful, fair-faced is here, Jagat, king of Sumerú.
In the plain of Máu, planting the pillar he fought,
Making hedges and entrenchments, that no one might touch him
from afar,
Restraining the Pátsháh's forces, he swept with the steel,
The son of Basudev, arranging all his honoured ones,
Like a Binjára, having loaded his tandá, has alighted.

KASHMÍRÍ.

From the *Dástán of Sheik Shiblí* (translated by Dr. Leitner,
Indian Antiquary, vol. i. p. 266).

Once there lived a holy man called Sheikh Shiblí, who on
one occasion saw a man weeping bitterly from excessive grief.
The Sheikh said, "Tell me, O thou who art plunged in sorrow,
who is it that has caused these tears?" The man replied,
"Because I have lost my beloved friend." The Sheikh re-
joined : "Seek [another] faithful friend, seek such a friend as
thou mayest never lose, and find this faithful friend only in God.
Thy fault only will it be if thou lose him, for he is never far."

Of this good news the meaning to the seeker of truth is that he should not abandon the reality of God's love for human friendship.

Riddles:

It issues from an orifice and enters one; eyes see it not, hands grasp it not; sometimes a rose in the garden; sometimes a thunderbolt.

Answer—A word.

Its head is in man; its middle in the ox; its end in the ground.

Answer—A wheat-stalk.

Proverbs and sayings (selected from the collection in Thorburn's *Bannú*).

If you have, eat; if you have not, die.

Though I am a straw, I am as good as you.

Better be a childless mother, than have a son flee from the battle-field.

The spectator is a great hero.

Duck a Hindú, and his feet will remain dry.

You cannot clap with one hand.

Fear and shame are father and son.

Don't die till death comes.

The fly said, "Had I died on the maiden's face, it would not have been death." (An honourable end deprives death of its sting.)

When your cousin is little, play with him; when grown up, fight him.

Speak good words to an enemy softly; gradually destroy him root and branch.

God's will be done, but tie your camel's knee tight (lest he be stolen or stray).

The friend appears in hard times, not at big dinners.

If you don't vex your own heart, you will never make another's happy.

Be it a grain of pea-seed, let it be with love. (However small the favour, bestow it graciously.)

Though an infidel, you are my liver. (Religious differences do not interfere with true friendship.)

Who eats not, eats the stick. (Honesty is *not* the best policy.)

Patience is bitter, but bears sweet fruit.

To every one his home is Cashmere.

A river cannot be drained with a cup. (A good man's character cannot be taken away by the attacks of slander.)

The ass's friendship is a kick.

Your ass goes to Mecca, he comes back an ass.

Sons are sweet, but their arrows are barbed.

Another's misery is half-enjoyment.

The waters flow by, but the stones remain. (The outburst of grief may pass away like a flood, but will leave marks behind.)

A wandering jackal is better than a reclining lion.

A poor man is nobody's brother.

An ass and a packsaddle and no anxieties.

The great have ears, not eyes.

Law is good, but force is its friend.

A woman is well in the house,—or in the grave.

Though a cow be black, its milk is white.

Where there are pots, there will be a clatter.

Don't put your feet into two boats.

If you think of a hyæna, you are sure to meet one.

Rose from rose, and thorn from thorn.

The fingers of one hand are not all alike.

As the rock, so its chameleon.

The sleep of kings is on an ant-hill.

A few Kashmíri proverbs (from *Panjiib Notes and Queries*).

Don't give and eat shoes. (Don't pay until you are forced.)

At a distance black pepper is sweet. (Distance lends enchantment, &c.)

Take five, give five, all the same. (*Poco curante.*)

JATKI OR MULTÁNI.

A few proverbs :

You may cry "Down! down!" but the camel won't kneel. (You may bring a horse to water, &c.)

Mother a weed, father a weed, do you expect the daughter to be a root of saffron? (You cannot make a silk purse, &c.)

A rope always breaks in the weaker place.

When you see the water is narrow, don't make a great jump.

PASHTO.

A Pathán War-ballad (from the "Marwats' raid into Isákhél," composed about 130 years ago. See Mr. Thorburn's *Bannū*, p. 227).

"On the west of the Tanga fine dust has risen,"
A Marwat shouts—a long and deep halloo.
The Marwats had strength—they heeded not the drum.
Before early afternoon prayers they had prepared their army;
Before late afternoon prayers fires blazed in Tarna.

"The Marwat swords are flashing, come forth from your shelter !*
Bégú, son of Hathí Khán, is upon you."
Isakki brought home a white beard and a red sword ;
In the field he swooped like a falcon.
Amongst the Dilkhozais was Atal, a brave warrior :
He brought back a spear broken in the (enemy's) breast.
Kalendar, son of Mamút, is the star of the morning,
With one thrust he made such havoc with his spear
That the Adamzais were sacrifices to it.

The fire of the Niázis blazed like burning faggots ;
The Marwats rushed into it like blind men.

* * * * *

For a man self-praise is unlawful,†
But the clothes of Shekhi, my brother, were reddened with
blood. .

The Paper concludes as follows :

I proceed to give a few facts indicative of the development of vernacular literature in the Pānjāb, and of the intellectual condition of the people since the province was annexed.

In the first Administration Report for 1849-50, 50-51, there is no reference to literature.

Ten years afterwards I find the following remarks :

"Lahore of the present day cannot claim to be the abode of vernacular learning: the better educated are content with a smattering of Sádi, Háfiz, and Nizámi, and the favourite

* The women of the Isákhéls are the speakers. They are supposed to be trying to rouse their men to the fight.

† The poet is the speaker.

literature of the day consists of songs, ballads, and tales. There is one newspaper with a circulation of 400 copies, and four vernacular presses, but as yet the native of the Panjáb is not fond of rushing into print. The few vernacular works published consist principally of reprints of old works on the Muhammadan faith, a few pamphlets on Hindú religious subjects, a few Muhammadan works on medicine, and a few simple educational books; tales and popular ballads make up the remainder of the list. Books of travel or on history find no sale."

I now turn to the last Administration Report available—that for 1882-3,—and find that there were 858 vernacular books published in the province during the year, and among them 9 on historical subjects, 47 on science, 66 on language, and 7 on mental and moral science; that there were 28 vernacular newspapers, and 24 periodicals (4 literary, 2 biographical, 4 medical); and 26 societies for the encouragement of different branches of literature, and the discussion of social, political, and religious questions, and diffusing useful knowledge through the medium of the vernaculars.

Again, respecting education, the writer of the first Report above referred to, after giving an account of the indigenous schools which professed to give a certain amount of instruction to less than 5 per 1000 of the population, observes: "The studies being chiefly confined to sacred books written in a classical phraseology, unintelligible to both teacher and pupil, do not tend to develop the intellectual faculties of either."

In 1882-3 we find there is an incorporated university, 25 high schools, upwards of 2800 primary and indigenous schools, besides a medical school, 3 industrial schools, a school of Art, and several hundred girls' schools.

So far, so good; but then regard for a moment the following figures taken from the Census Report of 1881:

In the Panjáb, out of every 1000 males (including those of 5 years and under), 920 are uninstructed.

In England, out of 1000 persons of all ages, 120 are under instruction; in India 28; in the Panjáb 15.

What is the inevitable conclusion from these facts? That the efforts made and being made to extend and improve education are very praiseworthy, and the advance, from one point of view, 'prodigious'; but that, after all, we have hardly

touched the great mass of the population. In these circumstances it will not, perhaps, be inappropriate to offer a suggestion based upon the subject we have been considering. In the imperfect sketch I have given of the past and present condition of the literature of the Panjáb, one fact, at least, has been established—the ardent love of the Panjābi, whether from the hills or from the plains, whether Hindú, Sikh, or Musalmán, for *poetry* and *tales*. Would it not be possible to utilize this love in the cause of education in the widest sense? Would it not be possible for the Educational Department and the twenty-six Literary Societies of which we have just heard, to prepare and diffuse, through schools, zenanas, and other means, a better class of tale and poem and song, and thus develop in the early future, not for the few thousand of the better class alone, but for the entire population of a great province,—a more wholesome, a more refined, a more elevating Literature of the Panjáb?

INSPECTION REPORT OF MRS. BRANDER,

Inspector of Girls' Schools, Northern, Southern, and Central Ranges, Madras Presidency, for 1884-85.

Mrs. Brander's Report shows that female education is steadily advancing in Southern India. There are 26,039 girls under instruction, against 23,894 in 1883-84. The increase extends to Hindus, Native Christians, and Europeans, but it is most marked in the case of Muhammadans, who have hitherto been the most backward of all. There are now eighteen schools for Muhammadan girls, instead of six, and 405 Muhammadan girls in them, instead of 198. The standard is also rising, there being 139 secondary schools for girls, with 815 pupils, against 108 schools with 652 pupils in the previous year, although only 120 girls are as yet in the High School classes of these institutions. The number of Normal Schools has risen from five to seven; and one of the new schools has been opened in connection with the Hobart School, and is specially intended for training Muhammadan schoolmistresses.

The following table shows the number of successful candidates at the public examinations :

Year.	School Management Examination.	Higher Examination.	Middle School Examination.	Special Upper Primary Examination.
1883-84	13	23	113	161
1884-85	39	29	108	162

A few of these candidates were, of course, teachers, and a good many were Normal students. The number of girls presented for examination under the standards for results' grants was 4,433, and 3,800 passed.

Mrs. Brander makes the following remarks regarding physical education :

"In the majority of schools for Europeans, Eurasians, and Native Christians, drill has been introduced into the higher classes, and marching and action-songs into the lower classes. Applications are also constantly received for grants for swings and other apparatus for out-of-door games.

* * * * *

"The most marked improvement in this respect is now to be seen in caste Hindu girls' schools. The swings put up in the Government schools are most popular, and the schoolgirls enjoy games in the playgrounds to a degree that surprises me. They enter with energy into games of ball, skipping, action-songs, and their own kolattam or stick-dance.

"In many aided schools, also, action-songs and drill are being introduced; and even in the Hobart School for Muhammadan girls, the younger children go through calisthenic exercises with evident pleasure."

The Madras Branch of the National Indian Association continues the work of Home Education. In addition to three trained mistresses, there is now a superintendent. The number of pupils, who were all Hindus of the richer or middle classes, was 24 against 25 in the preceding year. Three passed the Upper Primary and four the Lower Primary Examination. Of the total cost, Rs. 2,122 : 5 : 4, the portion defrayed by fees was Rs. 386 : 8 : 0. The Free Church Mission has now received grants for three teachers for the

Home Education Classes of the Indian Female Normal School and Instruction Society.

About two-fifths of the girls at school in the Madras Presidency belong to the districts under Mrs. Brander's charge; but the figures given by her show how much more remains to be done even in them. The Government has but few schools of its own. In the Presidency Town there is none except the Normal School and the Practising School attached to it. In the other towns there are but ten secondary and three primary schools. The total number of pupils in these fifteen Government schools is 1,007. The number of girls who ought to be under instruction is stated to be 892,900, while the number in schools of every kind is only 26,039, less than three per cent. Provision is therefore still needed in this part of the Madras Presidency for 866,861 girls.

Facts such as these show what a vast field there is in India for additional agency before the work to be done can be overtaken.

R. M. M.

TECHNICAL EDUCATION FOR INDIA.

A REPLY.

I am very glad to see that Mr. James B. Knight, who reviews in this *Magazine* my paper on *Technical Education in India*, agrees with me that education is a question, as in other countries, for the Government and the Municipalities. To impart education through the indigenous schools, where a barbarous practice of teaching is carried out; through the missionary schools, where conversion is principally aimed at; and through the schools under private bodies, where the difficulty of collecting sufficient fees for making them efficient is well known—is urged nowhere else than in India. The country must suffer, and suffer terribly, as long as she neglects the education of her children. I say this after careful study.

My critic does not like to enter into my figures, saying, "Comparisons of the income per head, and of the sums spent on education per head, in various countries, are mere figures, not ideas." If I understand aright, the figures are solid facts, which cannot be disputed; whereas ideas are theories which involve discussion. I may observe, too, that the article criticising my paper is itself loaded with figures.

Acknowledging that the cotton industry of India is crushed by the competition of Manchester, Mr. Knight puts forth that

"a similar fate befel the hand-loom weavers of England on the invention of the mule-jenny," and draws attention very prominently to the fact that there were last year 74 cotton mills employing 61,386 hands, and 21 jute mills employing 47,868 hands, in India. It is absolutely necessary for us, when we speak about these mills, to examine various circumstances. In India factories are started by foreign capitalists, fitted with machinery of foreign make, supervised by officers who are foreigners, and the outcome is shipped, when exported, in foreign vessels. No such conditions exist in the case of factories started in England. The fact should not be lost sight of, that India imports in one year cotton yarn and manufactured goods of the value of £25,000,000. It is an undoubted fact, that the industry is diverted into the hands of outsiders, while the poor Indians are forced to seek the plough. Poverty prevents them from establishing mills of their own; poverty equally prevents them breaking their own rich soil.

"The remaining fifth, or forty millions, go through life on insufficient food." Thus W. W. Hunter, C.I.E., LL.D., of the Bengal Civil Service, paints the dreadful picture of poverty. Some of the European countries have taken extraordinary measures to prevent poor traders from suffering from the effect of inventions. I take one instance from the *Second Report of the Royal Commission on Technical Instruction*, which says, in referring to the silk industry of Lyons, that the silk-weavers object to become operatives in factories, and that an influential society had been formed for supplying to them small gas-engines, which can be fixed in their own homes, and which are offered at a small weekly rental, or are sold to the weavers at cost price, payable in weekly instalments.

In India we regard the decline of an industry as inevitable. "Apart from the weaving industry, we look in vain for any evidence of decline for the work of the Indian artisan," is a statement we hear from Mr. Knight. I shall be delighted if I find that this stands the test of inquiry. If we do not look through a telescope from a distance, perhaps something to the contrary will be discovered.

Mr. Knight, referring to my statement respecting boots and shoes, says it "does not prove the increased use of such articles by natives." But the words in italics are not mine. I have actually quoted them from the *Statement of Trade of British India with British Possessions and Foreign Countries*. From what particular data Mr. Knight subverts this official statement, I do not know. The contract for boots and shoes for the Indian Army, secured by a firm at Cawnpore, is cited in support of the argument that the boot and shoe industry is prospering. It will be interesting

to know whether the firm is European or Indian, and whether the manufacture is foreign or otherwise.

Mr. Knight advises me not to grudge my brethren the inevitable umbrella, representing that, though it is of English manufacture, it is far more serviceable than the *chuttah*. I cannot help saying that European countries do not let industry suffer by advancing similar arguments. Umbrella-making or shoe-making are not such intricate arts as to prove beyond the grasp of Indians. We see in European countries classes for carriage-making, shoe-making, clock-making, &c. Have we got any such schools in India?

I do not like to go into the question of pottery. If this industry has not suffered from foreign competition, it is due to some other cause. The *ghurrah* and *serai* will not die out, because the mass is too poor to purchase foreign-made articles. For similar reasons the brass dish and *lota* will not be superseded by the "manufactures of Birmingham." If Mr. Knight examine cutlery, he will find that Birmingham has a considerable hold of the Indian market in that trade.

Precious metals are for the rich: I will not waste time by dwelling upon them.

An examination of the articles of imports and exports will decide the question as to the manufacturing capacity of the country. While seeds of the total value of seven million pounds are exported from India, the export of oil comes to half a million only. Is oil expression a difficult process? Does it require a costly plant? I have investigated these questions fully. Oil expression is a very simple process: if we reject the hydraulic press, which is generally adopted, we could use, for the sake of simplicity, the screw. Cannot a philanthropic society, like that at Lyons, supply the Indian oilmen with small screws on hire, or on weekly instalments of payment? Not only the noble aim of supporting an industry and of enabling a number of families to earn an honest living, would be secured, but the cruelty to animals employed in the mills made by natives will be prevented. The crude and hideous-looking mill is extremely low in efficiency. The result is, that only a few pounds of oil are obtained after a day's heavy labour. There are some mills in Calcutta well fitted up with machinery; but Madras, which produces a considerable quantity of seeds, does no more than send them to Calcutta for extraction.

Reporting and criticising have resulted in no practical improvement. What I advocate, therefore, is technical teaching. To teach a mass we should have a large fund. My proposal for an annual educational expenditure of 3s. per head* made in my

* I find in the review 5s. per head, which is a mistake.

paper seems to Mr. Knight startling. While England provides 4s. 3d. per head for strengthening the intellectual fibre, we see that India pays hardly 2d. per head for the purpose. Is not this contrast terribly startling? If more be expended on teaching arts, and if the principle of *trusting* be adopted, we should soon find our way out of the existing difficulty. The public treasury in England pays 2s. 8d. per head for educational purposes; municipal rates, funds, &c., raise the sum to 4s. 3d. Hardly one penny is provided by the Indian Government for the same; local funds, fees, &c., double the sum. If Government would pay a larger sum, the other sources would still double it.

I have tried to show in my paper that educational work is very productive. For the purpose of securing increased advantages our grant should be liberal. In the Report of the Indian Educational Commission we find it mentioned that "in Bombay the demand for cess schools is such, that 50,000 more boys would immediately attend departmental schools, if funds were available for opening them." Now, why are we making an unnecessary fuss for female education? The boys themselves, who are the future bread-winners of thousands of families in the Bombay division only, are shut out from taking ordinary educational advantages. "Parsimony in the education of your children is a waste of the worst sort," are the words of a great man, which we should always remember.

I have something important to say with regard to the statement of Mr. Knight, that 95·79 per cent. of employes in railways are natives; but I am afraid I have already taken too much space.

ARDESHEER BURJORJI MASTER.

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE EAST.

III.—THE LEPER HOSPITAL IN THE PANJAB.

When stationed at Rawul Pindi, in 1876, I became very intimate with the Civil Surgeon, and on calling at his bungalow one afternoon I found him just starting off on his rounds, which he told me would on that particular day include the Leper Hospital. Never having seen a leper, I asked him if I might accompany him, to which request he readily acceded, and we were soon threading our way through the narrow crowded streets of the native city, about two miles on the

other side of which lay the Lazaretto. When we had left behind us the din and uproar incidental to life in an Eastern city, and had debouched on to the burning level plain across which our road stretched in a long white line, my companion beguiled me with a few interesting facts concerning the loathsome disease from which the objects of our visit were suffering. It appears that these leper hospitals, in which the inmates are subsisted, were first provided during the middle ages, when the epithet "leprous" was a sufficient claim upon the charity of the Christian world; but that they were then much abused, multitudes of idle persons ranking themselves as leprous for the sake of the subsistence they thereby obtained, employing every species of trick to imitate leprosy, or to produce appearances of cutaneous disease. Concerning the malady itself, he informed me that, in his opinion, Leprosy, or Elephantiasis as it is sometimes termed, is entirely hereditary and in no way contagious, that it is not incurable, and that it is far from being confined exclusively to Eastern races as many of us imagine, but that, owing to the conflicting descriptions of the disease that have been left us by the ancient Greek and Arabian writers, the term Leprosy has become rather the name of a class of diseases than a specific term, embracing almost every severe chronic affection of the skin. The real reason for the severity of the law of exclusion in some countries was doubtless the horror and disgust that was felt towards the foul nature of the disease, though on the other hand we read of lepers being enjoined not to come near to sound persons for fear of contaminating them, and of their being provided with a wooden clapper, with which they were to make a noise to apprise people of their approach.

When we pulled up at our goal I was quite prepared to witness a sickening spectacle, having in my untutored mind conjured up horrible visions of rows of men and women originally black transformed to the whiteness of snow, but to my surprise and intense relief there was nothing in any way horrible or revolting in the sight that presented itself as we entered the home of these social pariahs. The home itself differed from the ordinary Indian village in no respect whatever save one, and that was its extreme cleanliness. There was the customary enclosure wall of mud, plastered over with "leeping," a mixture of cowdung and finely-chopped straw; there were the same little rude huts of like material, with

men and women squatting at the doors, some sleepily inhaling the fumes of their "hubble-bubble,"* while others were busily engaged in preparing the one meal of the day, or cleaning and polishing up their "lotas"† after it. On all sides men, women, and children were engrossed with their daily occupations, and to a casual visitor there would appear on the surface nothing unusual in the scene.

With regard to the lepers themselves, of whom at the date of our visit there were some three hundred, the parts affected were for the most part the elbows, knees, and shoulder blades, which were being gradually eaten away by what appeared a circular patch of dry skin, covered with scales, and surrounded by a tender-looking red border. They were as a rule entirely free from pain, the only inconvenience they suffered being from the occasional irritation of the affected parts; they were otherwise in good health and wonderfully cheerful considering their lot in life, and I looked in vain for the white and bloodless skin that has been likened to that of the oyster. One peculiarity was, that almost without exception the same part of the body was affected on both sides; for example, if the right arm or leg were reduced to a mere stump, the left was also, and so on; but I did not see a single case of the disease attacking the face, and the fleshy parts of the body were as a rule entirely free. Most of the inmates were over thirty, but there was a sprinkling even of children, and the sexes were about equally represented.

As soon as the poor creatures recognised the kindly face of the "Doctor Sahib" they thronged around us eagerly to see what treasures we had brought them from the outer world, as the tender-hearted man made it a rule never to go to them empty-handed. On previous occasions he had made them presents of rabbits, pigeons, fowls, &c., which we found had been tended with scrupulous care, and this time he had brought them a large basket full of flowering plants, over which they went into ecstasies, and commenced forthwith to plant.

After making an inspectional tour of this lonely little world, and after my friend had attended to such few cases as required his attention, we prepared to take our leave, being escorted to the gate by almost the entire population, whence

* Hookah.

† The brass vessel used by the Hindoos for cooking and drinking purposes.

we drove away amidst profound salaams and a chorus of genuine gratitude swelled by these pitiable outcasts, against whom the law of exclusion had been ordained by Moses thousands of years before: "The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry 'Unclean, unclean.' All the days wherein the plague shall be in him, he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be."

JAMES T. JOHNSTON, *Captain R.E.*

ENGLISH LIBRARY AT THE ALIGARH COLLEGE.

It is desired to establish a good library of English books at the Mahometan Anglo-Oriental College of Aligarh, N. W. Provinces, India, an institution of native origin and independent of Government.

This College is the fruit of a desire on the part of the Mahometan populations of India (of whom there are some fifty millions) to share in modern education, which (chiefly through religious prejudice and national pride) they have so long shunned, but are now giving proof of an awakening to a sense of its great importance.

Such a result is largely due to the zeal displayed on its behalf by Syed Ahmed Khan, the founder of this Aligarh College, a native gentleman of high social position and personal character, whose loyalty to the British Crown was conspicuously shown during the Mutiny, and whose great influence among his co-religionists has of late years been given to this promotion of education among them.

The College (founded in 1874) has been located in substantial Collegiate Buildings erected through funds obtained mainly from Native Princes and others. Its students come from all parts of India to the number of near upon 300, and, being cosmopolitan in its character, there are on its rolls members of different races and religions, such as Mahometans, Hindoos, Parsees, and others of India's miscellaneous populations, all drawn together by this desire to obtain a collegiate education.

A Committee of native gentlemen form its Board of Management; but the Professors for the higher departments of knowledge are from English Universities, and the Principal is at this time of Trinity College, Cambridge.

It needs no words to convey a sense of the value of the

opportunity thus afforded for bringing these young men of influential birth and character, and of varied nationality and religion, under the powerful influence of the literature of the English language they all thus acquire.

For the furtherance of this object, it is desired to obtain and present to the College library a good collection of the works of standard English authors in all branches of literary knowledge.

This cannot fail to prove a most acceptable and potential gift; for, as yet, their library possesses few of such works on its shelves. The Queen has been graciously pleased to give copies of her works.

Donations in money or books towards this object will be willingly received by William Beck, 3 Glebe Place, Stoke Newington, N.; or Joseph Beck, 68 Cornhill, London; to which latter address any works on History, Voyages, Travels, Biography, or those of an Encyclopædic, Theological, or Philosophic character may be sent, and will be duly forwarded.

INDIAN INTELLIGENCE.

The scheme for encouraging native youths to proceed to England for the purpose of completing their education at Oxford or Cambridge has at last taken definite form, after having been under consideration many years. The Government has announced its intention of founding six scholarships, each worth £200 yearly, tenable in England by persons coming under the statutory description of natives of India. The scholarships will be placed at the disposal of the Universities of Calcutta, Bombay, Madras, and Lahore in rotation. In announcing this scheme the Governor-General in Council records his acknowledgments to Professor Sir Monier Williams, with whom it originated, and who has always taken a deep interest in measures designed to promote the educational progress of the natives.—*Times*. (Calcutta news.)

We have the pleasure to report that at the recent Matriculation Examination of the Bombay University there were three Parsi ladies. One is granddaughter of Mr. Maneckjee Cursetjee, ex-Judge of the Small Cause Court, who founded the Alexandra School. The two others are daughters of Mr. Ardasir Framjee, a Solicitor of the High Court. All obtained high marks in the Examination.

A discussion meeting was held a few weeks ago, at Bangalore, amongst the Pundits of the Madevah community, and it was

resolved that Brahmins are allowed to make sea voyages. On a careful reference to the *Shastras*, and religious books, the Pundits found that there is nothing said to prevent Brahmins from crossing the sea.

The study of Vedic literature, and more particularly of the *Rig-Veda*, is spreading more and more every year among native students in India. There is the edition of the *Rig-Veda* with a Marâthî and English translation, which was begun at Bombay in 1876. There is Dayânanda Sarasvati's edition of the *Rig-Veda* with translation and commentary in Sanskrit and Hindi, which is being carried on even after the great reformer's death. And now we have just received the first volume of a Bengali translation by R. C. Dutt, of the Bengal Civil Service, as well as a reprint of the text in Bengali letters. Mr. Dutt follows Sâyana's commentary as edited by Prof. Max Müller, except in passages where the native commentator is too glaringly wrong. Mr. Dutt's work will, therefore, take the same place in India which the late Prof. Wilson's translation took in England, showing us how the ancient hymns were understood or misunderstood during the Middle Ages, probably ever since the renaissance of Sanskrit literature in the sixth century A.D. This is an important period in the development of religious thought in India, and interests native theologians and reformers even more than the attempts to discover the original meaning of the Vedic hymns, which have occupied for many years Sanskrit scholars in Europe.—*Athenæum*.

Nawab Abdul Lutoef has been summoned to Bhopal, to act as Dewan of that State.

Mr. Ananda Mohan Bose, B.A. Cantab, Barrister-at-Law, has been invited by the Lieutenant-Governor to become a Member of the Bengal Legislative Council.

H.H. the Nizam has contributed Rs. 4,000 towards the expense of translating the *Mahâbhârata*.

M. R. Ry. P. S. Ramasawmy Mudaliar, C.I.E., has given Rs. 1,000, from the interest of which a gold medal will be annually awarded to the most successful student in Midwifery in the Madras Medical College, in commemoration of His Excellency the Marquis of Ripon's visit to the city of Madras. The medal is open to all students of the Medical College, irrespective of nationality or creed. It will be awarded on the recommendation of the College Council.

Sir Walter de Souza lately offered a certain number of scholarships to the Calcutta Medical College, for enabling women who have no other means of subsistence to carry on medical study. Sir Walter's generous offer had the full approbation of the

Countess of Dufferin; but as a separate subscription list was considered inadvisable, he has paid the amount that he intended to devote to the above object into Lady Dufferin's Fund.

A Female Training College was formally opened at Rajkote by Colonel Nutt, Acting Political Agent, on December 30th. The funds for this College have been provided by subscriptions from the Kathiawar States, and the building of the late Art School has been utilised as a suitable place, with the necessary alterations, for the new institution. The College is called the Barton Female Training College, after Colonel Barton.

Professor A. M. Kunte, M.D., of Bombay, has established in that city a manufactory for preparing lucifer matches. The scheme is said already to be a commercial success. The chemicals used are of Indian origin, and the whole process, including the making of boxes, is carried on in the manufactory.

The Public Health Society at Calcutta has arranged a course of lectures by medical men on practical questions of public interest. Dr. McLeod was to give a Lecture on Milk; Dr. Harvey on Vaccination; and Dr. K. D. Ghose on Underground Sewerage. Dr. Harvey has also adapted to the conditions of Indian life a tract on the treatment of Infants, which will be issued shortly. The Hon. Prokash Lall has made a donation of Rs. 200 to the Society.

A monthly Magazine called *Banga Bala*, on Female Education, has been issued in Bengal, edited by Babu K. C. Basu.

M. R. Sivasankara Pandiah, B.A., editor of the Hindu Excelsior Series, has brought out *Angleya Lokokti Vajravali*; or, *The Diamond Necklace of English Proverbs*, containing the best English proverbs, with their Telugu and English meanings, explanations and Sanskrit equivalents. It is intended as a class book for students.

The Calcutta School of Art is keeping up its excellent work, and the number of students on the rolls is increased from 139 to 157. An industry hitherto unknown in Bengal has been introduced for the first time during the year, in the production of specimens of engraved and chased brass ware, copied from exhibits in the late Calcutta Exhibition and in the Museum in Chauringhi.

Babu Shripad Babajee Thakur, B.C.S., has set an example to his community by marrying "out of caste," that is, by accepting a bride not exactly of his own caste.

In December a successful afternoon reception for Hindu, Mahomedan, and English ladies was held by Mrs. Duncanson, at Madras, in connection with the Madras Branch of the National Indian Association. Some work for the Exhibition was shown, and lively games were played by the younger ladies with great

enjoyment. The party ended with a Christmas tree, lighted, and loaded with fruit, crackers, and sweets, which were distributed to everyone. About seventy were present. Mrs. Brander has continued her Saturday parties, at which she always provides some pleasant entertainment.

We have the pleasure to announce that Professor Monier Williams, Boden Professor of Sanskrit, has received the honour of Knighthood.

PERSONAL INTELLIGENCE.

Mr. B. K. Basu and Mr. N. P. Sinha were among the successful candidates in the late Competitive Examination for H. M. Indian Medical Service. Mr. B. K. Basu stood fourth with 3,105 marks, and Mr. N. P. Sinha eighth, with 2,900 marks.

Mr. Syud Mohammed Israil was called to the Bar on Jan. 26th.

Mr. M. Mahdi-Hassan (Christ's College) and Mr. N. D. Allbless (Caius) have passed in the Additional Subjects of the Previous Examination for the Honour Degree of the University of Cambridge in Class II.

Two of the three annual Silver Medals of the Cobden Club have been awarded to Ambikacharan Chatto-padhyay, who stood first in Political Economy in the M.A. Examination at the University of Calcutta, and Framji Kavasji Banaji, of Elphinstone College, Bombay University, who in the B.A. Examination took the highest number of marks in Political Economy.

A new Freemasons' Lodge for the Province of Middlesex has been founded by Mr. D. P. Cama, Mr. N. D. Fracis, Mr. H. D. Cama, Mr. D. C. Dharwar, Mr. S. M. Kaka, and four English gentlemen. It is called the Cama Lodge, and was consecrated in December by the Provincial Grand Master for Middlesex. Mr. D. P. Cama was on that occasion installed Deputy Provincial Grand Master of Middlesex.

Departures.—Mr. Kharsundas Chubildas, for a visit to Bombay on account of health, with the hope of returning to continue his studies in England; Mr. N. Jaya Rao, for Madras; Mr. A. B. Master, for Bombay.

We acknowledge with thanks a Lecture on "Child Marriage and Enforced Widowhood," by Rev. T. E. Slater, Bangalore; and a Collection of Papers having reference to the Bill legalising Remarriage of Hindu Widows, compiled by Pandit Narayan Keshav Vaidya; printed at the Mazagon Press, Bomb

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ANNUAL MEETING OF THE NATIONAL INDIAN ASSOCIATION.

THE Annual Meeting of the National Indian Association was held on Monday, March 15th, in Willis's Rooms, St. James's, at 4 p.m. His Royal Highness the Duke of Connaught presided on the occasion, and there was a large attendance. Among those present were the Countess of Idlesleigh, Lady Agnes McLeod, General Lord Mark Kerr, Sir Charles and Lady Turner, Lieut.-General Sir Richard Meade, Major-General Chesney, J. B. Knight, Esq., Eyre B. Powell, Esq., Sir Richard Couch, M. Hameed Ullah, Esq., Surgeon-General and Mrs. Balfour, Dr. Beddoe, Miss Temple, Dr. Payne, General Sir William Wyllie, Surgeon-General and Mrs. Cornish, Mr. and Mrs. M. D. Cama, Lieut.-General Pollard, Mrs. Scott, D. F. Carmichael, Esq., Mrs. Woodrow, Dr. and Mrs. Hunter Adam, N. P. Sinha, Esq., B. Chakravarti, Esq., Khushwakt Rai, Esq., Major-General and Mrs. Macdonald, Mr. and Mrs. Martin Wood, G. B. Munshi, Esq., Rev. James Long, Nathaniel Waterfall, Esq., and many others interested in India.

The fifteenth Annual Report of the Association was distributed in the room.

THE EARL OF IDLESLEIGH said: Your Royal Highness, my lords, ladies, and gentlemen,—I had understood that the Report for the past year would have been read to you before I was called upon to move that it should be adopted, printed, and circulated. Probably it will be sufficient if I assume that those who are present have either now received, or will in a short time receive, copies of that Report. I need not say that it is so full of interesting matter that it will well recompense you for the trouble of perusing it. In the mean-

time you will have brought before you, by those who are more practically acquainted than I am myself with the work of the Association, some account of its general policy, of the measures which have been taken in pursuance of it during the past year, and of the success which has so far attended those efforts. It rests with me to say only a few words in support of what I understand to be the general objects and the general principles of this Association. I am quite sure they are of a character which must commend the Association to all who take an interest in our Indian Empire. I am quite free to say that they ought to commend themselves to the approval and to the hearty good will of all who take an interest in the British Empire itself; for the principles which underlie the Association are applicable, I think, to the relations of this country with all the parts of the empire, which is scattered over the whole surface of the globe. Of course, they apply with peculiar force to our relations with India; but they apply also to our relations with our colonies and with our dependencies; because it is of the highest importance that, in the maintenance of our imperial position, we should as a nation do that which this Association, in its measure, attempts to do for us as regards India.—that is, we should bring about and encourage friendly relations and good mutual understanding between inhabitants of all parts of her Majesty's dominions. I need not say that ignorance on such matters, and want of appreciation of the difficulties and of the peculiarities of different parts of our empire, are deeply to be deplored. When we find such ignorance exists, we ought to strive to remove it by every means in our power. You will agree with me when I say there are different degrees of ignorance with regard to our Indian Empire, and they produce different kinds, but very serious kinds, of mischief. In the first place, there is the ignorance of those who know nothing at all about India, and to whom it is simply a name. They may perhaps see occasionally some Indian productions, or they may from time to time hear of India through relatives or friends who have been in that country; but it really presents to them no substantial idea at all. I remember a gentleman who knew both this country and India very well, and who occasionally used rather good metaphors, and I heard him say he knew many people who had no other idea of India than that it was a country inhabited by natives and kept in order by

punkahs ! And the prevalence of such information, or want of it, when you consider what is the distribution of political power in this country, what are the weight and force brought to bear by the masses of the country upon the administration of the empire, is rather serious to contemplate ; because, without entering into questions of a political character, everybody must see that it must be a misfortune if, in the metropolis of the country, there is a want of knowledge of the true state and condition of the countries that are affected by our political action or legislation. Perhaps the kind of ignorance I am speaking of is the least important kind of ignorance, bad as it is ; for, after all, the people who have not advanced further than that, or beyond the information given to children in Board Schools,—these people are conscious of their own ignorance, and, being conscious of it, they may be trusted, if they do not help matters forward, at least not to interfere and meddle to do harm. But what is worse sometimes is, that there are people, with good intentions and with a certain limited amount of knowledge, who think they know a great deal more than they do, who are for rushing in and dealing with problems of a most delicate and most important character with a want of knowledge, a want of tact and of proper consideration, which makes their interference, not good, but simply deplorable. You will find there are many people who have a sort of idea that India is all one uniform country, like Middlesex or Yorkshire, only a great deal larger ; they suppose it to be inhabited by persons of the same race, the same character, the same language, and the same creed. There are others who think and speak of India as if it were some New Zealand or Australia that had been discovered of late years, which had no civilisation and no institutions of its own, and who are utterly unaware, when they speak of what is to be done for India, that it has a history, a great history, a civilisation, and a great civilisation, of its own,—that it has a history which shows that it ought to take a very foremost place among the great historical civilisations of the world. It is clear that unless we understand and appreciate these things, it is impossible for us to deal properly with questions affecting such a country as India. I cannot help likening India to the impression said to be given by that great architectural monument, the Taj Mahal, of which every Indian is so justly proud. Fergusson says, in his history and description of

that magnificent building, that it has often been described and photographed, but that the attention of the people is drawn to it still, and it is impossible to convey to any one who has not seen it any real idea of what it is ; for, he says, not only do we see the unrivalled delicacy of the work and the great beauty of the materials, but, above all other things, we see the complexity of the design. And it is because we fail to see sufficiently in India, not only the beauty of the materials and the delicacy of the workmanship, but also the complexity of the design, that we fail sometimes sufficiently to appreciate the problems that are before us. I understand that the object of this Association is, in its measure—in a small way it may be at present, but in a way which will lead to that which is more important—to remedy the state of things to which I have alluded, by endeavouring to make the people of India and the people of England understand one another. One of the objects of the Association is to increase the knowledge of India in England. I hope I may not be wrong in saying that I presume the objects of the Association are both to increase the knowledge of India by Englishmen and to increase the knowledge of England by Indians ; because these are substantially two views of the same matter, and without either of these functions the discharge of the other would be imperfect. I have ventured to give you a comparison as to the sort of impression which the aspect of India as a whole seemed to make upon myself. I will give you another illustration of what I think sometimes must be the impression which an Indian may receive of this country when he first comes into it. Some years ago there was a heavy fog extended over London. A friend of mine was feeling his way along, when a stranger ran against him, and asked, "Can you tell me where I am ?" "Yes," replied my friend ; "you are in Baker Street." "Where is Baker Street?" "It runs out of Portman Square." "Where is Portman Square?" Upon which my friend said, "Do you not know London, sir?" And the reply was, "No ; I never was in London before ; and if it is like this, I do not think I shall ever come back to it." That is the sort of darkness one can imagine an Indian, who had not been prepared for what he would meet with here, would feel himself plunged in when brought into a great metropolis like London, without a guide or a friend, or any one to point out to him where to go, and

perhaps with others to do him mischief and lead him where he had better not go. All this would be, not only to be deplored, but it would be highly dangerous in its influence upon the peculiar relations between this country and India. If this Association can do anything to improve those relations, to increase the knowledge which each has of the other, to open channels of communication between nations which are so widely separated, then I say it is about a blessed work, and a work that ought to be forwarded by every means in our power. I see that the work of this Association is twofold: it not only takes action in England, but it also takes action in India. You desire in England to adopt such methods as can be devised for making Englishmen acquainted with India, for introducing Indians who come over here into English society, for letting them see what are the points of interest in our empire, and for explaining to them the secret of the greatness of England. In all that you have a work to do which an English Association can do very well, and in which, if it makes mistakes, it can correct them. You have also other work you have undertaken to do: it involves action, not in England, but in India; and there we find the Association is doing an excellent work through its branches. You require to be very careful that they take no steps without sufficient consideration, so as not to produce any misunderstanding in the country. In England you can always explain what is wrong. We have a press which is able, not only to explain what is wrong, but even to make pretty severe remarks upon it. In India no doubt there is also a press; but in India you require a great deal of caution, lest you should unwittingly, from mere ignorance, take a wrong step and commit this country to a policy which it ought not to pursue in relation to India. I am very glad to see that the methods adopted by this Association are methods which are recognised as being without danger and without difficulty, and that the branches act as far as possible in concert and in harmony with the Government in India, at the same time being independent of it, and not making the Government responsible for any errors which may be accidentally committed. I believe such a system of working as that is good, and by co-operating with the Government you avoid that which would be or might be most dangerous in what may be called a reforming society—the risk of bringing about any

apparent collision between the Association and the governing power. We must consider what the governing power in India is,—how important it is to maintain it in the eyes of the people, and how important it is, for the sake of maintaining it, that there should be no misunderstanding between its agents and the benevolent agents of this Association. But, on the other hand, there is very great advantage derived from having an Association which is not a Government Association, but which is working in harmony with the Government of the day, which is itself independent, and which can be more easily and more economically managed than Government action can be. I naturally take this opportunity of expressing my personal pleasure at finding myself speaking on behalf of an Association which is carrying on the work of Miss Mary Carpenter, with whom for many years I had the pleasure of frequent communication. I should feel myself wanting in proper feeling if I did not take the earliest opportunity of saying how much I think India is indebted to her for her self-denying and self-sacrificing efforts to promote the welfare of that country. I rejoice to have had the opportunity of speaking in favour of an Association in connection with which her name is so prominent. In conclusion, I move the adoption and circulation of the Report.

In supporting the Resolution, Mr. THORNTON, C.S.I., said that, during the year, the Committee had taken an important step in furtherance of the aims of the Association, by undertaking, upon certain conditions, the superintendence of Indian students committed to their care by parents or guardians in India. The number of such students was increasing greatly, and it was believed that the arrangement would supply a great want. The scheme had been very favourably received in India, and was being worked in concert with a Society founded for similar objects by Lord Northbrook. With reference to Female Education, Mr. Thornton quoted the statistics of the late Indian census to show that education in India, though it had been very successful up to a certain point, had made little impression on the mass of the people, and had not penetrated the household. Thus, in the Punjab it was found, after thirty-five years of educational work, that in nearly nine-tenths of the households, *Urdú*—the language of literature and education—was not spoken, but some *lingua rustica* which had no

literature worthy of the name. The education of girls would ultimately affect whole households, and elevate and improve the many good influences which already existed in Indian homes. The recent movement in favour of the extension of medical aid to Indian women, through the medium of women doctors, had been long advocated by the Association. The necessity for it was proved by the excessive mortality of Indian women as compared with men, which led to the enormous preponderance of the male sex shown in the figures of the Census Returns, especially in Northern and Central India. It was calculated that, in the Punjab alone, the excess mortality of women as compared with men amounted to 50,000 deaths a year; and one of the principal causes was the improper and inadequate medical treatment of women, owing to the strong feeling existing against the employment of male practitioners in such cases. How seriously this feeling operated, in depriving women of proper medical aid, would be seen from the fact that in the dispensaries and hospitals of the Punjab, which gave relief in 1884 to 1,500,000 patients, only one-fifth of the patients were females. The Committee were glad to say that Miss Bielby, whose claims and qualifications they had the pleasure of bringing to the notice of the Lieutenant-Governor of the Punjab, has been appointed, by the Municipal Committee of Lahore, Medical Superintendent of the Women's Hospital recently established in that town. Mr. Thornton enlarged on several points in the Report, and made an appeal for increased subscriptions. He stated that the receipts of the Association showed a satisfactory improvement as compared with last year, owing to contributions received from the Maharaja of Jeypore and other Chiefs of India. But, notwithstanding rigid economy, the funds were insufficient to enable the Committee to carry out adequately the work they had before them.

Mr. J. J. GAZDAR: After the exhaustive speeches you have heard, it is unnecessary for me to say many words in support of the Resolution. But I should like to make a remark upon two subjects that have been mentioned. With regard to education, no doubt the Government, for a number of years, by what I may be permitted to call a system of bribes, in the shape of scholarships and other inducements, has encouraged the education of boys; and in this it has done a noble work. But the Government left the question

of female education, which is one of a delicate character, for the initiative of private individuals. Until twenty years 'ago, female education in India was in a very rudimentary state. At that time there came out to India the noble lady to whom reference was made so feelingly by Lord Iddesleigh—I mean Miss Carpenter. I remember the three occasions on which she visited India, and the enthusiasm with which she advocated the cause of female education. Since then the movement in its favour has extended throughout the length and breadth of the country, and female education has continued to progress. This Association, as you have been already told, was founded mainly through Miss Carpenter's instrumentality. True to the policy of that beneficent founder, this Association has continued, sometimes with very limited means at its command, but still through good repute and evil repute it has always continued to assist the cause of female education by prizes and scholarships, and other methods. The branches of this Association in India are continuing to superintend that work, and are giving it noble aid indeed. As regards the promotion of social intercourse between the people of the two countries, such intercourse is on the increase; and, as a result, female education is bound to come in the long run. The rigid exclusion of politics, and of everything savouring of politics, from the Association, makes its platform broad enough for the people of the two countries to meet and interchange their ideas, and thus to promote that good understanding which is so advantageous to both. This is done by the pleasant reunions which have been referred to. It may be truly said, and my experience confirms it, that the people of India coming to this country have been received with open arms, and warmly welcomed. But how about India? Does the same intercourse take place in India? Some eighteen years ago, before I left India, I thought it as impossible to bring about that social intercourse as it was to mix oil and water. I am rejoiced to say I was mistaken; and, thanks to this Association, social intercourse is now taking place frequently even in India itself. This is due principally to the activity of the Lady Secretaries of the Branches and of the Association. As to the advantages resulting from such intercourse, they are obvious, and have been so eloquently placed before you that I should not feel

justified in taking up your time by dwelling upon them. I have great pleasure in supporting the Resolution before you.

The motion for the adoption of the Report was then put, and carried unanimously.

The Royal CHAIRMAN said that, in the unavoidable absence of the Earl of Northbrook, on account of the death of a relation, Professor Sir Monier Williams would move the next Resolution.

Professor Sir M. MONIER-WILLIAMS said : I must ask your indulgence, as I am suddenly called upon to take the place of one of the ablest Governor-Generals of India. Still, I claim to yield to no one in my desire to promote a better knowledge of India in England, and a better knowledge of England in India. There is a very good Sanskrit word which means *one-pointed* ; and for the last forty years my one aim, my one point, has been the same as that of this Association ; viz., to draw England and India closer together. As some of you know, I have been much interested in trying to establish at the University of Oxford an Indian Institute, the aims and objects of which are very similar to the aims and objects of this Association. In 1875 I was in India, at the same time as the Prince of Wales, and I was surprised to find, from conversation with His Royal Highness, with what success he had studied the people of India. Two years ago I was again in India, and had the honour of meeting His Royal Highness, your Chairman ; and I found in him exactly the same determination to study and understand the people of India. His Royal Highness was further engaged in the study of Hindostani. In the Bodleian Library there are exercise books of Queen Elizabeth and of Edward VI. ; and they show that there is no royal road to the acquisition of Latin. Both these princes had to write their Latin exercises, and no doubt the Chairman had to do the same thing in studying Hindostani, of which he acquired such a knowledge that he passed an examination in it like any ordinary student. With such examples as the Chairman and the Prince of Wales, and that of Miss Carpenter, with whom I was a good deal associated in India, this Association may be encouraged to persevere in its policy of drawing England and India closer together, and promoting in each a better knowledge of the other. I have great pleasure in moving

"That the objects and work of the National Indian Association in England and India deserve the cordial support of all who desire the educational and social progress of India."

Mr. A. CROFT, C.I.E., Director of Public Instruction in Bengal, in seconding the Resolution said: I could hardly have ventured to accept the invitation to address this meeting if it had not been suggested to me that my connection for twenty years with the Education Department in India would enable me to state some facts which might be useful. My actual experience is limited to Bengal; but the conditions of social life in India do not differ so widely but that inferences that may be drawn from the circumstances of one province may be fairly held to be applicable, in a greater or less degree, to the other provinces. In Bengal, while there are a million and a half of pupils of all classes over whom the Education Department exercises more or less control, of these only 75,000 are girls, or one girl for every twenty boys. Again, the vast majority of girls are in the lowest stage of primary instruction; the number who advance to a higher stage is practically quite insignificant. Lastly, nearly all the girls are under male teachers, whether in mixed schools or in purely girls' schools, for it is difficult to find a woman capable of teaching or trained to it. It is thus clear how little has been done for female education, and how much remains to be done; the field is practically untilled. The education of girls falls short in quantity, in quality, and in teaching power. Many experiments have been made with the view of supplying the deficiency of teachers. Efforts have been made to utilise native Christian women as teachers. They are free from the necessity of infant or early marriage; and there is little practical objection on the score of their creed. We have also tried to utilise Hindoo widows. We should rejoice if we could do anything to alleviate their lot; but women who become widows at a mature age, and possibly after a life spent in ignorance of letters, do not furnish promising material for the supply of teachers. It is, in fact, a hopeless task to attempt to convert any class of persons wholesale into teachers merely because they command our sympathy. We have tried these plans and other plans too, but all our efforts have practically failed, partly because a professional teacher requires to have a long and early training and a special aptitude for the work, and, partly, I may say chiefly, for another reason. It is, that the idea of an independent career for women is as yet unfamiliar to the Indian mind. We must live in the hope that the idea will become more familiar as time goes on and civilization advances. We must go on educating as many girls as we can, in the hope that, as education spreads, there may spring up

an effective demand for female teachers, and in the further hope that, in the varied circumstances of native life and society, there may be found an increasing number of young women willing to take the position of teachers and keep up a supply equal to the demand. Meanwhile we must go on as we are doing with male teachers and mixed schools; and in mixed schools in Bengal we find a great advantage—chiefly this, that there is a spirit of robust emulation which springs up between the boys and the girls when they are taught the same subjects together. The examinations and scholarships are open to all alike. Girls in many parts are able to hold their own, and in some districts they are coming away at the head of the competition. I have spoken of the inferior quality of the instruction received by girls generally, and of the low standard they reach. That leads me to the deep-lying and permanent cause, the early age at which they marry. At six or seven they are married, or, as we should say, betrothed. For a little longer they remain in their father's house and attend school; but at ten they are withdrawn to enter upon the duties of family life. This custom is too deeply seated to be easily uprooted. There is a gleam of hope in the emulation which is springing up between boys and girls. If a girl finds that by staying at school another year she has a chance of taking a good place at the examination, she urges her father to let her stay, and her father often finds it possible to give his consent. We are beginning to hear that girls are allowed to stay till they are eleven, twelve, and thirteen. Of course such girls are found to be the most promising and successful pupils we have. This last year is of the utmost importance in the education of the girls. However rudimentary may be the education they have received, the benefit is seen in the training of the next generation. Still, the obstacle of early marriage does not account for the small number of girls at school. More potent is the indifference of the ordinary native of India to female education. The whole system of social and domestic life in India ignores the necessity of education for women. I might go further, and say it is based on the denial of the necessity for it. The great majority of the men, with exceptions which we are glad to recognise, are prejudiced against female education, as apparently irreconcilable with the maintenance of the existing social framework. Even many gentlemen who profess liberal and enlightened views with regard to female education do very little to put them into practice. I am afraid the same feelings and practice are not unknown even among officers of the Education Department, whose duty it is to establish girls' schools. The belief prevails that a little learning unfits women generally for domestic duties. The liberal principles which these gentlemen

frequently profess come into conflict, as they imagine, with the conditions on which depend their domestic happiness and comfort. But are we to blame them too severely? I firmly believe that if the men of India were suddenly to find all the women educated, and, still more, all the old social conditions properly adjusted to the new state of things, they would welcome the change. It is the long period of transition that troubles them; they fear that it will be attended with social difficulties. The natives have been in earnest and have shown enterprise about the education of boys. The whole primary system is maintained by native agency. For every secondary school established by the State, there are eight established and maintained by native gentlemen or native committees. For every college the State maintains, there is a college established and maintained by purely private agency, either by missionary societies or by native munificence and co-operation. What can the National Indian Association do to remedy the state of things existing as to girls? We can sedulously foster the smallest beginnings of female education. We can point to results. We can ask native gentlemen whether they do not see the results in the superior capacity of the educated women of India, and we know what the answer will be.—A great advance has been made in the higher education of women, both general and professional. The University of Calcutta has opened its doors to women. Two Bengali ladies have taken the degree of B.A., and six more are now reading for the same degree. One young lady has achieved the further triumph of taking the degree of M.A., with honours in English literature. My impression is, that this is the first lady who has received that degree from any University. Women have been admitted to the Medical College and the Medical Schools, and there are now five ladies who are reading the full course for the Medical Degree in the Medical College at Calcutta, after passing the first examination in Arts at the Calcutta University. Sir Rivers Thompson, the Governor of Bengal, has offered to every lady who adopts a medical career a scholarship of £2 per month for the full course of five years. Now this Association can do a great deal. We in India shall cordially welcome its aid. The Government Department, with which I am connected, does not undervalue the help which can be rendered by a private Association. The whole system of Government education is based on the principle of fostering private enterprise. In that respect Bengal can challenge comparison with any province of the empire. The Department of Education does not seek to make itself permanent as a teaching body. On the contrary, it seeks to reduce itself in the present, and to abolish itself in the future. Its highest triumphs will have been

achieved when it has brought the natives of India to carry on their own education, of course with the supervision and assistance of the State. I do not now refer to the great State Colleges. Without them the work of the State in its highest forms cannot be carried on; they are matters of State concern, too important and too costly to be entrusted to private enterprise. We look forward to the time when private associations shall do the whole work, leaving the supervision, control, and provision of supplementary funds to be made by the State. This Association can perform a valuable service in appealing to the public for funds; and it has before it, among other objects, the great field of Zenana instruction. The great missionary societies have carried on the work of instruction by means of Zenana agencies, the object of which is to carry on in the Zenana the education received at school. The Association detaches itself from religious instruction, and I do not see why an Association, established and conducted on such principles, should not achieve a great success. I wish this Association every success. With its aims and objects we cannot but sympathise, for they are identified with that brighter day which is surely in store for the women of India.

Mr. Pundit BISHAN NARAYAN DAR, in supporting the Resolution, said: It is impossible to overrate the importance of the work which this Association has undertaken to do, and which is every day being more and more appreciated by the educated classes in India. Its object is not simply to stimulate the energies of the Indians in the direction of social reform, but it is also to create in the hearts of the English people a sympathetic interest in and intercourse with Indians, so as to commend to them whatever may tend to the elevation of our fellow-subjects in the East. Considering the present state of affairs in India, I am inclined to think that the more fully these objects are realised, through whatever agency, the closer and stronger will grow the ties between England and India, and upon this depends in a large measure the permanent integrity of the British Empire. If you were to ask me what is the best thing you have given us, I should say, "Not railways, telegraphs, post-offices, or hospitals: these are all good things, for which we should be thankful; but you have given us something better, which perhaps no other people could have given us,—something which I consider the noblest fruit of your rule in India,—I mean a system of popular education." It is a boon for which we Indians can never be too grateful to you, and upon the right use of which depends in a large measure our mental and social advancement. This education has wrought, and is working, two most remarkable changes in India. The first change is that, the Indians becoming conscious of a new life, old superstitions are gradually being loosened

upon their minds, and a new world of ideas is opening up before them. The caste system is not so rigid as it was a quarter of a century ago. Priestly domination exists—at least, amongst the educated classes—only in name. Female education, though yet in a very backward state, is gradually becoming popular amongst the people. Men are beginning to feel the importance of social changes to suit the altered circumstances of the age. They are beginning to see that no country can make any real progress where women are kept in a state of abject ignorance and servitude; and nothing but English education could have wrought this change. But there is another change, equally important and useful, which this education is bringing about in India. I believe I am expressing the general sentiment of educated Indians when I say that for the permanent security of the British Empire in India, and for the permanent wellbeing and progress of India, it is necessary that there should exist a perfect mutual accord and sympathy between the English and the Indians; and I can assure you that there is no class of Indians which feels itself so bound to you by ties of affection and gratitude as the educated class. The educated Indians fully appreciate the good that you have done to their country; they appreciate the salutary change that you have wrought upon their habits and ideas. It is those who have been brought up in English colleges, and not those unacquainted with your life and thought, who fully appreciate the advantages of modern civilization; and because they see the good you have done, and are every day doing, to their country,—because they appreciate the advantages of social and political liberty,—they, more than any other class of Indians, feel themselves bound to you by the strongest ties of affection and gratitude. In order that those ties may be made still stronger and more durable, it is necessary that the English people should exert themselves more fully than they have hitherto done for the diffusion of education in India,—that they should lend their support to any agency working for the same end. The National Indian Association is, in my humble opinion, that agency. It has for its object the advancement of education and social progress in India; it has been doing its work for the last fifteen years; and it has, I am most happy to say, done an immense amount of good to India, both directly, by giving prizes and scholarships to Indian children in English schools, and indirectly, by stimulating the energies of educated Indians in the direction of social reform. We can never be too grateful to those English ladies and gentlemen who, through this Association, are so zealously, so vigorously, and so disinterestedly exerting themselves for the social and intellectual regeneration of India. Those of you who are interested in the

welfare of your fellow-subjects in the East,—who wish that 250,000,000 people should be raised from their degraded position to a higher level,—who wish that they should be drawn to you closer and closer, to love you, and respect you, and feel grateful to you,—those of you who are for sweetening, expanding, and exalting their social life,—those of you who have these things dear at heart can do no better than lend your earnest support and sympathy to an Association which, under the wise care and management of those who are acquainted with the present state of India, is endeavouring most steadfastly and most earnestly to promote the cause of education and social reform in that country. The chief movements in India at the present day are those relating to medical women, female education, and the visiting Europe by Indian youths for the purpose of study. Anyone who is at all acquainted with the present state of India can at once see the extreme usefulness of the medical movement, as well as of that for female education, which is a new movement, requiring an extraordinary amount of encouragement. Christian missions are, in a way, trying to diffuse education among Indian women; but, for certain reasons which I need not explain at this moment, it is not a very smooth work for them to carry on. The chief thing is that we want female education on a purely secular basis; and the National Indian Association has in a measure advanced the cause of female education by granting prizes and scholarships to Indian girls reading in English schools, and even to Indian lady teachers for learning their work in Training Colleges. I wish the Government would follow the example of this Association, and give more encouragement to Indian schoolmistresses, and grant more scholarships and prizes to Indian girls, than it has done hitherto. The movement for young Indians coming over to this country for the purpose of study cannot fail to be of great benefit to India. While, on the one hand, it is breaking down caste barriers, and destroying old and antiquated superstitious notions and customs amongst the people; on the other hand, it is infusing new life into Indian society, and bridging over gradually that gulf—that intellectual gulf—which separates the Indians from the English. Full of advantages as this movement is, still Indian parents are not very zealous in sending their sons to England; and one of the chief reasons of this is, that they do not know at present who is to take care of their sons in a strange and distant land. To meet this want, the National Indian Association has formed a Superintendence Committee, that will take charge of young Indians coming over here to study, give them advice, and report their progress from time to time to their parents. These are the different things, which this Association has undertaken to do; and whether it

will succeed in its objects depends mainly upon the sympathy and co-operation of these Indians and Englishmen, who are interested in the welfare of India. I hope the interest which the English people have begun to take in our social progress will go on increasing; and I have no doubt that if the objects of this Association be fully realised,—and it is the duty of every earnest-minded Indian and Englishman to realise them as far as possible and as soon as possible,—an enormous impetus will be given to our education and reform movements. In conclusion, I have to express my extreme pleasure in supporting the Resolution moved by Sir Monier Williams, and my heartfelt sympathy with the aims and objects of this Association.

The Resolution was then put and agreed to unanimously.

LORD HOBHOUSE: I rise to propose a Resolution which I am certain every one in the room will be eager to support—a vote of thanks to our Chairman. How laboriously he has qualified himself to understand and deal with Indian subjects you have heard to-day from Sir Monier Williams. I will only add that it is a very great gratification to the subjects of the Queen of England and the Empress of India when she herself, or any one of her family, comes forward to testify the interest they feel in what concerns the welfare of the Indian people. If it were an hour earlier, I would add a little by way of illustration of the mode in which this Association is working, and is intending to work, for the welfare of the Indian people; but, as the hour is what it is, and as you must all be desirous to hear the Chairman himself, I am sure you will agree with me that I shall do wisely by preserving silence and simply moving the vote of thanks.

LORD NAPIER OF MAGDALA: Your Royal Highness, my lords, ladies, and gentlemen, it affords me very great gratification to have the opportunity of seconding the Resolution which has been proposed. It is exceedingly fortunate for this country and for the people of India that Her Majesty's sons should visit India and make themselves acquainted with that country. Two of Her Majesty's sons having visited India, a third has visited and served in India, and, as you have heard, has made himself acquainted in a remarkable degree with the language and people of India, with whom he has the fullest sympathy. Whatever duty His Royal Highness has undertaken he has done thoroughly. He has entered the army and studied every branch of the profession. As a Brigade-Major at Gibraltar he learnt the Spanish language, to enable him to perform his duties with effect, and he performed those duties in a manner which might have been expected of the youngest soldier, and which certainly is expected from soldiers of any rank, however exalted. The objects of this Association cannot be too much commended. They are to im-

prove a knowledge of each other by the people of England and India; and, in doing so, I am very glad to learn that politics have been rejected from the scope of their view and consideration. That is the course which I adopted in India. Workers in India never troubled about politics, but thought only of their duty to the State and the people of India. There is one thing wanted to afford real knowledge of the obligations which England holds to India and which India holds to England, and that is a good general history; not entering into minutiae, or into State intrigues or plots against the Imperial country, or wars, but giving a general cursory history of our relations with India, and the relations of the people of India with us. I think such a general history is much wanted, and I believe it would tend to assist the operations of this Association very materially. I have great pleasure in seconding the Resolution.

The Resolution was carried amid applause.

H.R.H. Duke of CONNAUGHT, in reply, said: I beg first of all to tender you my cordial thanks for the vote of thanks which has been passed. I assure you it has given me the greatest satisfaction to have attended here to-day. I feel that to have been asked to preside at a meeting of such importance, and of such interest, is a great honour to myself, when I am surrounded on the platform by those—and there are so many in this room—whose vast experience and whose vast interest in India are greater than mine can possibly be. We have listened with the greatest interest to the very admirable speeches which have been made, and I feel you already fully enter into the wishes and the motives of this excellent Association. We have heard of the great and encouraging progress which has been made in education in India under the auspices of the National Indian Association. It is most satisfactory to hear the testimony of the two native gentlemen who have spoken, Mr. Gazdar and Pundit B. N. Dar, of Oude, whom I hope I may be allowed to compliment on his excellent and patriotic speech. I mention these two more especially as they are here as Indian representatives. We have heard what their feelings are and how they appreciated the manner in which we are anxious to promote their interests. The subject is one of vast importance. We have heard the very eloquent speech of the Director of Public Instruction in Bengal, on the subject of female education, and it is one which I am sure we shall all take greatly to heart, for his large experience must have told

him exactly where the difficulties lie in our path. From my small experience, having been mostly in the North-West Provinces of India, where education apparently has made less progress than it has in Bombay or Madras—from my own experience, I can say how much has already been done, and how the younger generation of Indians are growing up with larger and higher ideas. I think the great difficulties under which the English authorities labour in India are not sufficiently understood in England. We have to combat a great deal of prejudice, and a great deal of ignorance. Being of a different race, of a different religion, and of a different stage of civilization, we sometimes get despondent, or we ignore those feelings which are so deeply rooted in the people of India. It is only by the careful, honest, and thorough manner in which we try to encourage education amongst the Indians themselves, and, as Mr. Croft so justly said, not forcing them by our Government, but rather making them feel the want amongst themselves, that we can raise them higher in the scale of education. I am sure that it is by these methods, rather than by some of the greatest works the Government have done, that we shall increase the interest in their welfare, not only in regard to Indian gentlemen, but Indian women, leading them to feel that they are in a higher state than they were before. Gentlemen, as a young man, I speak with great diffidence, in the presence of the distinguished men around me, upon a subject of such vast importance. We have heard a great deal said about the education of Indian women. It is a subject upon which I feel very deeply. During the time I was in India, the Duchess of Connaught took every opportunity of going to the schools and the zenanas, and making the acquaintance of those Indian ladies she was able to visit—(cheers)—and she has told me, over and over again, that what she regretted more than anything was the terrible ignorance she met with. She said that these ladies were charming in appearance and in manners, but their want of knowledge and education distressed her beyond words. I feel certain that the excellent fund which Lady Dufferin has started will be the means of doing a vast amount of good. We have heard what Mr. Thornton said of the terrible mortality amongst Indian women, and I am sure that the means adopted for educating native ladies to understand the rudiments of medicine, so as to be able to treat the numerous cases which occur in the

zenanas, will do a great deal to 'elevate those ladies, and if this goes on side by side with the gradual education of Indian women, we may, doubtless, look forward to a happy future for them. I am certain, speaking as I do in the presence of so many ladies, that it is the wish of all Englishwomen to help the Indian women to raise themselves to a higher state of civilisation, more in harmony with their own ideas. (Cheers.) One of the chief objects of this Association is to promote social intercourse between Indian and English gentlemen. This is an easier subject to write and talk about than it is to carry into practice. Here in England we are able to meet with greater freedom those Indian gentlemen who come to our shores, but the same Indian gentlemen at home will find greater difficulty in meeting Englishmen in social intercourse. The prejudice in caste and religion is so great that it is very difficult for them, whatever their own feelings may be, to run counter to the opinions which exist amongst so large a number of their fellow countrymen. I do not say this difficulty is not to be got over: I mention it to show one of the great difficulties which exist; but I am sure the gentlemen of India will feel that some of their customs are hardly in harmony with the state of education which prevails in this age. We do not wish in any way to interfere with customs which have existed for hundreds of years, and I think sometimes that our wish not to do anything to hurt their religious or caste feelings is so great that perhaps we over-exaggerate the difficulties, and that sometimes we are not as social as we might be for fear of hurting their feelings. During the time I was in India I had the pleasure of meeting a large number of native gentlemen, and of having numerous conversations with them, and I have returned to this country deeply impressed with the amount of good feeling and genuine kindness which exists amongst them. (Cheers.) We have heard of their great love of hospitality—and there is one subject I wish to mention; that they are thoroughly in harmony with ourselves in the great love of charity. There are no paupers in India. In every family, it is the pride of the senior member of it to help those who may be in any way dependent upon him. I am sure that is a feeling that we shall thoroughly appreciate; for, without being egotistical, I suppose we might say there is no European nation which has done more for charity than we have done. There is another subject that has struck me in India, and that is the

great love and respect that a family have for the head of their house—their pride in their family and its ancient descent being so great that they would never stoop to a dishonourable action to discredit it. I have great hopes that the National Indian Association is still only in its infancy, and that year by year we shall hear that it has been able to spread the good work that it has initiated. I regret that when serving in the North-West Provinces I did not hear of the existence of the Association there, and I hope the funds will come in sufficiently to enable it to extend its good influence beyond Bengal to the North-West up to the Punjab. I am sure there is no part of India where there is to be found greater facility for doing good than among the Punjaubees. Their warm-heartedness and generous dispositions would easily and cordially respond to the excellent and admirable intentions of this Association. It has been especially a great pleasure to me to preside here on this occasion, when I remember that the Patroness of the Association is my sister-in-law the Princess of Wales—(cheers)—and the first President was my dear sister the Princess Alice. When I think of the interest she took in it, and of her great affection for and frequent intercourse with the lamented Miss Carpenter, I cannot help feeling proud and grateful in having been asked to preside on this occasion, and in being able to take this opportunity—the first I have had since I returned from India—of associating myself in a very small way with a body which has so noble an object as that of the National Indian Association. (Cheers.) Allow me to say that I hope the result of the meeting to-day will be, increased funds for the National Indian Association, so as to enable the good it has already done to be vastly increased. Let us remember from all we have heard to-day how great and good a work we are doing, not only for our fellow subjects, not only for our fellow creatures, but also for the good of our great Empire. We are doing in this way as much to promote the Imperial interest of the British Empire as we are doing to improve the social good of the people of India. I commend the work of this excellent Association most strongly to you, and I ask those who have it in their power to influence others to do so, so that they may send some subscriptions to enable the excellent work which has been begun to be continued and perfected. (Cheers.)

The proceedings then closed.

A SKETCH OF THE LATE MAHARAJAH OF
TRAVANCORE.

The Hindu State of Travancore lies in the extreme south-west corner of India. Its area is 6,480 square miles; and its population, according to the last Census, is nearly 2,500,000. It is in subsidiary alliance with the British Government, the treaty in force being that concluded in 1805 by the Marquis Wellesley on the one part, and the then Rajah on the other. In Travancore, as in the British District of Malabar, succession passes through the females of a family and not through the males. Under the operation of this law, a family would become extinct by the failure of female descendants; females are therefore adopted, when necessary, to continue it. The Royal House of Travancore having been placed in this predicament so far back as 1789, when the celebrated Rama Rajah was reigning, two girls were adopted from a collateral branch of the Palli Kovilakam family. The elder of these two ladies thus adopted left two daughters, named respectively Lakshmi Bhye and Parvati Bhye. In 1811, Lakshmi Bhye, the elder of the two, succeeded to the throne; but after a brief reign of four years she died, leaving a daughter, by name Rakmini Bhye, and two young sons, named Rama Varma and Marthanda Varma. Parvati Bhye became regent of the State during the minority of the elder prince. The brothers ascended the throne in succession, and reigned for eighteen and thirteen years respectively. Parvati Bhye had no issue; there was therefore only Rakmini Bhye left to continue the family. She gave birth to seven children, of whom three died and two were unfortunately imbecile. Two brothers alone remained capable of reigning; of these the elder ruled for twenty years, and was succeeded by Prince Rama Varma, the subject of this notice.

The late Maharajah was born on the 19th of May, 1837. His mother died when he was scarcely eight weeks old, but his grand-aunt Parvati Bhye tended him with motherly care and affection. The Prince was from the first of a delicate constitution, and continued so through life. His early education was carefully and ably directed by his father, the Coil Thampuran of Tiruvallah, a nobleman of spotless character.

In the way of physical training he had gymnastic exercises and riding; but indisposition often intervened and incapacitated him for hard work of any kind. In 1844 he became seriously ill, and was pronounced consumptive; but under skilful treatment he rallied, and recovered his health.

The propriety of giving the two young Princes a good education in English literature and in some of the sciences having suggested itself to the Maharajah, Mr. T. Madava Row (now Rajah Sir T. Madava Row), one of the most distinguished ex-pupils of the Government High School at Madras, was appointed their tutor in 1849. The selection was a peculiarly happy one, as this gentleman's ancestors had borne high office in Travancore, and he was himself possessed in an eminent degree of the qualities required for the successful discharge of the duties confided to him. Mr. Madava Row filled his important office for four years to the great benefit of his pupils, and especially to that of the younger Prince. Of a thoughtful, studious turn of mind, the late Maharajah acquired a great taste for reading; and throughout his life continued an earnest student, being in the habit of making notes of all remarkable thoughts and expressive passages which came under his observation. He knew several languages, but it was with English and Sanskrit that he was most conversant. For writing he had a special bent, and aspired to distinction in it. His first contribution to the public Press was a paper on the "Education of Native Princes," written many years ago for the *Madras Athenæum*, then conducted by the late Mr. John Bruce Norton. This paper was rejected, with the editorial remark that it was not worth publishing except as a literary curiosity, and that there was no royal road to success. This remark naturally galled the Prince; but, far from being discouraged, he was incited to put forth greater efforts, and in the subsequent year he followed up his rejected contribution with another, entitled "A Political Sketch of Travancore," which was readily inserted in the *Athenæum*, and acknowledged by Mr. Norton as "a truly valuable communication." From this time forward the Prince was a frequent contributor, not only to the Madras journals, but to those of other parts of India, including the *Calcutta Review*. In an article entitled "A Native Statesman," which appeared in the October number of the *Review* for 1872, he sketched the work of improvement effected in Travancore by Sir T. Madava Row when holding

the office of Dewan. On one occasion Lord Napier and Ettrick, while Governor of Madras, remarked in addressing him: "I doubt if there is a Prince in Europe who could write so well in a foreign language as your Highness does in English."

The Prince was extremely fond of travelling, and was a great admirer of Nature. There is accordingly not a spot of any note in Travancore which he did not visit, and with which he was not more or less intimately acquainted. He never returned from his travels, whether in or out of Travancore, without specimens of remarkable plants, minerals, insects, &c.; and he has left a considerable collection of these objects, and several excellently coloured drawings of indigenous medicinal plants. He corresponded and exchanged information with such men as Sir Joseph Hooker, of Kew Gardens; Doctors Anderson and King, of Calcutta; Colonel Puckle, of Bangalore; Doctor Thwaites, of Ceylon; and Doctor Bennet, of Australia. So great was the conservatism of the Travancore Court, that till lately the Princes never ventured to travel beyond the limits of their country. The English education, however, which the Prince and his elder brother had received, led them to break through such trammels; and in 1861 the Prince visited for the first time Madras, and made the acquaintance of Sir William Denison, the then Governor, and of several of the prominent men, both officials and non-officials. Sir William, in writing to the British Resident in Travancore at the time, said of the Prince: "I was very much struck with his appearance and manners. He is by far the most intelligent Native I have seen." In 1866 the Prince repeated his visit to Madras, and formed new friendships. These visits to the seat of the Government, and his intercourse with Europeans and the more enlightened of his own countrymen outside Travancore, gave him opportunities of improving his knowledge, and added to his interest in public affairs. He strove to raise the moral and the material condition of the people of Travancore by such means as lay in his power. He wrote and lectured on Education, and kindred subjects; sought to improve the Prose literature of Malayalam, which is perhaps the poorest of all the Vernacular languages of India; and he employed himself frequently in the experimental cultivation of exotic plants, such as tapioca, tobacco, cotton, &c. He had the satisfaction of seeing the first of

these cultivated with success, to the great benefit of the country.

The Prince, on the death of his uncle, and the succession of his elder brother to the Musnud in the year 1860, was recognised as heir-apparent, and it was advantageous to him to have to pass the next twenty years in fitting himself to ascend the throne of his ancestors. During this long period—though in no way connected with the administration, yet with an enquiring and thoughtful mind, with strong sympathies with the country and its people—he turned his opportunities to the best account, and acquired a degree of familiarity with the condition and wants of the State of which few could boast, and which enabled him to form definite opinions on the most important public questions.

His elder brother died in May, 1880, and the Prince was raised to the Musnud on the 17th of June following. On that occasion, the representative of the British Government, writing to him, said: "It is a matter of the greatest satisfaction that the crown will devolve upon one so well fitted as your Highness is to exercise an authority on which the welfare and happiness of so many depend. In saying this, I do not adopt the mere ordinary courtesy of Court language, but I express an opinion for which the strongest ground has been afforded by your Highness' former career and known attainments and principles. . . . I am firmly of opinion that few Princes have ever succeeded to a throne with more opportunity of earning a great name; and if your Highness devotes your talents in singleness of purpose to the good of your subjects, as I believe you will do, the benefit will not be confined to Travancore, but will be reflected far and wide over Hindustan."

The Maharajah's installation address was full of feeling, and showed that he was penetrated with a sense of the responsibilities he was undertaking. His concluding words were: "May the great King of kings vouchsafe to me that wisdom, that strength and that grace, which are eminently needed to sustain me in this most onerous, but at the same time most blessed, work."

One of the first acts of the new Ruler was to call to his side Mr. V. Ramiengar, C.S.I., then holding a responsible position in the British service, and to make him his Minister. This gentleman had been known to the Maharajah for twenty

years. Though full of promise, the new reign was destined by Providence to be of short duration. The Maharajah had a presentiment that it was to be so; for immediately after his accession, in writing to Mr. V. Ramiengar, offering him the appointment of Dewan, he said: "I am already in the 44th year of my life. None of my predecessors even touched their 50th year since the celebrated old Ram Rajah. I am myself of a weak and sickly constitution. Humanly speaking, my reign cannot be a long one, and my sole ambition is to leave behind me a name which posterity may bless and gratefully remember." Under the influence of his belief that he had but some five years before him, he seemed most solicitous to achieve the utmost of good which could be effected in that short time. Although a great improvement had been made in the administration, owing to the exertions of Rajah Sir. T. Madava Row, when Minister to the preceding Maharajah, there still remained a large field of action for the new Ruler, and this he proceeded to occupy.

His first object was to purify and raise the tone of the public service in all its branches. Of course there were strong vested interests, and even the most necessary changes in this direction could be effected only as opportunities offered. But the object itself was steadily kept in view; and the first step towards bringing about this reform was to revise and raise the salaries of the public servants, which were generally low, having been originally fixed with apparently little regard to the duties and responsibilities of the office-holders. This was done; and among the results of the action taken may be mentioned the fact that during the five years of the late Maharajah's reign no fewer than fifty graduates in Arts or in Law, for the most part educated in the Maharajah's College, were introduced into the Government service, raising its tone both in intelligence and in moral principle.

Among other important reforms effected in the administration were the formation of a new Police on approved principles in the place of the old, corrupt, and inefficient force; the remodelling of the judicial machinery, and the better distribution and regulation of the various Courts; the improvement of the various grades of Magistrates' Courts by increasing and better defining their powers, and so relieving the Superior Criminal Courts of petty cases; the restoration and extension of some important ancient irrigation works in

the interests of the landholders and the public revenue; the abolition of certain restrictions and duties pressing on industry and trade; the promotion of elementary Education, by affording encouragement to indigenous schools, by the establishment of Normal schools, and by the compilation and publication of cheap Vernacular school-books; and the introduction of a comprehensive Revenue Survey and Assessment, intended to secure the proper demarcation of landed properties and the registration of titles.

Shortly after his accession the Maharajah undertook a tour to Upper India. He visited the Viceroy at Calcutta, and saw most of the chief places of interest. On his return he was admitted to the Order of the Star of India, being created a Grand Commander. He was thoroughly loyal to the paramount power; and when the complications on the north-western frontier were at their height, he placed all the resources of his little kingdom, such as they were, at the service of the Government of India.

The Maharajah's business habits and devotion to work were remarkable. He had set hours for the various occupations of his daily life, of which several were devoted to public business. While reposing the most unreserved confidence in his Minister, and giving him the utmost freedom of action, he himself took an active part in the administration. No Paper, however long or weighty, was sent to him which did not come back with his remarks in the course of a day or two.

About the middle of 1885 he showed signs of failing health. He was weak, and seemed to suffer from poverty of blood, though no apprehensions were entertained of any immediate danger. The disease however, which resulted in dropsy, gained upon him, notwithstanding careful treatment; and eventually he succumbed to it, and peacefully passed away on the evening of Tuesday, the 4th of August, 1885.

The British Representative in Travancore, in communicating the melancholy intelligence to his Government, writes: "I feel that, by the death of His Highness, the State of Travancore has met with a great misfortune. His entire abilities and energies were devoted with a single eye to the welfare of his country. To this end he personally worked vigorously and unselfishly; and, by his unsullied character and strenuous efforts to maintain a pure administration, he has set an example which will ever be remembered through-

out his dominions, and which will bear good fruit in the future."

The Madras Government, in officially notifying the event, made the following remarks: "His Highness ascended the Musnud on the 17th June, 1880, and has during his reign maintained the high character which the Administration of Travancore deservedly enjoys, and which has largely contributed to the material prosperity of the State."

This was followed by a Despatch from the Secretary of State for India, in which he testified to "the loss sustained by the Travancore State in the decease of the late Maharajah, who, though he occupied the Musnud for only five years, showed himself to be a wise and enlightened ruler." V. R.

(We are indebted to Mr. Eyre B. Powell, C.S.I., for enabling us to insert the above interesting sketch.)

A CHRISTMAS DREAM.

PART II.

My vision of the twentieth century seems to be solving many difficulties, contradicting many foregone conclusions, and encouraging hopes of a happier future for the Indian world. I often recall the despair with which I used to look forward in the dear old days: though I hoped against hope, often the pressure of the conflict seemed to bar all chance of progress; but those who have persevered must ever realise that the highest ideal, even though it may seem Utopian to the materialist, possesses an indescribable power and a practical force when its inspirations give faith to life and purpose in life work. Poets, prophets, sculptors, and ideal painters have proved this to be the case; but, without reference to the inspirations of classical and mediæval days, some of our modern idealists of the last nineteenth century have said in words, or expressed in clay or on their canvas, thoughts which have been a force for the weary and a hope for the reckless; and thus they have shaped and nerved the faith of an unconscious world. Few works come back to my mind with more power than some of Watts's frescoes. Many were celebrated; but, among others, I recall one which haunts my dreams. I saw it in a private house; its idea was, "Time unveiling Truth."

Shades which had passed left, unveiled a lovely figure,—the ideal of Truth—majestic, earnest, and tender. She seemed rising from out of a golden glow of light, almost suggesting that Truth could best be realised by an embodiment of Love; but the ideal of Love was divine in expression, and suggested a fuller meaning to the words, "Truth must prevail." The faith, which may be strengthened by the possession of a high ideal, is to be especially encouraged in India, where social differences must be approached on all sides by generous admissions, true appreciation, and tender tact. Man may be merciful; he cannot be just. Justice requires more than human wisdom.

"Outwearied with the bitterness and spite,
The falsehood and the treachery of men,
I cried, 'Give me but justice'—thinking then
I meekly craved a common boon, which might
Most easily be granted. Soon the light
Of deeper truth grew on my wandering ken
(Escaped the baneful damps of stagnant fen);
And then I saw that, in my pride bedight,
I claimed from weak-eyed man the gift of Heaven,
God's own great vested right! And I grew calm.
With folded hands, with Stone to Patience given,
And pityings of meek love-distilling balm,—
And now I wait in hopeful trust, to be
All known to God, and ask of man sweet charity."

These lines, by an American poetess,* express the "sweet charity" which can soften the impatient jealousy that has a tendency to arise between different races, in hostile criticisms, and in their rivalries and strife for the prizes of civilisation. God only can be just. Love or Mercy is the safest and the most practical interpreter of Law in social questions. The sequence of events, the unravelling of results, ever assert that Law is Love. The golden thread which links the centuries is pure, and its force is irresistible and enduring; for its source arises and its continuity is lost in the love of an Eternal Father. The units have a common centre. The temporal depends upon the Eternal.

Scenes in the garden are ever present, and give me constant interest. Many guests came one lovely afternoon, not long ago, just when the sunset and the lily buds had some time to wait before they claimed each other. The tired trees

* Elizabeth Oakes Smith.

and dusty air seemed already sighing for the cool of evening. All was motionless, apparently, except the nervous insect world, which seemed to murmur at the thought of the coming repose.

The shadows of the Kiosk were sharp as they fell on the parched lawn. Though two deep on each side, I saw the central colonnade clearly; for, as seems to be usual in beauty of form and proportion, the even number was avoided: on all sides the low approach of white steps was the entrance. I wonder whether it is generally known that the very fine cement of which all the older buildings in Madras are built, and which was especially used for the more ornamental parts of Hindoo architecture, was made by women?

The Kiosk was of no special style, but rather more Greek in its idea than Hindoo; for the columns were round, whereas the square and more complex columns seem to characterise the Hindoo buildings.

Touching on these subjects reminds me of one debt, among many others, which I owe to James Fergusson, the great authority on architecture in England in the nineteenth century. His studies began in India, where he was employed in business, as a young man, in a Calcutta house. His opinions were often discussed in olden days by those who would let me sip, like a butterfly, at the results of their deeper knowledge. Extracts from Fergusson's writings first prepared me for the architectural beauty of the Bathing Ghauts at Benares, on the banks of the Ganges, where, like altar stairs, they are so reverently trodden by the Hindoo pilgrim, in his tribute to the universal admission of an ideal of purity which requires purification or baptism. The Bathing Ghauts at Benares, the majestic steps of the Jumna Musjid at Delhi—such steps everywhere speak also of a simple reverence in their gradual approach to all that is held most sacred. They may be seen everywhere—from Asia Minor, Athens, and throughout Europe. Greece, and Rome, and Europe, if not the world, may, however, owe their first feelings of art to an Aryan origin. Fergusson had always been my authority; but somehow, until the summer of 1885, I had never realised him as more than a book. In the summer of that year, among six friends, of which I was privileged to be one, he was the centre; but not until the conversation at the round table turned to Athens, had I an idea who he was. He was an aged man in years; but as young and as keen as ever when he talked of Athens, and of

his theory about the lighting of the Parthenon. A few weeks later he showed me his own beautiful little model of the Parthenon in his study, where he explained it himself with the greatest patience. That room, which showed the master surrounded by the books, the models, &c., which he delighted in,—ever the student in a certain sense—was most interesting. I shall not easily forget how, in my ignorance, it was a shock to hear him say that the Minerva of the Parthenon—the Minerva by Phidias—was not only a wooden figure inlaid with marble, but also clothed in gorgeous draperies. Once more I saw Mr. Fergusson, and watched him enjoying an exhibition of Carl Haag's pictures, in November, 1885. He looked with much attention at a beautiful picture of Palmyra, which was a characteristic remembrance of one who, in a preface to his *History of Architecture*, dated 1865, says: "It has been the accident of my life—I do not claim it as a merit—that I have wandered all over the old world. I have seen much," he adds, speaking of those from whose writings he differed, "that they never saw, and I have had access to sources of information of which they do not suspect the existence. While they were trying to reconcile what the Greek or Roman authors said about nations who never wrote books, and with regard to whom they consequently had little information, I was trying to read the history which those very people had recorded in stone—in characters as clear and far more indelible than those written in ink. If, consequently, we arrived at different conclusions, it may possibly be owing more to the sources from which the information is derived than to any difference between the individuals who announce it." The recollection I have of him is of an old man with a spirit too free from conventional fetters to have become enfeebled by age or prejudice; a massive type of face, full of kindliness, sagacity, force, and common sense; ever ready, I should say, to discuss his opinions, which were, of course, beyond question to the unlearned or ignorant.

Palmyra and her ruined temples, which must be lovely beyond all description, will ever be associated in my mind, not only with the beautiful painting by Carl Haag and the story of Zenobia, but with the last remembrance of James Fergusson. His death, some two months later, occurred during the extreme severity of the last English winter which I can recall.

The memory of James Fergusson diverted me from the guests in the garden. Meantime they were in full conclave. They reported good progress since the earliest meetings; great interest had been taken in their schemes, and in the best quarter for the real furtherance of their object. Husbands and brothers had on all sides been consulted, and the work was being organised with deference to their wishes, so that no infringement of etiquette, or disregard of principle, could occur. To prevent or anticipate the possibility of mistakes, a working or inner Council had been formed, consisting of one member of each community. So far as is possible, Hindoos are represented by their different languages: the Telegu and Tamil community each have a representative; the Mahomedans have their representative; and two or three Englishwomen, who represent different schools of thought, also belong to the inner Council. Besides these, a Hindu Christian, and a member of the widely-spread Brahmo Somaj, have been added to their number. Each of these are controlled by their different communities. Where customs and tenets cannot be set aside, they are empowered to assert the necessary respect for their principles; or, where it is desirable to adapt them to the broader basis upon which the Association is founded, every effort is used to maintain a conciliatory and harmonising influence; nothing is advanced which does not rest on fundamental principles, held in common by each branch of the community. Every care is taken to anticipate difficulties before general questions are discussed or decided: the introduction of any measure or question is necessarily made at the meeting previous to its discussion. Breadth of principle gives possibility to their aims, and brings their schemes into tangible and practical limits.

The conditions of home life among Indian families is the question of first importance. Considerations connected with them can no longer be ignored. The cry exists for education in England, and for young men to complete their studies in Europe; but the question is many-sided, the great advantages which belong to such opportunities being balanced by difficulties. The necessary separations, and the severance of home ties, surround the measure with many anxieties; added to this, the risks of life in England are not few, and are connected with domestic affairs of a

complex kind. Liberty of action and want of restraint are greatly modified by the excellent arrangements of the National Indian Association; and unless parents can secure such guardianship as that proposed, the advantages of going to England are likely to be fewer than the disadvantages.

It can, however, only be the favoured few who are able to seek education in England; and to wives and mothers the separation is ever a painful necessity.

Indian colleges and schools are admitted to be as good as can be desired; but it is the old idea of English home life that attracts the people of India. Fathers who have had these advantages, wish their sons to realise the English home, and be qualified thereby to mix with English people in India. The differences which separate society are a constant regret; they are, however, being studied in a hopeful spirit, and a truer understanding of their nature gives more scope for some practical solution of the real difficulties. Added to this, the majority of students can have no chance of education in Europe.

The conditions of home and family life are of the first importance in the changing condition of Indian society. English and Indian women have been estranged in a manner which, even though it may have been unavoidable in the past, is no longer justifiable. Indian women are devoted mothers and wives; some of the greatest evils that have been prevented and discontinued in India are an unquestionable proof of their power of self-sacrifice. The sacrifice of life in the Indian suttee, and the cruel aggravations enforced upon widowhood, however objectionable and lamentable, assert with unspeakable eloquence that the Indian women are ruled by the strongest and most sacred love in their ideal of marriage. At the same time, while these customs had arisen and proved their power of devotion, the twentieth century has learnt that, according to the purer and earlier Hindoo teaching, re-marriage was sanctioned by their *Shastras*, and that child marriages were illegal. Infant marriages have been steadily decreasing, and the Normal School has found their teachers are in great request; they carry on education in Indian homes in increasing numbers, and many families are discovering the happiness with which they are inspired by useful knowledge and occupation, and by the cultivation of refined tastes and interesting studies. Moreover, husbands

and fathers, and sons and brothers, are greatly delighting in the effect of the change upon their own family life; and the tone of society is greatly improving. English women have realised a new field of interest in India, and gladly welcome members of such a society among themselves. Young men find less transition when they go into English society. True courtesy knows no caste, and is confined to no nationality, but depends on a certain humility and modesty and unselfishness which constitute nature's own gentleman; and consideration for others results from the conviction that self is not to be the object of existence.

The young Indian who learns at his mother's knee that his sister is to be his care, and is his equal, but never his slave, has won that for which he is sent to England. By the consideration for women thus imparted, by that alone, society will be refined, and home influences obtained which are supposed to belong in some miraculous way to English education. To my delight I am realising that a brighter life is opening for the women of India, and yet one that has learnt, when necessary, to conform itself to institutions which are unchangeable and form a part of their religion. Indian women are very discerning, and they warmly welcome English women into their homes, whose bearing carries with it the charm and influence of English gentle life.

M. C. HOBART.

THE COUNTESS OF DUFFERIN'S FUND.

We have received the first Annual Report of the National Association for supplying female medical aid to the women of India, founded by the Countess of Dufferin. It is a large pamphlet, and contains: 1st. Full information as to the origin, organization, and aims of the Association. 2nd. An account of the progress made in establishing it, and especially the action taken in connection with the formation of Branch Associations. 3rd. A brief analysis of the financial accounts of the Central Committee. 4th. An Appendix, which gives the proceedings of the various public meetings held in support

of the movement, beginning with that at the Mansion-house, London, in October of last year, and ending with the General Meeting of the Association, to which we referred last month, and which took place at Calcutta on the 27th January. The Appendix also supplies a detailed list of the contributors to the Central Committee Fund. The whole Report is of a very interesting character, and it gives striking evidence of the laborious voluntary efforts made in support of the movement which Lady Dufferin has so successfully organised, and which, in the sympathy that it has called forth, proves its far-reaching importance.

The short account of the action taken in the several provinces in connection with the establishment of Branches of the Association is very promising. In Bengal, "the noble example of the Maharani Surnomoye, in founding a hostel for the accommodation of female students studying at the Calcutta Medical College, has been generously followed by Sir Walter de Souza, who has promised to give scholarships in support of European and East Indian women studying at the same College, but from various causes debarred from receiving Government assistance." Mrs. Amir Ali, one of the members of the Bengal Committee, has exerted herself to establish, by means of guaranteed family fees, a lady practitioner at Calcutta, and this scheme will lead to the founding of a Dispensary; and the Maharajah of Dharbhanga has announced his intention of establishing a Dispensary in his own town for women and children, to be placed under a lady doctor. In Orissa, the sum subscribed to build a Town Hall in commemoration of the assumption by Her Majesty of the title of Empress is to be devoted, with the consent of the subscribers, to building a training institution for nurses. And a Dispensary is also to be built. In Bombay, Lady Reay has established a Branch of the National Association with an influential Committee.—As is well known, there is no need for new institutions to supply female medical aid to women in the city of Bombay, where Miss Pechey, M.D., and Miss Ellaby, M.D., are practising most successfully; but in the provinces some practical efforts are beginning, especially at Kolhapur, where a qualified lady from America is to be secured for training women students in medicine in the South Mahratta country.—In Madras also, where medical education for women was earliest made available, and where

the Victoria Caste Hospital has been already opened, the efforts of the National Association will have the largest field at provincial centres.—In Central India great interest has been shown in the movement, and the first scholarships directly founded under the auspices of the National Association were given by H.H. the Rajah of Rutlam, who in August placed a sum of money at the disposal of the Countess of Dufferin, on condition that two girls should be trained in the Agra Medical School for medical practice in his State.—In the Central Provinces, Mysore and Burmah, meetings have been held, and Managing Committees appointed.—Also, at Allahabad, for the N.W. Provinces and Oude. The Agra Medical College, where medical training is given to female students, has lately developed rapidly, and the National Association has given the work at Agra a fresh impetus. It is proposed to make large additions and improvements to the Female School. The Punjab was the first Province to take action after the prospectus of the Association was issued. Suitable medical works are already being translated into the Vernaculars, and scholarships and prizes awarded. At Delhi, a women's ward is to be added by the Municipality to the Dufferin Hospital, which will be placed under the superintendence of a lady doctor.—The Chiefs of the Rajputana States have come forward with liberal donations, and are in many cases giving practical effect to the aims of the Association. A Hospital for women at Udaipur is being built by the Maharana, and the first stone was laid by the Countess of Dufferin last November. The Maharaja of Ulwar has asked Lady Dufferin to find a lady doctor capable of taking charge of a Female Dispensary. Miss Smith, who lately passed through the Madras College with credit, has been selected for the post. The Maharani of Ulwar has also sent two girls to Agra for medical training. At Tonk, a sum has been subscribed, through the influence of H.H. the Nawab, for securing the services of qualified medical women in that State.

The Report contains the following satisfactory announcements :

Her Majesty the Queen-Empress has graciously signified to the Countess of Dufferin her intention of presenting medals to the most distinguished female licentiates in the Medical Schools of India, and the Central Committee of the National Association. A gold medal will be offered for annual competition in each

of the four Indian Universities: Bengal (Calcutta), Bombay, Madras, and Punjab (Lahore); students at the Agra Medical School being allowed to compete at Lahore. These medals are to be called the "Queen-Empress Medals," and will only be awarded to candidates who attain a high standard of proficiency. His Excellency the Viceroy has placed five silver medals at the disposal of the National Association, and the Central Committee propose offering them for competition among the female students of the Hospital Assistant Class, one to each of the Medical Schools at Agra, Bombay, Calcutta, Lahore, and Madras. These medals will be called "The Viceroy's Medals."

We have thus indicated to those who have not seen the Report of the National Association the activity and earnestness with which the scheme, promulgated only last July, is being developed. We shall further briefly refer to the large General Meeting held at Calcutta on January 27th, presided over by the Viceroy. The Hon. Mr. Ilbert presented the Report, and the following speakers addressed the Meeting: The Lord Bishop of Calcutta, the Hon. Justice C. M. Ghose, Dr. Cleghorn, Sir Steuart Bayley, Mr. Keswick, Prince Ferozh Shah, the Hon. Mr. Goodrich, Mr. S. P. Delves Broughton, Sir Jotendro Mohun Tagore, Syed Ahmed Khan Bahadar, and Prince Jehan Kader. Several large subscriptions and donations were announced on the occasion. The Viceroy intimated his intention of giving Rs.1,000 annually as long as he remained in India. Mr. P. S. Ramasawmy Moodliar, C.I.E., telegraphed a donation of Rs.1,000; Raja Gujapathi Rao, of Vizagapatam, Rs.1,000; Sir Walter de Souza promised Rs.200 monthly for three years; and Pundit Ajudhia Nath wrote that he would give Rs.500. The Maharaja of Ulwar sent a telegram proposing to give "all the proceeds of the Ulwar saleable exhibits at the London Exhibition to H.E. the Countess of Dufferin's Fund."

The Viceroy's opening speech, which placed before the Meeting the practical aims of the National Association, was as follows:

Ladies and Gentlemen,—I do not remember ever having taken part in any public proceedings with greater pleasure than I now experience in presiding over this meeting—one of the most important perhaps that has ever been held in India, and upon the successful issue of which a vast amount of human happiness is dependent. In the first place, it is always a delight

to me, as it is to all her subjects, to obey the behests of our Sovereign; and in endeavouring to launch a scheme for the improvement of the medical treatment of the women of India, we are fulfilling the special injunction of Her Majesty the Queen. In the next, I am standing before you as the advocate of an undertaking which has been initiated and shaped by one for whose goodness, wisdom, and simplicity of purpose I have the most respectful admiration. But, however strongly the considerations I have mentioned may lead me to plead with all the earnestness I can the cause of the Association we are about to found, a still more powerful inducement than either has been constantly present to my mind, and that is, the firm conviction I entertain that, if only we are able to carry out in its full integrity and to the required extent the programme we have settled, there will ensue, in the course of time, a greater alleviation of suffering among the million million homes of India than has been afforded them during the whole of the present century either by the spread of civilisation or by the efforts of the Government. After all, ladies and gentlemen, if we analyse the conditions of human life and catalogue the material sources of its sorrows, where shall we find a more fruitful cause of anguish than in bodily pain and sickness and the multiform miseries of ill-health? Not only do they paralyse our physical energies and activities, and render us incapable of those pursuits and industries upon which the well-being of those nearest and dearest to us is so dependent, but they prostrate our mental faculties, and, what is even worse, they too frequently enfeeble and undermine the healthy tone and temper of our moral dispositions. Happily, Providence, in this case as in every other, has provided men with the means, if not of extirpating, at all events of diminishing, to an extraordinary degree, much of the suffering to which I have referred. Within the last few years the true principles of sanitation have been recognised, the causes and sources of many preventible diseases which raged like a plague amongst the human race have been discovered, and their propagation has been almost completely arrested. Means have been found of assuaging the intolerable agony with which surgical operations were formerly accompanied, and the average duration of human life in those countries where the medical art is afforded a fair field has been sensibly prolonged. It is perfectly true that India, in common with other Asiatic countries, has greatly benefited by the triumphs of the medical science of the West, who is thus paying back the benefits which, at the early dawn of modern history, she received from the physicians of the East. But, however admirable and efficacious may be the Native school of medicine in this country, it is a patent fact

that the benefits it is able to confer remain almost completely beyond the reach of one half of the Indian community. Custom, decorum, the traditions—I will not say of immemorial ages, because I believe the expression would be historically incorrect, but of many generations—coupled with an instinctive delicacy of sentiment, which indeed is by no means absent in other countries—have more or less closed the doors of the zenana to the visits of properly qualified members of the medical profession. As a consequence, the duty of combating those terrible bodily afflictions to which women even more than men are liable has necessarily fallen into the hands of a class of female practitioners who, however great their deftness and zeal, are utterly incapable of fulfilling the heavy responsibilities imposed upon them, and whose modes of dealing with their patients at certain critical conjunctures are, I understand, of a deplorably clumsy and inefficient character. The object then of our present effort is to found an Association which, in its ultimate development, shall supply the women of the land, from one end of it to the other, with proper medical advice and attendance under conditions consonant to their own most cherished ideas, feelings and wishes; and, in considering this object, we must remember that in some respects the maintenance of a high average standard of health amongst the women of the country is even more important than that of doing so amongst the men. The sickness of a man indeed may mean loss of employment and many distressing consequences to him; but the ill-health of the women of a household is tantamount to perpetual domestic wretchedness and discomfort, as well as a degradation in the strength and virility of subsequent generations. Whether, therefore, from the point of view of pure humanity, or from that of utility, we are bound to strain every nerve to remedy this great defect in our present social system. Now, if there is one direction in which science has made progress, it has been in the means which have been discovered of alleviating the special sufferings and trials to which women are particularly liable; and knowing what we do about the system in accordance with which they are at present treated in India, we may well comprehend how grave and urgent is the obligation of placing within the reach of our Native female fellow-subjects those merciful alleviations which have been so providentially revealed to modern surgery. If the efforts of this Association were confined to this one object, it would amply justify its existence. But our ambition extends much further than this. It is with the whole range of maladies to which flesh is heir that we are about to contend, not only in the great centres of wealth and population, like Madras and Bombay—where the battle indeed has been waged for some years past

under very encouraging auspices—but throughout the whole region of the Mofussil. Our ambition is, eventually to furnish every district, no matter how remote, if not with a supply of highly-trained female doctors, at all events with nurses, midwives, and female medical assistants, who shall have such an acquaintance with their business as to be a great improvement upon those who are now employed. Of course, where the circumstances of the locality permit of a more highly organised and effective system, there our efforts will be more ambitious. It would be altogether out of place for me, however, to attempt to explain the practical details of our scheme. I have already detained you too long; but I trust there is no one whom these words may reach who will not be willing to come to our assistance, to join with us in this noble work, and in their respective spheres to do their best to lighten the burden of physical misery by which at this moment and for ages past the women of India have been oppressed. Sickness and pain is the common lot of humanity. Rich and poor, the people of all lands and the professors of all religions, are engulfed in this universal liability. Well may we hope then that on this occasion the various communities of India will unite in one determined national effort to countervail its effects. The response which has been already made from all sides to our original appeal proves that this will be the case. From a hundred different quarters, both from small and from great, from the princes of the land, and from individuals in more humble stations, sympathetic replies as well as considerable material assistance, have been received.

In conclusion, the Viceroy stated that the sum subscribed to the Central Fund amounted to a lakh and a half, and that the Branches were doing well. He urged, however, that this sum was altogether inadequate for any extensive operations. What was wanted was a permanent annual income, whether from interest on the capital, or from yearly subscriptions. He hoped, therefore, that when the Report had been fully considered a still more energetic impulse would be given to the movement, as well as material assistance upon a far larger scale and in a more permanent form.

We have now only to express our hearty desire for the continued success of the organisation, which in all its aspects tends to strengthen union between England and India, in addition to the carrying out of its special beneficent objects.

REVIEWS.

A BRIEF VIEW OF THE CASTE-SYSTEM OF THE NORTH-WEST PROVINCES OF INDIA. By JOHN C. NESFIELD, M.A., Inspector of Schools, Oudh.

(Continued from page 139.)

IV. The TRADING CASTES, whose special function consists in the distribution and exchange of wealth, and has nothing to do with its production, come next in order, and are classified as (1) Trading, (2) Serving or personal, (3) Priestly.

Among the Trading Castes proper there is a gradation of rank, from low to high, depending partly on the social status of the classes with whom they are chiefly brought into contact, partly upon the importance of the article in which they trade, and partly upon the amount of capital employed.

The *Bunjára*, or forest-trader, is the least civilised of these classes.

"His speciality consists in conveying merchandise on the backs of bullocks through trackless forest-paths, where any other class of trader would be lost. To this industry he has added two more—the pursuit of cattle-grazing, which connects him with the nomad or pastoral state; and the pursuit of robbery and rapine, which connects him with the hunting or savage state. . . . They have a caste or clan system of their own: it is not likely to last much longer; for, as a predatory or criminal class, they are being rapidly put down under British rule, and as a commercial and carrying class their usefulness is slowly, but surely, coming to an end through the extension of railways and the opening out of roads in what remains of the primeval forest."

The *Kunjra*, or greengrocer, raises no crops himself, but retails crops grown by men of other castes. The caste is now almost exclusively Muhamminadan, but, as its name implies, was originally Hindu.

The caste of *Bhunja*, or grain-parcher, is much more respectable:

"There are two forms in which parched grain is sold—one in the whole state, and the other in the form of a powder or

flour, called *sattu*, which consists of parched gram mixed with parched rice or barley. The Bhunja never mixes this flour with water, but invariably sells it in a dry state. The buyer or consumer must add water drawn by his own *lota*, or brass pitcher, and even then the rules of Indian caste do not allow him to eat it anywhere but on a *chauka*, or prepared cooking-floor."

In the following castes, included under the generic name of *Baniya*, or shopkeeper or merchant, "there is no speciality in the kind of trade which any one caste is accustomed to practice to the exclusion of other kinds." "No restriction has been imposed by the laws or customs of the Hindus through which a man belonging to any of the landed or artisan castes could be debarred from setting up as a trader if he liked."

"Trade is not a pursuit in which hereditary skill is necessary to success. . . . The consequence has been, that while in the case of artisans, &c., there is a system of clearly-defined castes, each distinguished from the other by some hereditary peculiarity of craft, in the case of traders almost every distinction of caste that can be said to exist is a distinction without a difference."

Still, the names of the castes maintain the general law, that function, and not blood or creed, is the basis on which Indian castes have been formed.

The five following castes "are for the most part pedlars or small retail dealers, who as a rule do not keep regular shops. Their status, therefore, ranks generally below that of the castes which follow. But there is nothing to prevent them from rising to the position of the highest merchant or banker, if their business is sufficiently prosperous":

The *Rauniya* is a crier or hawker of grain and other commodities.

The *Kuta*, or *Kutmal*, is a seller of husked rice.

The *Bilwar* is a weigher of market produce.

The *Bhartiya* is a pedlar and usurer in a small way.

The *Lohiya* is one who barter tobacco, grain, &c., for iron, old clothes, waste-paper, &c.

Of the seven following castes, some are petty dealers like the preceding, others are men of wealth, but the majority are men of moderate means, who keep regular shops for the sale

of cloth, silk, spices, scent, pickles, salt, sugar, grain of all kinds, &c. But it must not be supposed that the names of specific trades represent corresponding castes. They are thus described :

The *Kasoudhan* and *Kasarbani*, from *kansa*, bell-metal, and *dhan*, wealth ; or, *bani*, seller.

The *Vishnoi* and *Maheshwari*, of religious origin.

The *Orh*, one who stands security for a loan.

The *Rastogi* and the *Undya* (derivation not given).

The five castes which close the list are, generally speaking, the wealthiest, and hence, in social status, they rank the highest. It is from these castes that most of the native bankers are drawn.

The *Agrahari* and *Agarwala*, from *agar*, scent, " must have been originally one—sections of one and the same caste, which quarrelled on some trifling question connected with cooking or eating, and have remained separate ever since." "The *Agarwala* is as a rule a wealthy and prosperous caste. Many are bankers and usurers, some keep large grain shops, others deal largely in gold and silver jewellery."

The *Bohra* seldom keeps a shop, and is almost universally known as a usurer, and celebrated for his unscrupulous rapacity. "He is by origin a Brahman. But as usury is deemed to be irreconcilable with priestly pretensions, he has been forced to detach himself from the parent stem, and to found a new caste."

The *Khattri*, or *Kshatriya*, is the highest and most important of the Trading Castes in India.

"Every tradition connects them with the great warrior and ruling caste, and as men of the ruling caste must necessarily be in the way of accumulating more wealth than their subjects, it is not surprising that certain families should have abandoned the military life, and formed a fresh caste of their own devoted exclusively to commercial pursuits. . . .

"The *Khattri* is almost the only Indian trader who is known outside his own country. The greater part of the trade of Afghanistan is in his hands, and he was seen by Vambéry in Central Asia, throwing offerings on the eternal flame which burns, self-kindled and self-fed, at Baku."

Mr. Nesfield notices two remarkable circumstances connected with the Trading Castes ;—one that they are the only

section of the Indian community in which Jainism, once the rival creed to Hinduism, has held its ground; the other, "that some of the highest of these commercial castes, especially the Khattri, the Agarwál, and the Dhasar, and the Jain caste of Oswal, have a much stronger dash of Aryan blood than any other caste in Upper India." He says:

"At the Sanskrit School in Ayodhya, which is attended exclusively by Brahmans, there are representatives of this caste from many different parts of India, and yet almost every face is as dark as that of the average Hindu, to whatever caste he may belong; nor is there anything at all refined or Aryan-looking in the features. On the other hand, there is a 'Khattri Patshalâ' in Lucknow, which is attended almost exclusively by boys of the banker caste, and here almost every face is comparatively fair, while the features are as refined as those of the Parsi or Kashmiri, both of whom are undoubtedly descended, with little or no admixture of foreign blood, from the ancient Aryans."

Mr. Nesfield recognises in these facts the care of an aristocratic moneyed class possessing no political power like the Chattri, and no priestly power like the Brahman, to preserve the purity of their blood; and maintains that his theory remains unshaken, that caste is not a question of blood, but of function.

2. The SERVING CASTES. "Their speciality consists in ministering to the wants of men, bodily and mental; and their rank in the social scale depends upon the nature of the service rendered. . . . The broad line of distinction turns upon the question whether they are literate or illiterate. Roughly speaking, the first four are illiterate, and minister to the bodily wants of men; the three last are literate, and minister to their mental wants."

The lowest of the serving castes is the *Bhangi*, or sweeper.

He "takes charge of his master's dogs, and, like them, eats what he can get from the leavings of his master's table. The function which has specially called him into existence as an Indian caste, and detached him as such from the ancestral tribe, is that of sweeping houses and streets, and removing everything that is dirty or unclean. He is himself, therefore, the type of all uncleanness; and to persons of the higher castes his touch, even his presence, is considered a pollution. This is why he has received the name of *Bhangi*, for *bhang* literally means interruption, breaking, damaging; and whatever a man is doing

when he is touched by a sweeper, he must at once leave off doing it and go and bathe. . . .

"The patron saint of Bhangis is Lal Guru (called by Muhammadans Lal Beg), the prince of scavengers. Hence Hindu sweepers are called Lal Gurus, and Muhammadan ones Lal Begis. Another Muhammadan name is *Mehtar*, literally prince, a title of respect conferred upon the head of a clan, and hence transferred to the caste generally."

The *Dhobi*, or washerman, is an impure caste, but one many degrees higher than the Bhangi, from whom he has sprung :

"No Hindu of any caste, even the lowest, will wash his own clothes; so the Dhobi has been formed into a caste which shall bear the impurities of all. . . . His work, however, brings him into continual contact with one of the purest of elements, and the quiet nature of his occupation has taught him a certain refinement of manner."

The *Kahár*, or water-carrier, is now the general house-servant in respectable Hindu families.

"Properly speaking, the name *Kahár* belongs only to those families who seceded long ago from their ancestral tribes, abandoned the hereditary industry of fishing, and formed a new and distinct caste devoted exclusively to domestic service. The best evidence of the existence of such a caste is that it has a Muhammadan counterpart—the *Bhisti*, whose functions in a Muhammadan household are precisely similar to those of a *Kahár* in a Hindu establishment. The only difference between them is that the *Kahár* invariably carries water on his shoulders in a pitcher, while the *Bhisti* carries it across his back in a leather bag called a *maṣak*, which is made of the hide of a bullock or large goat. Orthodox Hindus will not even bathe in such water, much less drink it; for they consider the touch of leather pollution to such a pure element as water. In European houses, the *Kahár* (who is called *bearer*, a contraction for water-bearer) is used for general house-work, and the *Bhisti* for drawing water. In Southern India the name for the corresponding caste is *Bhoi*, which has been corrupted by Europeans into 'boy.'"

The *Nāpit*, or barber, is essential in every Hindu community. He cuts off the birth-hair of the infant; he shaves the wife and pares the nails of the dead preparatory to cremation, ten days afterwards, shaves the head of every

member of the household; in marriage ceremonies he acts as the Brahman's assistant, and is indeed the match-maker among all the respectable castes. He is the ear-cleaner, nail-cutter, cupper and bleeder, &c. "In short, he performs any kind of operation on the body of man that requires a sharp knife, from shaving the head to lancing a boil. He might be fitly styled a barber-surgeon."

The *Pāwariya*, the *Dhāri*, the *Dom Mirāsi*, and the *Kathak* are musicians and singers. The first three, originally Hindu (the names are Hindi), are now Muhammadan.

The special function of the *Pāwariya* caste is to sing songs of congratulation on the birth of an infant.

The *Dhāri* caste go from place to place, and sing at marriages and at Hindu temples.

The *Dom Mirāsi* is the family musician and jester.

These three castes, Mr. Nesfield says, are offshoots from the wandering and casteless tribes.

The *Kuthak*, or Hindu caste of musicians, is entirely distinct, both in origin and character, from the preceding. The *Kathak* has descended from the Brahman, and remained a staunch Hindu. Their function in olden days was to chant the Vedic hymns; but their offices now are but little associated with religion or religious worship. "The men are hired out to play and dance and sing at marriage festivals, and their wives occasionally sing in public."

The *Bhāt* is another caste—an offshoot from the ancient Brahman. They are hereditary bards, who frequent the courts of princes and the camps of warriors, to recite their praises, and to keep record of their genealogies.

Both these castes wear the *janeu*, or sacred cord.

The highest of the Serving Castes is the *Kayasth*, or writer. The original function was that of estate manager, and this they have retained, through all changes of Government, Hindu, Muhammadan, and English, up to the present day. From the earliest times there was a higher and more ambitious class, who served as secretaries and finance ministers in the Courts of Kings. The favourite alphabet or character used by village accountants is the Kaithi, derived from the Nagri; but, in various times and in various districts, Nagri, Urdu, or Persian have been prescribed in its place; and under British rule the Kayasths "show equal readiness to learn the English language."

There *was* a caste of physicians, called *Baidya*, meaning "a man of science." The caste still exists in the lower Provinces, but it has died out in the North-West, owing to the superior reputation of Muhammadan physicians, called *Hakims*. "There are a few learned Hindus at the present day who study the Sanskrit works on medicine, and who are called Baidyas by profession. But these men are not Baidyas by caste, but Brahmans."

It would be interesting to know in what way caste has influenced, or is influencing, the career of hundreds—nay, thousands—of young men who are, or have been, students in our Medical Colleges in India, and also in England.

We must reserve our notice of the Priestly Castes till next month.

JAS. B. KNIGHT.

THE COMPANION. A Monthly Magazine for Boys, published at Calcutta.

This publication, now well on in its fourth year, has suffered a severe loss in the death of its originator, the late Babu Pramada Charan Sen; but every effort is being made by his successor, Babu A. C. Sen, to maintain and increase its usefulness, and with marked success. Entertaining papers, suited to young minds, on natural objects, the wonders of the heavens and the earth, lively biographical sketches, tales, puzzles, games, and simple poetry, original and selected, fill its pages, and make it a most pleasant and profitable boys' companion. Each number is profusely illustrated, and the bright pink cover, displaying the various sports of boyhood, must prove attractive to young readers. The list of contributors is a guarantee for the excellence of the work, of which the names of Babu Protap Chandra Mozumdar and Pandit Siva Nath Sastri are perhaps best known to English readers. We are glad to see that the circulation is increasing steadily, and we trust that it may become daily more widely known to the public of Bengal, who need only to know it to support liberally this effort to meet the needs of the young.

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Most men who have travelled much, or who have sojourned for any length in an Eastern clime, must occasionally have witnessed some terrifying convulsion of Nature, whose solemn and overpowering grandeur has suddenly brought them face to face with their Omnipotent Creator, filling them with a profound sense of their own utter nothingness. Such convulsion may have appeared, for instance, in the form of a severe earthquake, a violent thunderstorm, or a hurricane at sea. But it has, I imagine, fallen to the lot of few to witness such a terrific hailstorm as that which visited Landour on the evening of the 10th May, 1881.

I was at the time of its occurrence occupying a small house at the extreme edge of a southing spur of the Himalayahs, about 7,000 feet above sea level. The day had been fine and bright, but had clouded over somewhat towards sundown. Suddenly hailstones began to rattle on the roof, lightly at first, and the wind to come and go in ominous, feverish puffs, now and again fetching huge melancholy sighs, which swelled rapidly into violent gusts. And in proportion as the wind gained in force the stones increased in magnitude, until at last they reached such a size, that each weighed from 1 to 1½ ounce, and measured some 2½ inches in diameter. Their form was very peculiar, closely resembling that of a small flat apple. These, of course, fade into insignificance beside such incredible monsters as those mentioned by Mezeray in his *History of France*, which are stated to have weighed 100 pounds; or even by Dr. Halley, in his *Philosophical Transactions*, weighing from 5 to 8 ounces each, and measuring 14 inches in circumference. (The former, however, must be taken "*cum magno grano salis*" if we consider for an instant what their momentum must have been on reaching the earth from even a very low-lying cloud.) The deafening noise accompanying their descent defies description, and so furious had the force of the accompanying wind become as to blow the stones clean through the window-panes against the opposite wall of the room in which I was sitting, and from which I had to beat a hasty retreat, whilst my verandah was literally crumpled up and carried bodily away down the steep hill-side. In ten minutes all was over. The calm that had heralded the tempest fell again, and in the east there appeared a glorious bow, reflected from the reddening

glory of the setting sun, as if to comfort us by recalling the old proverb:

"A rainbow at night is the shepherd's delight,"

or as a proof that the Giant of the Storm, with his host of vapoury myrmidons, had really passed away.

It was a pitiful scene that met my gaze as I ran out to gather some of the stones that covered the ground to a depth of a couple of inches. The raging elements had in that short space of time wrought as much havoc to the surrounding vegetation as a swarm of locusts would have done in as many hours, and had been even more destructive, as was evidenced by the broken limbs and branches of trees that lay scattered broadcast in all directions. Not a single leaf had withstood the combined fury of the wind and hail; nothing but an array of stripped, bruised stalks remained, where so few minutes before all had been green and smiling. The mature labours of Spring were undone at a blow.

The day following I made a tour of inspection round the station, when I learnt that many sheep and goats had been killed whilst browsing on the hill-sides. I found it difficult to believe that the sheet-iron roofs I saw riddled with holes had been perforated by hailstones; and even more so that those of corrugated iron owed their numerous cracks and fissures to the same destructive agency! Every greenhouse and every window facing the brunt of the storm was a mere skeleton framework, with here and there a few jagged remains of glass held in by the putty; which could not possibly be replaced for several days, until a large supply had been brought up from the plains.

The interesting part of these particular stones was that they so fully bore out Beccaria's theory; viz., that "hail is formed in the higher regions of the air, where the cold is intense and where the electric fluid abounds. By the electric attraction a great many particles of water are brought together; these are frozen, *and in their descent they collect other particles; these last form the outside of the hailstones, less dense and hard than the central parts,* because the temperature in descending is more moderate."

The original hailstone of normal size was clearly discernible in the centre, surrounded by a kind of coating of hoar-frost, which, in cutting through, I found to be much less hard and dense than the inner core.

Another uncommon feature of this storm was that there was no thunder, which almost invariably accompanies violent hailstorms.

JAMES J. JOHNSTON, CAPT. R.E.

Beaumaris, Anglesey, N. Wales.

MECCA* PILGRIMS.

The following extract from *Cook's Excursionist* describes the new arrangements recently made by the Government of India with Messrs. T. Cook and Son for the organised conveyance of Mahomedan pilgrims to and from Mecca, by means of which arrangements it is hoped that much suffering and discomfort will be spared to the pilgrims from India :

"Every traveller in Oriental lands will have remarked in going through a Mahomedan cemetery the number of headstones upon which a stone turban is carved, and has learnt from his guide that these indicate the last resting-place of some devotee, who has earned the title of Hadji by the performance of a pilgrimage to the Holy Cities of Mecca and Medina. Few, however, realise the difficulties, the discomforts, and the perils which the pilgrim has had to undergo to satisfy his conscience and to obtain the much-coveted and well-earned distinction of Hadji. From all parts of the Turkish Empire, during the autumn months, caravans are perpetually moving towards the Holy Cities. Most of the ports of the Levant furnish their quota of pilgrims, who, undeterred by the hardships to be encountered on sea and land, press forward in an unceasing stream. Many perish by the wayside, overcome with fatigue or famine; but still the annual crowd of pilgrims augments rather than decreases, and, however much we may condemn the fanaticism which seems an inherent part of Islamism, we can but admire the zeal which impels so many thousands to leave their homes and their kindred to follow out the dictates of conscience and the teachings of their religion.

"Mecca, the port for which is Jeddah, and from which place it is about three days' journey inland, is the birthplace of Mahomed, who was driven from that city to Medina in A.D. 622, and in which direction all piously-disposed Mahomedans turn in their devotions. Hence that epoch is called the Hegira, or the Flight, of the Mahomedan era, from which their dates are reckoned. The port for Medina (100 miles inland), where the prophet died, is Yembo, 180 miles north of Jeddah. The performance of the Haj takes place this year in August. Last year over 90,000 pilgrims landed at Jeddah.

"It would have been surprising if our Indian Empire had

not furnished a very considerable number of worshippers at the holy shrines out of fifty millions of Mahomedans; hence thousands have every year been found anxious to leave India, chiefly from the ports of Bombay and Kurrachee, for the purpose of performing the Haj. Hitherto these pilgrims have to a great extent been compelled to trust to their own arrangements, to bargain with the various shipowners, and to rely with whatever confidence they might possess upon proper treatment on ship-board and a safe arrival at their destination. Their perils have commenced at the very outside, and many have fallen the prey to the numerous crimps who infest the seaports. Now, however, a change is impending. Numerous paragraphs in the public press have announced a new departure of the Government of India in the manner of arranging Mahomedan pilgrimages from Her Majesty's Indian Dominions to Mecca. The Government have from time to time legislated for the pilgrims, and have laid down stringent regulations for their conveyance from Indian ports to Jeddah. Special passports have been established to allow them to land at Jeddah, and a Mahomedan Protector of pilgrims has been appointed at Bombay in order to further take care of them. Special provisions have been inserted in the Native Passenger Ships Act with regard to the fitting and provisioning of pilgrim ships, which are now bound to carry a qualified medical officer if there are more than one hundred pilgrims on board. The result however, on the whole, has not been satisfactory; and the Government of India, knowing that Messrs. Thomas Cook and Son have on more than one recent occasion co-operated with the English authorities in Egypt, and given practical proof of their ability to organise transport undertakings on a large scale, have decided to place the entire management in their hands; and they will undertake the charge of the pilgrims from any railway station in India to Jeddah and back. They are to receive all assistance from the local Governments, and will appoint agents for the whole of India, local officers and officers in charge of treasuries being instructed to assist that firm in making known the terms of through conveyance to Jeddah and back, and in disposing of through tickets. The Protector of pilgrims at Bombay will be instructed to work in harmony with the firm, and to render them every possible assistance. Messrs. Thomas Cook and Son will make all the necessary arrangements with the railway companies, steamship owners, and others, for the through conveyance of the pilgrims, and will secure their transit in ships supplied with proper accommodation in accordance with the Government regulations. They will also provide the necessary supervision for the work, and will open a pilgrimage office at Bombay, and another

probably at Jeddah. The firm has undertaken to comply with any regulations that may be laid down from time to time by the Government, just as if they were in the service of the Government. The terms of this arrangement have just been published, and the Governor-General in Council trusts that the local Governments will afford Messrs. Cook and Son every assistance, and will direct local officers to co-operate with the representatives of the firm in carrying on their operations."

INDIAN INTELLIGENCE.

We understand that the educational movement started by Mr. Adam at Madras in regard to commercial training is likely to be a success. The syllabuses suggested by him for the Middle School Examination have been sanctioned. A series of Commercial Primers, specially designed to meet the requirements of this new branch, is now in course of preparation. Commercial Classes have been opened in Pacheappa's School, and it is proposed next year to open Commercial Classes of a more advanced character for pupils desirous of appearing for the Commercial Higher Examination, which is to be instituted under the patronage of the Madras Chamber of Commerce.

Mr. and Mrs. Grant Duff visited, on February 20th, the Industrial School founded by a Mahomedan Association at Madras. At this institution 280 poor boys are taught trades, and maintained. There are workshops for Carpenters, Turners, Blacksmiths, Gilders, Embroiderers and Tailors. The boys are also taught the *Koran*, and reading and writing. A certain sum is set apart for founding workshops for Mahomedan women. Mrs. Grant Duff, in reply to the President's address, stated the heads of a scheme which the Madras Government is about to start for the encouragement of technical education. "At present," Mrs. Grant Duff said, "boys can go up for carpentry, blacksmith's work, printing, rattan work, tailoring, boot and shoe-making and book-binding. It is now further proposed to institute a higher examination, including a large range of subjects, such as hydraulics, surveying, agriculture, building, mechanics—theoretical and applied, &c., and to offer aid in the nature of (1) scholarships, medals and prizes; (2) stipendiary and also free scholarships; (3) special and more liberal salary grants to teachers; (4) payment on the results of examinations, and on attendance; (5) aid to ordinary teachers and Normal

students attending Saidapet Agricultural College, the Madras School of Arts, and the Madras Civil Engineering College; (6) grants towards the purchase of demonstration farms. I trust that some of the above advantages may be enjoyed by those whom I see around me to-day.'

The annual prize distribution to the pupils of Rev. Mr. Raja Gopaul's Caste Girls' Schools, Madras, took place on February 18th, and was presided over by Mrs. Grant Duff. Miss Raja Gopaul read the Report. It stated that these schools, which owe their existence and prosperity to Mr. Raja Gopaul, have lately been placed, owing to his ill-health, under the Free Church School Committee. The Government Inspectress had examined the schools during the year, and reported well of their management and progress. After a Tamil calisthenic song had been sung, Mrs. Grant Duff distributed the prizes. She then made an interesting address, in the course of which she remarked: "A great deal is said in books and essays on the widening of the intercourse between Englishmen and Natives. It is urged that facilities of travel, constant going 'home,' and weekly mails, have rendered the friendships of former days impossible. I am no judge of what intercourse there was forty or fifty years ago between the two societies, but I think those who are constantly insisting on the above forget the presence of a new element in India, and that is, the enormous increase of cordiality between the women of the two communities. It is difficult to give very exact statistics, but I find that at least seven Christian bodies in the Madras Presidency undertake Zenana Missions, besides the Roman Church, which, both here and at Pondicherry, has considerable convents of Native Sisters. Privately also, the increase of friendship and cordiality between Native and English ladies in the last fifteen years is very remarkable."

Mr. Thanacoty Moodeliar has constructed a Fernery on an island in the Robinson Park, Madras, in memory of his father, Mr. Armoogaum Moodeliar, who was long connected with the charities of the Presidency. Mrs. Grant Duff attended the opening ceremony.

The Gaekwar of Baroda is determined to do his best to encourage education among the lower classes of his subjects. At present it appears that there are fewer than 300 schools in the whole of the State, and His Highness has given orders to open thirty Vernacular Schools every year for the next fourteen years. He has also sanctioned an expenditure of Rs.50,000 annually on buildings for the new Vernacular Schools.

The Gaekwar of Baroda has made a donation of Rs. 1,000 to the State Library, in connection with his marriage, for the purchase of books.

The number of Girls' Schools in the Patna Division have increased from 34 to 61, and the number of pupils from 645 to 1,174. Still, female education is very backward in Behar, and not a single girl of the Kayasta caste has been allowed to attend school.

We have received a recent number of the *Stri Bodh*, a Gujerathi Magazine for ladies, to which we have before referred. This publication contains many contributions from Parsee and Hindu ladies; and the following (translated) list of the contents of the copy before us shows the useful aims of its Editor:— (1) Gumasta's Gentle Girl; or, Well-educated sons the best wealth of parents. (2) Suggestions to women as to the best way of rearing their children. (3) The late Mr. Nowrozjee Furdoonjee. (4) Duty. (5) Easy lessons on knitting. (6) Miscellaneous. (7) A Song of two Hindu months.—The *Stri Bodh* will in future include an English portion, to which English ladies of literary and educational experience have been asked to contribute. It is hoped that this new form of friendly intercourse between ladies of different races will have many valuable results, in leading to an increase of sound culture, and the growth of mutual sympathy. On the cover of the Magazine is a pleasing group of Parsee ladies and young girls.

The Principal of the Anglo-Oriental College at Aligarh, Mr. Theodore Beck, visited Patna at the end of December last, as the guest of Moulvi Mahomed Hassan, and he gave an interesting address, at the house of Syed Latif Ali Khan Sahib, upon the position and prospects of the Mahomedans. After referring to Mussulman achievements in the past, Mr. Beck strongly urged earnestness in promoting education in the present, quoting a saying of Hazrat Ali, which is inscribed on the gateway of the Aligarh College: "Follow learning from the cradle to the grave." He closed his address with the practical recommendation that the Mahomedans should unite and found a University. This should be, not merely an examining body, but one that would encourage intellectual life in all aspects, and in connection with which there should be, all over India, good boys' schools leading up to its matriculation. The Anglo-Oriental College at Aligarh would, Mr. Beck considered, prove a nucleus for such a University; and he hoped that, by combined efforts, the suggestion might before long become a reality.

The *Bengal Times* says: "We read the following instance of suffering uncomplainingly borne by our Native soldiers in Upper Burma. Two companies of the second Bengal Infantry that escorted a telegraph party from Laingha to Minhla last November had to march for four days over hilly ground in pouring rain. They had no tents or any other shelter, and were forced to bear the inclemencies of the weather unprotected from its severity. Owing to a break-down of the Commissariat steamer, they had to go without any rations for two days and a half; but these soldiers bore their privations manfully, and never complained. A remark of one of the Sepoys was characteristic: 'We had no food, but neither had the Sahib. It was the Sirdar's orders that we should proceed, and so we did.'"

H.H. the Maharaja of Mysore presided, in January, at the prize distribution of the Girls' School at Shimoga, which has existed ten years, and is partly supported by a Wesleyan Society. His Highness bade Mr. A. Narasim Iengar, the Assistant Commissioner in waiting, to address the children "a few words of advice from his large experience of female education." Mr. A. Narasim Iengar spoke as follows, in Canarese: "There is no doubt that education makes women wise and clever. However poor, they have about three hours leisure daily, which they generally spend, adding to their laziness, in an afternoon sleep, or in gossiping. Their gossip would run somewhat to this effect: 'In yonder house there is a well without water; some one got into it and died. The house is haunted, and all who lived in it died; and nobody should go near it.' Thus they frighten children, as well as grown-up people, with stories about devils, goblins, &c., which is just the same as frightening a blind man, and making him feel wretched and helpless, by giving him a false alarm of a well or other danger in front of him; whereas education would open their eyes and enable them to know things as they are. They would then spend their leisure hours in reading moral books, which would improve their mind; or in reading historical works, which would give them an idea of what takes place in the world; or in reading books on hygiene, which would teach them that wells without water contain poisonous gas (but no ghosts), and that consequently persons cannot get into them unless they first thoroughly ventilate them. Further, sons of uneducated mothers do not entertain, apart from affection, any regard for their mothers. But if the mothers were educated the case would be different. By their ability to manage the household, as well as to superintend the education of their children, they would command respect, and thus secure their children's respect as well as

their affection. It is to be noted that uneducated females are generally duped in matters of accounts, and as it is, the husband, single-handed, toils hard to earn the means of livelihood, as well as to attend to the household management and the education of his children. This is, as it were, working with only one hand, and consequently only a small amount of prosperity is the result. Whereas if the wife were also educated, she could manage the household and superintend the education of the children, and thus co-operate with her husband. This would be like working with both the hands which God has given, and in consequence the prosperity would be twofold. There is a tendency in school-going girls to look down upon their household duties. This is a serious mistake. The proof of a girl's education must lie in her obedient attention to the household duties assigned to her by her elders at home, nay, in her discharging those duties more cleverly and carefully than her uneducated sisters. It would therefore be a move in the right direction if girls in schools are allowed to stay at home for a day or two in the week to attend solely to household duties, and to benefit by the example and influence of the elders at home. As this is a very important point, I have reserved my remarks on it to the last, so as to impress it well on the minds of children."

The Barton Female Training College at Rajkote, to which we referred last month, was not named after Colonel Barton, as we stated, but after Mrs. Barton, whose kindness, and interest in female education, well deserved such a memorial.

Pundit Mansa Ram, of Calcutta, has been awarded the Royal Humane Society Medal, for saving three Natives off Saugor Island, Bay of Bengal.

Mr. B. M. Malabari has lectured lately, in the N.W. Provinces, upon Infant Marriage and the Re-marriage of Widows. At Allahabad, Agra and Aligarh, and other places, successful public meetings have been held, at which resolutions in favour of reform were passed.

We learn from the *East* that a lady zemindar in East Bengal, named Faizenmessa Choudhranee, is distinguished by her liberality and her ability in business matters. She is proprietress by inheritance of her mother's zemindari, and is the wife of a wealthy zemindar of the district. This lady supports many schools, and is well read in her own language. The zemindari affairs are managed by her independently, and with great success,

We have the pleasure to announce that His Royal Highness the Duke of Connaught has made a donation of £25 to the National Indian Association.

PERSONAL INTELLIGENCE.

An institution for teaching the Sanskrit language and literature has been opened by Mr. Syed Ali Belgrami, in Gauligod, near the Hyderabad Residency. The *Hindu* says: "We are glad to find that a Mahomedan gentleman in a Mahomedan State has shown so much practical interest in the value of Sanskrit studies."

A native lady, Ayacheesammal, sister of Honorary Surgeon Arokiam Pillay, of the Mysore service, has passed the Madras Matriculation Examination, and is the first native lady who has passed in Bangalore. She has also the credit of having passed the first European lady in the Examination.

Taking advantage of the coming Indian and Colonial Exhibition, a team of Parsee cricketers has arranged to visit England this year.

The following Class List was issued on February 27th in respect to the Indian Languages Tripos of the University of Cambridge: *Second class* (in alphabetical order).—Hameed-Ullah, Christ's; Ramdās-Chubildas, Christ's. *Third class* (in alphabetical order).—Ahmad Aziz, Trinity Hall; Inyatullah, Trinity Hall.

Dr. Dominic Anacleto D'Monte, of Bandora, Bombay, had the honour of being presented to His Royal Highness the Prince of Wales at the Levée held on March 15th.

Mr. D. P. Cama has been elected Grand Treasurer of the Grand Lodge of English Freemasons. This gentleman, who has lived in London for many years, is much respected, and the compliment paid to him will be highly valued by the Parsee community in India, among whom the Cama family are well known for their great liberality. Mr. D. P. Cama is son of the founder of the Cama Hospital at Bombay.

We acknowledge with thanks a Text-book of Deductive Logic, for the use of Students. By P. K. Ray, D.Sc. (Lond. and Edinb.), Professor of Logic and Philosophy, Dacca College. Second edition.

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THE COLONIAL AND INDIAN EXHIBITION.

Her Majesty the Queen has been graciously pleased to intimate her intention of opening the Colonial and Indian Exhibition on Tuesday, the 4th of May. The various exhibits are arriving in rapid succession from all parts, and great efforts are being made to render the courts as complete as possible before the day of opening, which will be marked by suitable state and ceremony. A Reception Committee has been appointed by H.R.H. the Prince of Wales to make arrangements for the reception of visitors from India and the Colonies. One of its objects will be to organise visits to manufacturing towns and other centres of interest, and to secure facilities for those who are anxious to see as much as possible of the country during the limited period of their stay. It is expected that the Mayors at the chief seats of industry will co-operate in these plans, and will arrange for hospitable entertainment in their respective localities; and the Society of Arts has consented to use its organisation in aid of the scheme. In a letter addressed to the Lord Mayor of London, the Prince of Wales has expressed his extreme gratification at the guarantees given by the Corporation and the City Companies to the Exhibition.

Among the visitors from India lately arrived is the Thakore Sahib of Gondal, whose Journal of his visit to England in 1883 has been printed as a record of his impressions of the West. Mr. Dadabhai Naoroji, Member of the Bombay Legislative Council, has also already come again to England, after an interval of several years, accompanied by some Parsee friends. The *Times of India* contains an account of the dinner given to this well-known reformer

before his departure, at the Ripon Club, which was presided over by Sir Jamsetjee Jejeebhoy, Bart., C.S.I. His friends desired thus to express their strong sense of his public services, and their affectionate regard for himself. Mr. Dadabhai Naoroji replied in a dignified speech, in which he referred to the responsibility of the educated classes in India as leaders in regard to progress and civilisation, and as interpreters to the Government of the wants and wishes of their countrymen. The next few mails will doubtless bring visitors from many parts of India, and the Indians already in England will have great satisfaction in the prominence given to their native land in the Exhibition, and in the consequent spread of knowledge among English people as to its magnificent products and arts. The Exhibition of this year promises to be even more attractive and more widely useful than any of the three that have preceded it.

PROGRESS IN JAPAN.

It is, I think, a favourable sign of the progress that is taking place, not only throughout Europe, but throughout the whole of the civilized world, that quite lately two pamphlets, written by Japanese gentlemen, have been sent to the editor of this *Magazine*, with the evident desire to excite some interest in their country in the minds of the inhabitants both of Great Britain and India. The one is called *A Comparison between Japanese Village Communities and those described by Sir Henry Maine*, by Juichi Soyeda, in which the author endeavours, and I think successfully, to prove the superiority of Japanese village communities over Indian, and enters somewhat fully into a description of the former. I believe this pamphlet has already received the approval of Sir Henry Maine; and I hope that the author may have sufficient encouragement to induce him to enlarge it into a small volume. It is true that we have some excellent English works written upon Japan, notably the popular work of Miss Bird, and the admirable and comprehensive work of Sir Edward Reed. Still, neither individually nor nationally, do men ever quite see themselves as others see them; and in spite of the orthodox

moral generally drawn from that undoubted fact, I am inclined to hold, that although it is, no doubt, a difficult matter to "know ourselves," it is a very much more difficult matter for somebody else to know us. Doubtless, both kinds of knowledge are desirable, since the one sees what the other seldom, if ever, sees. But still, speaking for myself,—given the same amount of conscientiousness and intelligence,—I hold an autobiography to be of greater worth than a biography; a political or historical work written by a native as likely to be more accurate, and certainly fuller and more comprehensive, than one written by an outsider.

The other pamphlet of which I spoke has been written by two Members of the Association for promoting the adoption of the Roman Alphabet in Japan. To both of these pamphlets I shall have occasion to refer more fully; and if in the course of this paper I should also avail myself somewhat freely of English authorities, I hope these Japanese gentlemen will believe that I only do so because the information contained within the limits of a pamphlet is necessarily somewhat scanty.

It is a trite remark, that where the superficial observer only sees differences, the careful student perceives resemblances. There is no method in the pursuit of knowledge so efficient as the comparative method; and it is well, for this reason—even were there no other—that each nation should endeavour to study the causes of the gradual growth or the gradual decay in the civilisation of other nations. Such knowledge does not stop with itself. By endeavouring to comprehend the political, ceremonial, and ecclesiastical institutions of other nations, we almost insensibly gain a better comprehension of our own.

I wish in this number of the *Indian Magazine* to draw the attention of its readers to a country too little known to English-speaking people, or to races under the dominion of English rule—Japan; and yet a country that repays studious investigation more than many others that are better known. For (in the words of Sir Edward Reed) * "It was not upon a wild, barbarous, and untutored people that the fleets of America and Europe broke with menace and violence a few years ago; but upon an unique nation, which had developed within itself arts, letters, and religion in large part unknown

* *Japan: its History, Traditions, and Religions*, Introduction, xxiii.

elsewhere, and which now presents to the scholar and philosopher many novel and intensely interesting fields for research. Notwithstanding some adverse events, it is we English who are most earnestly invited to concern ourselves with this wonderful country, and to concern ourselves with it, not merely as traders and seafarers, but as men of intelligence and of progress, able to bear the banners of science and faith into the midst of a people in every way qualified to hail them with welcome, and to bring beneath them forces and ambitions not less worthy than our own." And a little further on Sir E. Reed bids us remember that the civilisation of Japan, "though so different from our own, long preceded it, and in some essential particulars still remains superior to it. In courteous demeanour, in cleanliness, in education, the ordinary Japanese peasant far excels the artisan of the Black Country, the tenant of the Irish shanty, or the Russian Moujik; while the acquaintance of the native officials with jurisprudence, political economy, the science of government, and international law, will, on an average, favourably compare with that of the Europeans with whom they are thrown in contact. But," adds Sir E. Reed, "I fear it must be acknowledged that all is this unknown or systematically ignored by us."

It is my intention to confine myself, in this short article, to the progress in Japan of the last ten or fifteen years; but before doing this, let me endeavour to interpret what seems at first sight the somewhat curious co-existence of two qualities that are very rarely seen together. On the one hand, we must remember that the civilisation of Japan, though it is true it had early reached a somewhat high stage of development, was yet for many centuries almost in a stationary condition. On the other hand, we have to realize that when progress once set in, it made its way with a rapidity that is somewhat startling. A condition such as this is so curious as to be almost anomalous; for as a rule the nation that has been longest in the stationary condition is the least amenable to progress. The interpretation, it seems to me, is to be traced to these two great factors in the civilisation of Japan—the superiority of the early religion and the superiority of its women.

The early religion of Japan, or the Shinto religion as it is called, was, like the early religions of other nations, cruder

and less developed than it is at present, but it was less crude and barbarous than the majority of other early religions, either in the East or West. The Japanese believed in gods many and demons many, it is true. But (to quote Sir E. Reed) "they did not so believe in gods and demons as to leave everything to them; they put their own shoulders to the obstructed wheels of their own fortunes, and, as we have just seen, dug canals, raised embankments, bred silkworms, and planted mulberry trees on their own behalf."*

The importance of this cannot be exaggerated. A careful study into the history of various nations proves, that those nations that have prospered most are invariably those whose citizens have been least interfered with. It cannot be too strongly insisted that willingness to be helped by others—whether in the shape of priestcraft, as in the earlier ages; or in the shape of State interference, as with ourselves—generally means unwillingness to help one's self. But, since qualities perish from lack of use, unwillingness to help one's self in one generation inevitably leads to inability to help one's self in future generations. And thus a race must deteriorate.

The second great factor is, the honourable position that has been generally assigned to Japanese women. The early history of Japan can boast of such a number of distinguished women as would be remarkable even in the early history of Western nations; in the East it is without parallel. I need not dwell upon the importance of this factor. All people are, I think, pretty well agreed, at the present time, that no nation can really progress where one-half of its population is in a state of ignorance.

These then, I take it, are the factors in the singular capability Japan has shown for progress. But why should it have remained so long in a comparatively stationary condition? From its comparative lack of communication with foreign nations. And this is to be traced partly to the absence of foreign trade and residence; partly to the extreme complexity of the Japanese language. Its elements of progress then are intrinsic, while its stationary elements are only extrinsic. Remove these external barriers, and progress has to deal, not with a people enervated, retrogressive, uncivilised, but with a people well-disciplined in self-help, self-reliance, per-

* Vol. I., p. 58.

fectured by long practice in that most difficult, but most necessary, of all duties, adaptation to circumstances. The complexity of the language, it is true, still remains. But the reforms that have simply come about from the opening of their ports to foreign trade and residence are almost amazing. I can only briefly allude to a few here.

First, as to the reform in its criminal punishments. A better acquaintance with the more humane punishments of the West, made the Japanese, in two codes of 1871 and 1873, abolish torture and barbarous modes of execution, which unfortunately had been before but too frequent. Punishments now aim, not simply at the prevention of crime, but at the reformation of the prisoners. Convicts are allowed to employ themselves in learning, in the exercise of various trades, even in drawing, painting, and other branches of the fine arts.

The next improvement to which I should like to call attention is the money system. Here again the improvement has been owing to the intercourse between Japan and various European nations; though—to the shame of Europeans and Americans be it spoken—they certainly did not gain their information of our monetary system by any knowledge voluntarily bestowed upon them by us, but rather from bitter experience of our dishonesty in taking advantage of their ignorance. When foreigners first penetrated Japan it was found that, in their money system, gold and silver were accounted to be of the same value, weight for weight. Considering this too good a chance to be missed, the gold of Japan was rapidly bought up by foreigners—at least Sir E. Reed has been so informed*—for exactly its weight in silver. Further dealings with Europeans soon convinced them of the way in which they had been plundered. Instead of repining, however, at their experience, they profited by it. Investigating the European money system, they became convinced of its superior advantages. They have created a mint, and issued a coinage in gold, silver, and bronze, which compares favourably with that of any other country; and they have also a national paper currency.

One of the chief agents in civilisation is, I need scarcely say, a cheap and efficient system of postage. And here again the Japanese have adopted a method that is as good, if not

* Vol. I., p. 325.

better, than any in Europe. The Government postal system was commenced in 1871, and within five years from that time mail routes of more than thirty thousand miles in length were established. The postage for an ordinary letter in large towns is one cent ($\frac{1}{2}$ d.), and two cents for the rest of the Empire. Post-cards are carried at the rate of exactly half these charges. Money-orders are also in use, and post-office savings banks have been established.

There is rather a deficiency in that other great agent in civilisation, railways; though, strange to say, great progress has been made in telegraphs.

In the face of all these improvements, it is scarcely surprising that Japan should assert her right to be treated on an equal footing with other nations. The sudden opening up of intercourse with foreign powers has given to international questions a singular interest,—in some cases, indeed, an exaggerated interest. The average Japanese public is at present inclined to trace every change, whether for good or bad, to a foreign source; but, on the whole, it is frankly acknowledged that the benefits conferred are far greater and more numerous than the drawbacks, without which, as it would seem, no great change for the better, unfortunately, can be unaccompanied. Mr. Juichi Soyeda has mentioned that “anything which is Western, a term identical with civilisation, is preferred to any other.”

At no time have the Japanese neglected education; but quite recently, as with ourselves, there has been a remarkable increase in the belief of the paramount necessity education is to every citizen, of whatever rank; and there is now an establishment of an Education Board. Sir E. Reed mentions that in 1868 this Education Board re-opened the Foreign Language School and the old Confucian College, both of which had been closed through the civil wars. The Medical School and Hospital were likewise brought under the new Board. In the following year the Confucian College was converted into a University. In the same year provision was made for translating and compiling text-books for Japanese schools from foreign languages. Provincial Governments have been authorised to select promising pupils for education in the Foreign Language School at the Government expense; and to send students abroad for the study of Western science, literature, and medicine.

Nor is female education behindhand. In the year 1872 a female school was opened in Tōkyō, for imparting education, both in Japanese and in English, to girls; and many other schools have since been opened. It was under the special patronage of the Empress that the female schools were commenced, and in 1874 Her Majesty contributed the sum of five thousand *yens** from her private purse for the education of Japanese girls. This interest she has continued to exhibit ever since. I am indebted to the editor of this *Magazine* for sending me the following interesting extract:

"The opening ceremony of the Peeresses' School," says the *Choya Shimbun*, "took place on the 13th of November. Her Imperial Majesty the Empress proceeded to the school at 10 a.m. After inspecting the rooms of the school, and accepting a plan of the buildings, and a list of the teachers and pupils, her Majesty partook of refreshments, and attended the opening ceremony at 1 p.m. Her Majesty delivered the following address:—'The Peeresses' School having been established, the opening ceremony of the institution is observed to-day. I think that upon women, whose destiny it is to become mothers of men, devolves the natural obligation of guiding, assisting, and giving culture to their offspring. Schools have been established at various localities for the education of women, and now this school is specially opened for the nobility. Young ladies entering the institution should endeavour to attain proficiency in various subjects of study, and be thus enabled to discharge their own duties. In attending the opening ceremony of the school to-day, I deem it right thus to express my views, and I earnestly hope for the future progress of the seminary.'"

In Miss Bird's very interesting account of Japanese education, she draws attention to the fact that the initial difficulty arises from the complexity of the language, and of the ideographic symbols, and that the teaching of 3000 of the latter is undertaken in the primary schools. The supply of properly qualified teachers for the lower grades of schools, though increasing, is, for this reason, still somewhat deficient. For a teacher to be efficient, it is above all things necessary that he shall himself fully understand what he has to teach; yet many men take their place as teachers after having been only

* A *yen* is a Japanese dollar.

† *Unbeaten Tracts in Japan*, Vol. II., p. 329.

a hundred days in the Normal Schools. And this allusion of Miss Bird to the complexity of the Japanese ideographic symbols, brings me directly to the subject of the second pamphlet to which I have already alluded—the *Rōmaji Kai*, or the Roman Alphabet Association of Japan. This pamphlet was written by the two honorary secretaries of the Association, Naibu Kanda and Ryokichi Yatabe, and at the instigation of the British Minister, the Honourable F. R. Plunkett. I shall describe the method and aims of this Association as much as possible in the words of the authors of this pamphlet.

The Society originated in this way. The difficulty of mastering the Japanese characters having long made itself felt, a committee of the *Rōmaji Kai* was formed for the purpose of elaborating a consistent system of spelling Japanese words with the Roman alphabet. The Roman alphabet, as is well known, consists of twenty-six symbols; but L, Q, V, and X are not used in writing Japanese, and thus the alphabet would be reduced to twenty-two. "When a language can be adequately represented to the eye by twenty-two signs indicating sounds, why," ask the authors, very pertinently, "waste time and effort by continuing to represent it by many thousands of symbols, pictorially indicating objects and ideas? It is a labour of years to learn to write the Japanese language as at present written; namely, with Chinese characters supplemented by the *Kana** syllabary. To learn to write it with the Roman alphabet requires hardly as many weeks as the present method requires years." "It is certain that the excessive expenditure of mental power in one direction diminishes the stock available for use in other directions. In the effort of learning by heart thousands of intricate symbols of sounds and ideas, the memory is exercised and strengthened at the expense of the other intellectual faculties." Nor does the pamphlet omit to point to the great advantages which the Japanese people will derive from the employment of an alphabet in which the languages of the leading nations of the world are written.

* According to Captain Brinkley, B.A., of Tokio, the *Kana* or Japanese syllabary consists of two sorts: the "*Katakana*," consisting of 48 symbols, and used only in conjunction with the square character for explanatory purposes, or to express grammatical terminations; and the "*Hiragana*," also consisting of 48 primary characters, but numbering nearly 150, if varieties of form be included. Quoted in Sir E. Reed's *Japan*, vol. II., p. 73.

This new system adopted by the Committee has been based upon the following three principles :

- I.—In using the Roman alphabet the consonants have been taken at their usual English values, and the vowels at their values in Italian, German or Latin.
- II.—The actual pronunciation of words has been followed, irrespective of their *Kana* spelling.
- III.—The standard of pronunciation chosen is that of educated people in Tōkyō at the present day.

I do not gather that the Japanese Government has as yet done anything to encourage this new system. But if we study the history of any nation carefully, we are taught that few great agents in civilisation have owed their existence to Government assistance. On the contrary, they have generally had to make way in the face of Governmental opposition ; though it is right for me to admit that the present Government of Japan seems to be singularly enlightened and progressive.

I am informed that strenuous attempts are being made at Lahore for the introduction of Roman type in the various districts of India. But the learned people are somewhat in opposition to the movement, fearing it may level the languages, or possibly destroy the delicate differences they are anxious to retain.

From the Roman alphabet let us now turn to the consideration of Japanese Village Communities. And in this pamphlet by Juichi Soyeda much will be found to interest the inhabitants both of Great Britain and India, though want of space prevents me discussing it at any length. The author mentions in the early part of his work that, compared with other countries, Japanese village populations are more amenable to change and reform ; and points with pardonable pride to the fact that Japan, in the last twenty years, has made as much progress as would take other countries some centuries. I have already pointed out that much of this rapidity of progress may be traced to the fact that the Japanese have never been fanatics in religion ; and I believe also that they have no very rigorous system of caste. Traditions, whether religious or social, always linger longer in rural districts than in cities, because the inhabitants are less frequently brought into inter-

course with other minds. But where they have not taken any very strong root, the rate of progress possible is always quicker than under the opposite conditions. The process of construction can be commenced without any previous process of destruction, which is oftentimes an injurious process, and always a painful one.

The management and division of land in Japan is so very interesting—especially to ourselves just at the present moment—that I will give Mr. Soyeda's paragraph dealing with the subject *in extenso*, before bringing this paper to a close:

“Formerly in Japan there was a distinction between the common people and those who were direct vassals of feudal lords; and as it was an agricultural country, the agrarian class was esteemed more than the artisan and the merchant. But there was no legal difference among the common people. With the Restoration came in the principle of liberty and equality; and at present no distinction whatever is made in the eye of the law, down from the nobility to the lowest class. With this the relation between large and small owners of land, and between landowners and their tenants, were made equal. Among village communities the old and large owners had formerly more privileges than the newly come and petty ones. But this is not the case now. Large owners of former days kept many farm labourers, to whom they gave lodgings in their own premises; and when the labourers rendered good service, the owners induced them to marry and settle down, with the promise of a gift of land. The relation between the owner and his labourers was thus very intimate, and there existed a mutual and lasting interest between the two. The consequent good effects of the settling down of labourers were many: foremost among them was, that every deserving labourer became an owner of some portion of land. The result of this is that there is hardly a villager to be found nowadays who has not interest in some landed property. These small holders having usually a larger family than can be provided for, become tenants of larger owners. Most of them having risen from mere labourers, are hard workers; and being themselves petty owners, none of them are ever placed at the mercy of large landlords. Hence the comparative weakness of landlordism in Japan. Yet with the progress of time such an arrangement with labourers is becoming very rare, and labourers for life are now replaced by those who are paid yearly or monthly, or even daily—the last increasing very fast. As was not the case in former times, competition acts freely; and the owner changes tenants and labourers

according as his will or profit directs him. Things are going too far, and the evil of competition* has recently given rise to the refusal to pay rent by a body of tenants, and to the rapid exhaustion of the fertility of the soil by the excessive use of lime, which induces an abundant crop one year, but lessens the produce in the future, for which, however, cunning and temporary tenants by no means care. Thus the interests of owner and tenants are becoming antagonistic."

That "the beginning is half of the whole" has passed into a proverb; and so we cannot doubt that now that progress has once commenced in Japan it will certainly continue. But rapid as is its rate even now, it may yet be greatly accelerated—first, by the establishment of a greater number of railways; secondly and chiefly, by the introduction of the Roman alphabet into the Japanese language. English writers have long complained of the difficulty, I might almost say the impossibility, of mastering a language in which, at the lowest estimate, a schoolboy was required to learn one thousand different characters; in which a man laying any claims to scholarship must know eight or ten thousand characters; while those who pass for men of great learning are expected to be acquainted with many tens of thousands. But now that the Japanese are themselves beginning to recognise the difficulty, there is every reason to hope that the desired simplification will take place. Europeans should be almost as much interested in this movement as the Japanese; for it is easier for the Japanese to master the various languages of Europe, than it is for us fully to understand the language of Japan in its present complex condition. And although, no doubt, Japan has much to learn from Europe, everyone possessing even a slight familiarity with the history and civilisation of the Japanese will admit that Europe also has somewhat to learn from Japan.

CONSTANCE PLUMPTRE.

* I would, however, point out to Mr. Soyeda, that though, no doubt, Competition is not without dangers of its own, the dangers of Protection are very much greater. It has been well said (I think by Mr. J. S. Mill) that to prevent competition is in reality to protect incompetence.

REVIEWS.

A BRIEF VIEW OF THE CASTE SYSTEM OF THE NORTH-WEST PROVINCES OF INDIA. By JOHN C. NESFIELD, M.A., Inspector of Schools, Oudh.

(Continued from page 214.)

VI. The PRIESTLY CASTES. If we were to devote to this branch of the subject the space which its importance demands, we should far outstep the prescribed limits. We must be content to sketch some of the leading features of the castes having some connection, direct or indirect, with religion, and commonly known by the generic name of *Brahman*.

"The lowest of these Brahmanical castes are despised by some Brahmans themselves, and are held in very little respect by the upper castes of the outside community; but by the lower and more ignorant classes almost every Brahman, whatever his rank or status may be among his own brethren, is regarded with a feeling of instinctive awe, such as no other caste of the Indian community can ever expect to inspire."

The total number of Brahmans in the North-West Provinces, according to the census report, is 4,690,850, or about twelve per cent. of the total indigenous population of that Province.

"The original function which called the Brahman into existence, and formed him into a distinct social unit, was the performance of sacrifice. It was so with the caste of Levite among the people of Israel, and has been so with every other order of priesthood throughout the world founded on a deistic basis. . . .

"As Brahma (masculine) meant sacrificer in general, without any distinction of tribe or caste, so the word *Bráhmāna* meant the son or descendant of a Brahma—that is, one who had inherited a knowledge of the sacrificial art from his father and forefathers. This was the origin of the word *Brahman*, and in this way the nucleus of the Brahmanical caste was formed."

Mr. Nesfield proceeds to give a systematic description of

the functions of the Modern Brahmins, beginning with the ancient or Vedic Brahman, and making "a gradual descent to those who are furthest removed from this standard, but represent most nearly the religious life of the present day."

The *Hotri* is the only class of Brahman still left whose title and function recall the animal sacrifices of the Vedic age. He also recites passages from the Vedic hymns when new temples are opened, when large feasts are given to Brahmins, and sometimes in the private houses of rich men.

The *Bidua* is specially employed to consecrate idols, tanks, wells, and mango orchards.

"An image, or any other symbol, such as a *lingam*, intended to represent the presence of a deity, is worth nothing more than the material it is made of until it has undergone the process of consecration. . . . Wells, tanks, and orchards are consecrated in much the same way as idols. . . . An essential part of the ceremony in each case consists in feeding a host of Brahmins, and in making a *homa** offering to the gods. At such times a vast number of deities or unseen guests are invited to attend (the nine planets, the twenty-seven lunar mansions, the constellations of the seven Rishis or Sages, the three hundred and thirty millions of deities who make up the vast pantheon of Hinduism, the souls of departed ancestors, the ten Dig pals, and the sacred rivers of India and of the celestial firmament). For each of these groups a separate place and a separate dish, very small in amount, are assigned, and they are invited to come down and taste, or at least smell, the offering made to them. The smallness of the feast thus provided for the gods presents a strange contrast to the huge viands placed before the Brahmins, who are regaled with a fresh meal every day so long as the ceremony of consecration lasts."

The *Acharya*, or *Acharya*, is the highest kind of priest in modern India. His special function is to guide and superintend the *Hotri* and *Bidua*, and "it is he alone who knows how to summon the hosts of divinities who are invited to partake of the offering, and how to send them back into the sky contented and propitiated. There are very few Brahmins at the present day whose attainments in Sanskrit are sufficiently varied and accurate to enable them to discharge the office of *Acharyas*."

* The *homa* offering is made of ghee, rice, barley, oilseed, raisins, coconut, &c., all mixed up together.

The *Dikshit* is specially employed to initiate a Hindu boy into the performance of his religious duties, and to give him "the second birth." Only boys of the upper castes are entitled to the privileges of *Diksha*. The orthodox age for undergoing the rite is seven years, but it is not always strictly observed.

"A boy, whatever his parentage may be, is not a full Hindu until the *diksha* has been performed. Up till then he is little better than a Sudra or unregenerated person. But on and after that day he incurs the religious responsibilities to which his parents have all along intended to dedicate him, as a Christian boy does by the double rite of baptism and confirmation. Girls are never 'initiated' as boys are; and thus a high-caste woman who marries a man of the Sudra rank cannot but become a Sudra herself."

The *Dikshit* priest is also specially employed in teaching and superintending the rites which make up the daily religious life of a Hindu; the most important of which are the morning, mid-day, and evening oblations. "In fact, there is scarcely anything that a Hindu can do but he finds the cloud or sunshine of religion darkening or illuminating his path."

The *Páthak*, or *Upádhyay*, is the teacher of the young, especially of the "twice-born."

"All tuition is nominally gratis. In fact, the *Páthak* is not only debarred from receiving monthly tuitional fees, but he is even expected to feed and maintain his pupils for nothing. They in return perform many kinds of menial offices for him, such as washing his feet, spreading his bed, drawing water from the well, driving his cows out to pasture, milking them; nor do they disdain to eat the leavings which come from his table."

The *Páthak* is maintained either by the endowments of rich men, or by donations from his wealthier pupils after they have completed their education.

"The five kinds of functions described thus far are the highest and most respected in which a Brahman can engage. It is only the 'twice-born' castes who have occasion to employ Brahmans for such purposes, and this is the main reason why the functions corresponding are held in such high repute. The principle of 'condescending to men of low estate,' which con-

stitutes the ideal of the Christian and Buddhist creeds, is entirely alien to the spirit of Brahmanism, and was strictly prohibited by Brahman lawgivers themselves. A Brahman who does anything to help or enlighten a low-caste man lowers himself by so doing, and the only motive that can lead him to commit such an impropriety is the fee which he exacts in return."

The *Jyotishi* is a Brahman specially versed in astrology, and in the Hindu township he is a most important functionary. Men of all ranks and castes look to him for the interpretation of the stars in every domestic event or industrial undertaking. After the birth of a child, he casts its horoscope. His services are indispensable in settling betrothals, and in the performance of marriage ceremonies. At times of sickness, he is consulted as to whether there is any evil star in the ascendant by which the calamity is caused. For starting on a journey, for putting the first plough in the soil, even for putting on a new garment, an auspicious day must be selected by the astrologer.

The office of the *Paurānik* is to read out the *Purānas*, or ancient histories so called, in the presence of mixed audiences.

"Before the reading is commenced, the man in whose house the entertainment is held bows before the *poti* (or manuscript), and makes it an offering of rice, sandal-wood powder, flowers, &c., just as he would make before an idol; and, if he is a man of approved piety, he repeats this offering every morning, so long as the reading lasts. Even the priest who reads receives something like divine homage; for his forehead is painted with sandal-wood powder, and he is crowned, like an idol, with a chaplet of flowers. One or two hours are set apart every evening for the reading, and sometimes three months are spent before the *poti* is finished. At the close of the performance every member of the audience presents an offering to the *poti*, which the *Paurānik* appropriates as his own fee. The reader is believed to impersonate, for the time being at least, not only the book, but the gods and demi-gods whose actions it records; and as neither the book nor the gods appropriate the offering, it is rightly made over to the priest who represents them."

The office of the *Purohit*, or family priest, is hereditary. He officiates as temple priest, assisting in the performance of minor ceremonies, tending the lamps, sweeping the floor, &c.

"At all religious ceremonies, should the master be unable to attend, the *purohit* can act as his proxy. He can go on a pilgrimage for his master to some distant shrine, fast for him

at home, and even bathe for him in some sacred stream or tank."

The *Pānde*, or *Pundit*, is a teacher of the young—in fact, the village schoolmaster, but receiving pupils below the rank of the "twice-born."

The *Ojha* Brahman is one who is specially versed in the practice of spells and charms. Most of these rites are described in the books called *tantras*, and a Brahman who deals in them is sometimes called a *Tantrik*; i.e., wizard or sorcerer. The following sentence describes his claims:

"The whole world is in the power of the gods, and the gods are in the power of magic; magic is in the power of the Brahman, and therefore the Brahman is himself the god."

The *Pandā* is an inferior class of Brahman, whose special function consists in taking charge of temples, and assisting visitors to present their offerings to the shrine. They are wholly illiterate, and subsist for the most part on the offerings made to the idol at whose temple they preside, out of which they are expected to keep the temple in repair, to furnish oil for the lamp, and the daily offerings of cooked food for the idol. The temples of which the *Pandā* is in charge are principally those dedicated to Mahadev, whose symbol is the *lingam*; and he often acquires a prescriptive right to all the profits he can make, which may be very large, and bequeaths this right to his heirs; so that some of the most celebrated shrines in Upper India, and we believe also in Bengal, have families of *Pandās* attached to them; and the local groups made up of such families marry among themselves, and carefully exclude outsiders from participating in their privileges.

The special function of the *Gangaputra*, or river priest, consists in helping pilgrims to bathe in some sacred stream or tank during the periodical festivals. He is wholly illiterate, and often cannot even repeat the *mantra*, or sacred text, which the bather is supposed to have recited over him as he descends into the water. The *Gangaputra* is also employed in assisting ignorant men in making the annual offering to the souls of ancestors.

The *Joshi* professes the art of telling fortunes by the lines and other marks on the palms of the hands, on the face, and on the body generally. The art of palmistry is a very old one in India, and in some districts the *Joshi* is still held in repute.

The last and lowest Brahman caste is the *Mahá-Brahman*, or funeral priest. The bodies of the dead are burnt, and the ashes are cast on the rivers; and after the funeral ceremonies, which last from ten to thirty days, according to the caste of the deceased, the *Mahá-Brahman* is presented by the mourners with every kind of thing the departed soul is likely to require in the next life,—grain, tobacco, clothes, furniture, &c. This includes everything that the departed soul has used during this life, and the *Mahá-Brahman* is the medium through whom they are supposed to reach him.

The number of *male* Brahmans in the North-West Provinces,—that is, of "*Potential Priests*,"—as given in the census, is 2,443,040. Of these, Mr. Nesfield estimates that only 60 per cent. are *actual priests* of various functions; while the remaining 40 per cent. is made up of those who perform no priestly office whatever, not even that of eating at the expense of others (for this must be accounted a priestly function in India).

Mr. Nesfield argues strongly against the Aryan descent of the Brahmans. He says:

"Brahmanism is indigenous to India. From small beginnings it has gradually won over to its side almost the entire Indian race, and is even now continually gaining fresh victories. I believe that one of the great secrets of its influence lies in the fact that its professional expounders are one in blood, in character, and in sympathies with the general population. It is to me quite inconceivable, and opposed, I believe, to all the teachings of history, that a race of over two hundred million souls could have been brought into the most abject spiritual subjection by a foreign priesthood."

VII. RELIGIOUS ORDERS. "We come finally to the various celibate orders of devotees or religious mendicants, which, though they cannot be called castes in the proper sense of the term, represent one of the classes into which the Hindu population is divided." Of these, Mr. Nesfield enumerates:

1. Followers of Shiva, the third god in the Triad (12).
2. Followers of Vishnu, the second god of the Triad (6).
3. Followers of either Shiva or Vishnu, but only according to the teaching of some particular prophet, who showed the *path* or right way to worship him (16).

These orders are recruited from all castes, even the lower ones; and when the ceremony of induction has once been performed, all connection with the former caste is for ever cut off. Every one of these orders has one or more external marks or badges by which it may be distinguished from any other. The name by which they are generally known is *Sannyasi*, or ascetic, and the various kinds of austerities they practise are familiar to most readers.

One of the greatest of the religious orders is the *Goshayen*, which, from a celibate order, has become a caste in the strict sense of the term.

"The founders and first disciples of the order had no intention of serving as priests to the outside community, or in fact of doing anything else than to wander over the earth as celibates, and lead the ascetic life, of which Shiva, their patron deity, was the pattern. But the piety of the people compelled them to become priests in the temples of Shiva, whether they liked it or no; for it is only in the temples of Shiva, or his consort Kali, that priestly functions have been assigned to them. . . . Thus, if a Brahman of the *Pandá* class could not be found to take charge of a Shivite temple, some *Goshayen* was selected for the office, and became thenceforth the owner of the temple, and acquired the right of bequeathing his interests to his successors. . . . Having thus acquired property of a kind which could not be moved, a large portion of the fraternity ceased to be mere wandering mendicants. But settled habitations and the permanent acquisition of wealth lead naturally to the marital instinct and to the desire for heirs, to whom property can be bequeathed. Thus marriage became at last an openly recognised rule, or custom of the fraternity, and so from a celibate order they became an hereditary caste.

"There is one other celibate order which threatens ere long to become a caste, and by precisely the same process that has made the *Goshayens* one. This is the order of *Bairádis*, who hold about the same degree of influence and wealth among the Vishnuite orders that *Goshayens* hold among the Shivite. Thus far no such thing as marriage is recognised amongst them; but they have acquired vested interest in many of the temples and other places sacred to Vishnu, or to the deified men and animals who are associated with his history. Probably the day is not far distant when marriage will be openly recognised as one of the customs of the order."

The most interesting of the Religious Orders are those enumerated under heading 3 :

"The founders of these sects" represent various forms of dissent from the letter of Brahmanical teaching. The relation in which they stand to the dominant priesthood might be compared with that of the prophets of Israel to the priests and Levites of the Mosaic law. They were reformers, and the chief aim of their teaching was to protest against the claim of Brahmans to superior sanctity or to superior spiritual gifts. But Brahmanism has been too strong for them, as it proved to be too strong for Sâkyamuni himself some two thousand years ago. . . . So far as their influence has extended, it may be said that, if Hindus are divided socially and industrially by caste, they are divided religiously by the *panths* or schools of modern reformers."

In his GENERAL SUMMARY, Mr. Nesfield reduces the number of Hindu tribes and castes, as enumerated in the census report, from 182 to 162, omitting 81, which he finds to be either synonyms of castes already recorded, names differently spelt, &c., and adding 21 castes of which no mention is made in the census. The value of this critical examination and new classification will doubtless be recognised when the next census is taken, by which time the number of castes may be still further extended, as the process of caste-formation is still going on.

It will have been already observed that Mr. Nesfield's theory of caste differs widely from those commonly accepted. We have not space to follow him through his careful summary of the subject; but the following paragraphs represent pretty clearly the conclusions at which he has arrived :—

That the grouping of men by castes is the same thing as grouping them by occupations or functions, and to the natives themselves has never meant anything else.

That none of the castes claim descent from a common ancestor, although the sentiment of kinship or common ancestry is likely to spring up among a body of men who have been previously united by a common industry and common connubial rights; but this sentiment is the effect, and not the cause, of the formation of caste.

That the theory that caste can be regarded as "a religious brotherhood," a body of men "to whom a common rite or doctrine is everything," appears to be equally groundless.

That caste is a purely secular institution, and that religion has had nothing to do with it.

That mere heredity of function is not sufficient by itself to constitute a caste, unless the rule is strictly enforced that no one can inherit the name and function of his father unless his mother was of equal rank.

That, in theory, caste is a trade-union seeking to secure a monopoly against all outsiders, and denying the right of membership to any one not born within its own rank from *both* parents; but that while the rule of marriage could be easily enforced, and has been faithfully adhered to, it was impossible for the members of any one caste to prevent the members of any other from encroaching upon its functions if sufficient inducement existed.

That the evil which caste has inflicted upon the people of India is physical and moral rather than industrial: physical, because the race has deteriorated through the restrictions placed on the national freedom of marriage; moral, because the chief motive to union, confidence and respect between the different classes of the community, has been destroyed.

Mr. Nesfield concludes his interesting paper by a short account of the *Jains* and *Muhummadans* in India.

JAS. B. KNIGHT.

BHARAT SRAMA JIBI; OR, THE INDIAN WORKMAN. Samya Press, Calcutta.

After many vicissitudes, this paper reappears in an improved form. The type is clear and inviting; the matter as pleasantly written as it is useful and entertaining. On the front page is a portrait of Miss Carpenter, to whose memory it is dedicated, with a grateful tribute to her keen interest in the welfare of India and unwearied labour to promote it.

"The Pearl Fishery of Ceylon;" "The Manufacture of Ice for Domestic Use;" "The Various Uses of the Tamarind, and the mode of Extracting Oil from its Seed;" and the first of a proposed series of papers on "The Keeping of Bees for the sake of their Honey," are among the contents of this number.

THE DRESS QUESTION IN INDIA.

At a recent meeting of the Indian Society,* London, Mr. S. P. Sinha read the following paper on "The Dress Question in India." Mr. Lalmohan Ghose was in the chair; and among others present were, Mr. D. N. Das, B.A., Mr. S. R. Das, B.A., Dr. B. C. Basu, Dr. N. P. Sinha, Sirdar K. S. Kapur, Mr. Roshan Lal, Mr. B. Chakravarti, &c., &c.

Mr. President and Gentlemen: Notwithstanding the somewhat frivolous title of the subject for this evening's discussion, I venture to think that it is one of the most important social questions,—a question which concerns specially and in a peculiar manner those who, like ourselves, return to India after a prolonged stay in this country. For, gentlemen, it is not my intention this evening to discourse upon summer fashions or winter fashions; but I ask you seriously and earnestly to consider whether, at the present day, it is possible for us to have anything like a *national dress*. It may appear to some of you that dress is a very insignificant element in the great fact of nationality,—that where race and language and institutions are common, it does not signify in the least even if everyone dresses in his own way; and that where these common elements are wanting, similarity in dress, in even the minutest particulars, will not fuse a people into a nation. As Prince Gortschakoff sarcastically remarked of the Austro-Hungarian Empire, it will be a Government, but not a nation. Well, I am free to confess that these arguments appear to me very forcible, and I am far from certain that they are not quite insuperable. For I have no preconceived theory of my own to support; as I have come here this evening, not to lay down æsthetic maxims for the choice of colours or the cut of our clothes, but merely to evoke an expression of opinion on your part as to the desirability and possibility of a *national dress*.

I do not want to stray into the region of politics; but as it is difficult to discuss the question of nationality, in any of its bearings, without some reference at least to political con-

* A Society composed almost exclusively of Indian gentlemen, which has existed for some years in London.

siderations, I hope you will bear with me if, here and there, I diverge a little from my proper subject. •

As regards the first of the objections I have suggested,—viz., that where race, language, and institutions are common, dress is quite a secondary consideration,—I will only urge that wherever these other elements are present,—wherever a people are united by the strong bonds of common descent, common language, and common institutions,—we find, as a matter of fact, that they have also a common national dress. But what if some among them—a very inconsiderable minority—discard the national dress, and adopt a costume entirely foreign—a costume, besides, which is the living emblem of a different religion, different manners, and different ideas? Why, then I conceive that the ties of blood, language, and institutions are not strong enough to dispel the sense of utter alienation, and even of deep distrust and hatred, which the majority feels against the offending minority. There can be little doubt that such a split is highly to be regretted; and it is precisely *this* split that we find in India, owing to our adoption of the English costume. Every one of us must have noticed the contemptuous way in which many of our educated countrymen speak of the “*Black Englishmen*.” Not that these same countrymen of ours have an instinctive hatred of English dress. I have known a good many instances where these very men have afterwards adopted the English dress, presumably on an improvement in their pecuniary circumstances. But I believe that, on the whole, such of us as adopt the English dress and English modes of living are very unpopular with the majority of our countrymen. I know for a fact that the poorer and uneducated people—at least in the provinces—perceive little difference, and make still less distinction, between an European and an Indian in European dress. With them, *European, Christian, &c.*, have no meaning: the dress decides the nationality. You will agree with me that this feeling on the part of the poor shuts us out from a wide field of usefulness, and makes us aliens and strangers in our own native land. Do not speak of the respect and consideration you receive from railway officials and the like. That respect and that consideration you obtain under false pretences: they are illegitimate, ill-gotten, and disgraceful. If the railway-guard is a little civil to you simply because you sport a “hat and coat,”—and he is not so always,—

depend upon it, he laughs at you behind his sleeve, and probably makes up for the civility he has expended on you by an extra push to a "native" passenger. I ask you, What is this respect, this civility, worth, unless your father, who does not dress as you do, receives a portion of the same? No doubt it is not your fault that he does not receive the same; but do you not greatly encourage this odious distinction by taking advantage of it? Well, it seems to me so natural to repudiate such dubious and equivocal advantages, that I shall not waste any more words on this point.

But can we not all of us reject our own and adopt the European dress? Only a few years ago, the Mikado of Japan ordered that henceforth the naval and military uniforms were to be modelled on Western patterns. Can we not, by resorting to such a drastic measure in the case of our whole civil population, bring about a similar result? To this question I unhesitatingly answer, No; we cannot do it, even if it was desirable to do so. And, after all, where is the superiority of Western over Eastern dress, that we should wish to adopt it? That there is a great difference in the two systems we all know: the very principle of dressing in the East differs fundamentally from that of the West. We Orientals have never attempted to reconcile the two opposite principles of covering and at the same time displaying the figure,—that is to say, of cutting the dress to fit the body. And here we are not alone. The Greeks, the Romans, the Etruscans, the Egyptians, and the Israelites, all wore loose garments in long folds and closely enveloping the body. The Greek *chiton* and *himation*, the Roman *toga* and *tunica*, are examples.

"But," says the critic, "you in the East don't use socks or stockings,—you leave your feet bare,—and that indicates a low stage of civilisation, as compared with the modern Western world." But why is it, I ask, such an atrocious offence to display your big ugly toes, which in the East are warm enough when put in shoes only; and why is it harmless (nay, even meritorious; for is it not the fashion?) to wear those "*decolleté*" dresses which civilised Europe calls "full" dress? Remember, moreover, that the Greeks and Romans—who, in these matters, were much more truly refined than modern Europe—did not often use socks, &c. "For the feet, sandals; but, by preference, shoes were made use of, generally of bright colours, and embroidered with gold

or pearls: *socks or stockings were confined to ceremonial appearances.*"*

The use of shoes (*calceus*) even was by no means universal among the Greeks and Romans. The Homeric heroes are represented without shoes when armed for battle. According to the institution of Lycurgus, the young Spartans were brought up without wearing shoes, in order that they might have the full use of their feet in running, leaping, and climbing. Socrates, Phocion, and Cato frequently went barefoot; the covering of the feet, when there was any, was removed before reclining at meals. To go barefoot also indicated haste, grief, distraction of mind, or any violent emotion; as when Venus goes in quest of Adonis, and when the Vestals flee from Rome with the apparatus of sacred utensils. The feet were generally bare in attendance on funerals, and also while engaged in the worship of certain deities. The idea of the defilement arising from contact with anything that had died led to the entire disuse of skin or leather by the priests of Egypt. Their shoes were made of vegetable materials, generally the papyrus.† After all, when the exigencies of climate and soil do not require it, socks, stockings, &c., are not absolutely essential; and their presence or absence is not a necessary concomitant of civilisation, except in so far that the standard of comfort is the measure of civilisation.

Well, then, we cannot—and I think we ought not to—adopt the Western costume as our national dress, because our notions of dressing—of comfort and decency in dress—are so widely different. On this point I will be content with quoting a very competent authority on costume:

"If it may be said—as it certainly may be said with truth—of Oriental costume, both in its general character and its specific details, that it is distinguished, in contrast to that of the ever-changing West, by the pervading and characteristic unchangeableness of the East, equally true is it that the vast populations who throng the wide expanse of the earth's surface included in 'the East' comprehend in their numbers the inheritors and the bearers of costumes exhibiting in many peculiar and distinctive features an almost endless variety. At the same time, precisely as a distinct recognition, as well of the range as of the applicability and the significance of the one term 'the East,' suggests no confusion of ideas

* Dr. Smith's *Dict. of Gr. and Rom. Antiquities*.

† *Ibid.*

respecting the different Eastern realms and peoples, so also *all Oriental costume so far bears the impress of Eastern requirement and association as in a certain degree to admit of a single general classification.* Thus, unlike to each other in not a few of their personal qualities as any two human beings well could be, and differing also in many decidedly marked particulars in regard to their costume, the nomad Bedouin of Arabia, in every essential respect, is no less a true and truly typical Oriental than the most gorgeously-attired and, after his fashion, the most refined of the native potentates of Hindustan. So also, notwithstanding the points of difference between their costumes, the costume, as well of the one as of the other, is unmistakably Oriental. The same may be said of the dresses of the different races that inhabit Hindustan. And they all share an equally true Oriental brotherhood, and especially in externals (in however decided a manner and degree each race may bear its own distinctive impress even in those very externals), with the natives of China and Japan and Burmah, of Persia, Arabia, Modern Egypt, Armenia, and Turkey, and with other Eastern races also that need not be here particularised. Unless when circumstances reduce their attire to proportions so scanty as scarcely, if at all, to exceed that of the savage tribes who inhabit some tropical districts, or when influenced by some exceptional conditions, all Orientals are more or less inclined to wear loose and long and flowing garments; their trousers, when any are worn, are very large and gathered in at the ankles; they have their heads habitually covered, whether with a turban, fez, or some variety of cap with a local hereditary style; their feet, when not bare, are very lightly equipped; they delight in white fabrics, mingled with such as exhibit the most brilliant colours and the richest designs; and they indulge in an abundance and variety of personal ornaments. Also, a general resemblance prevails between the costumes of the two sexes. . . . In South-Eastern Europe itself the costume of the modern Greeks exhibits semi-Oriental qualities."

I can conceive nothing more graceful or more picturesque than this Oriental type of dress. No doubt we must not always pose for effect, nor affect the picturesque in preference to the useful. But as I see no objection to it on the score of decorum and decency, and as the adoption of any other dress irritates our own people,—as is but natural,—I propose that

we fall back on our own dress, and discard this English garb, as soon as we go back to India.* We can modify it a little if we like, but the modifications I would confine within the narrowest and strictest limits. It is of no use wearing a *chapkan* if you manage to make it look like a short coat.

Now, leaving the critical for the constructive portion of my paper, the first question I ask myself is, Can we have one dress for the whole of India? I think not; because, however alike in their general characteristics, the dresses worn in the different parts of India differ from each other in so many important particulars, that the adoption of one general costume is well-nigh impossible.

But, just as in the sphere of politics, what we in India desire is, not unity, but union,—so, in the matter of dress, we ought to leave each province to choose its own dress, as a matter exclusively concerning itself.* Doubtless, the dress it will choose will be the dress that is worn now, with such modifications as may be necessary or expedient. This at once considerably narrows my task this evening. I can at once leave out Bombay, Madras, the Punjaub, and the North-West; for, being ignorant of the details of the local costumes, I could suggest no modifications that would retain the *couleur locale*, for that is the most essential thing.

Confining myself, then, to Bengal proper, I remark, in the first place, that for a considerable time to come the dress of the poorer classes must necessarily differ from that of the well-to-do classes—differ, not merely in quality and matters of detail, but almost in kind. Even people in comfortable circumstances generally leave the upper portions of their body quite exposed—owing, no doubt, to the terrible heat. Now, what they do as a matter of choice, the poor must do as a matter of compulsion. Alas! how can the poor Indian ryot, who seldom gets one hearty meal from year's end to year's end, afford to buy shirts for himself? There are still some authorities who maintain that the idea Western nations had of the fabulous wealth of India was not entirely unfounded. Sir H. Maine says (*Early Law and Custom*, pp. 356–7): "Lord Macaulay, in contrasting India as the English found it with the impressions of it entertained by European adventurers, has said that it is really a very poor country; but it is very difficult to believe this of so great an area of fertile soil; crowded for ages by an industrious population. The true

secret of the poverty of India, from which she is slowly recovering, I take to be the desolation caused by the wars and brigandage of 2,000 several chiefs while the Mogul Empire was dissolving. I think that India during the reigns of Akbar and Jehangir was very probably as rich as the Western world thought it; but its carefully hoarded capital was destroyed, as were the accumulations of the Roman Empire."

If this be so, it would be highly interesting to know if the dress of the poorer classes—who must have been much better off then than now, according to Sir Henry Maine's theory,—if their dress differed materially from what they wear now: whether, for instance, they used anything like a shirt; whether they used shoes, &c., &c.

I confess, however, that I have no faith whatever in this explanation. The true reason of this belief on the part of European adventurers is, that they only saw the rich capitals and commercial centres, whither a system of over-taxation (the like of which has seldom been seen anywhere else) had caused literally all the capital of the country to flow.

This is the opinion of Sir Richard Temple, who in such matters must be deemed an even higher authority than Sir Henry Maine; and it is the opinion also of John Stuart Mill: "Under the *régime* in question, though the bulk of the population are ill-provided for, the Government, by collecting small contributions from great numbers, is enabled, with any tolerable management, to make a show of riches quite out of proportion to the general condition of the Society; and hence the inveterate impression, of which Europeans have only, at a late period, been disabused, concerning the great opulence of Oriental nations."*

We must therefore be prepared to expect no great improvement in the dress of our poor. It will come with an improvement in their material condition; and already there are not wanting signs of the impending change.

As regards the well-to-do and educated classes, we have at present one dress for home wear, and another for official or business use. Our home dress is the *dhuti* and *chadar*, and our official dress is the *chapkan* and *choga*, with trousers. We have had this distinction for such a long time, that I think it is quite impossible to do away with, except very gradually.

* Prelim. Remarks, *Political Economy*.

The distinction is probably the result of long foreign domination, and under different circumstances the distinction will probably disappear; but to change it all at once and at a single stroke is not to be thought of. The *chapkan* and *choga* may, with slight modifications, be made an extremely convenient and graceful dress. The prejudice that exists in certain quarters against the *chapkan*, I consider entirely unfounded. But, as a probable alternative, I suggest long China-coats, or, what is much the same thing, yet better in certain respects, the so-called Parsi-coats. For a headdress, I would retain the smoking-caps at present in general use among those who wear the bifurcated garment. For ordinary home wear, I think we must for the present retain the *dhuti*, which ought to be of some thick, non-transparent stuff, like the Manchester piece goods, or *thans*, now so much in vogue, or the Chaudernagore *dhutis*, which are for some reasons to be preferred. The *chadar* will be worn, as now, on ceremonial occasions, such as visiting, &c.; but never in that compressed and wrinkled form which is considered to be "the fashion." It ought always to be worn quite spread out, and falling down in graceful folds from the shoulders. I must observe that in the *dhuti*, properly worn, I perceive nothing of that indecency which its adversaries allege against it; and as regards leaving the feet exposed, you must excuse me if I am not horrified at that: for I consider the practice of the West in this respect as due solely to climatic considerations, and the professed horror of "*pieds nus*" is a highly conventional notion which we need by no means hurry to imitate.

So much, then, for masculine attire. I feel greater hesitation in putting forward any suggestions with regard to ladies' costume. I have heard that the costume in use among the Brahmo ladies is a model of decency and gracefulness, and I know that it does not differ materially from that in general use. If it is what I have heard it described, I hope to see it more generally adopted. A graceful headdress is still a great desideratum; but the made-up silk *puggaree*, worn, among others, by the ladies of the enlightened Tagore family in Calcutta, and which I hear is coming into fashion among Brahmo ladies in general, is in my eyes a very graceful headdress.

Well, gentlemen, you will perceive that in all the suggestions I have ventured to throw out, my principal idea has

been to eliminate all Western ideas of dressing. And I repeat once more that all attempts to foist upon our countrymen Western vestments must necessarily fail, because there is a fundamental difference between the ideas of the East and the West on this point.

After the Paper had been read, the Chairman opened the discussion by saying: I heartily congratulate my friend on his very able and interesting paper. But I am sorry to differ from him in many respects. I think he has too exclusively confined himself to the æsthetic side of the question; whereas in choosing a form of dress, we must look for other things besides beauty. Without entering into the question of decency,—although I, myself, hold no hesitating opinion on that point,—there can be no question that the *dhuti*, &c., are not adapted to an active and energetic life. Fancy a man riding or fighting, with his *dhuti* flying in one way and his *chadar* in another! It is true that, owing to the indiscreet and even culpable conduct of a few gentlemen when they first returned to India from England, our countrymen conceived a violent prejudice against European dress; but that feeling has nearly worn off, and our countrymen are becoming more and more sensible of the fact that beneath our English-cut coat there beats a genuine Indian heart.

Sirdar Kapur Sing considered it undesirable to retain the English dress.

Mr. Roshan Lal agreed with Mr. Ghose.

Dr. N. Sinha was sorry to differ from the lecturer. The *dhuti* he considered very objectionable. 'As the people progressed, both intellectually and materially, they would find that the loose *ijars* or *pyjamas* were more decent, and at the same time less expensive. As to the cost of the making, that did not count, for the ladies of our households could easily undertake such work even now.

Several other gentlemen took part in the discussion, and they were mostly averse to the views put forward by the lecturer.

Mr. S. P. Sinha, in reply, said: I am not wedded to any particular dress. My main contention is, that we ought not to wear a dress which denationalises us in the eyes of our countrymen. If gentlemen object so strongly to the *dhuti*,

I am ready to adopt the view put forward by my brother, Dr. Sinha, and to recommend the *pyjama* instead of the *dhuti*. I have no hope that it will be generally adopted by the people; but, at any rate, it will be harmless, inasmuch as it will make us look only eccentric, and not "Anglicised," which is a great sin in the eyes of our countrymen. It is emphatically a question of compromise. I shrewdly suspect that behind the oft-repeated plea of decency urged in favour of the English dress, there is a desire to look smart. I do not think I have treated the question from a merely æsthetic point of view; in fact, I have striven to steer clear of it. At any rate, if we are to retain our present English costume, let us not rest its retention on a false basis. We ought not hastily to condemn a dress which is still worn by the great bulk of our people, with which our dearest associations are connected, and the most pleasing memories are interwoven.

REMARKS ON THE MALAY LANGUAGE AND LITERATURE.

(Continued from page 126.)

In his introduction to *Bidasari*, the Eastern version of *The Sleeping Beauty*, M. de Backer has collected and compared a number of myths and legends in order to show that they are common alike to the East and West, and he laments that the old traditions always end in fables or stories to amuse children. "The struggle of the powers of Nature," says Max Müller, "after having been personified first in the gods and then in the heroes, next passed into popular stories of fairies, or malicious little sprites. . . . A myth passes into a legend, a legend into a story."

It is not necessary that the popular legends or tales of different lands should be exactly alike in every detail to prove their common origin. Some of those here quoted differ very widely, only resembling each other in some one particular, and this is especially the case in respect to *Le Petit Poucet* (*Hop o' my Thumb*), and the Eastern story of *Adji Saka*, on which M. de Backer considers it to be founded. There are certain ideas which have formed the germs of such legends in

every land, and in every age. Amongst the commonest that appear under so many varieties of form in various countries, are those which have for their chief motive the element of unlawful curiosity, or those in which it depends upon the betrayal of a secret. The former may look on the story of Eve as their parent, the latter on that of Samson. Another favourite idea is that of the invulnerability, save in one point, of the hero of the tale—perhaps because such a quality seems to bring him nearer the immortals,—and here again, is it too far-fetched to trace a relationship between such heroes and Samson? All these, however, like Siegfried in the *Nibelungen*, defied the common doom of man only to perish in the end. M. de Backer tells us that we must go to the East to look for the origin of Siegfried.

The *Wiwoho*, a Javanese poem, translated from the Kawi, relates how Niwoto-Kawatjo, prince of the giants, had asked in vain for the hand of Souprobo, the daughter of Batoro-Hendro, and in revenge declared war upon the latter. This prince of the giants had been rendered invulnerable by Batoro-Hendro, and, except at the tip of his tongue, he could not be wounded. Batoro-Hendro went to Hardjouno, who had given himself up to a life of rigorous penance, and besought him to deliver him from his enemy. The latter had recourse to a ruse. His counsel was that Souprobo should be sent to offer herself to Niwoto-Kawatjo as his wife. This she did, and prevailing on him to confide to her his secret, she betrayed it to Hardjouno, who pierced his tongue and killed him. The tale, however, as related by M. de Backer, seems rather incomplete. It will be perceived that it is the very person who has rendered the prince of the giants invulnerable, who has to call for the assistance of Hardjouno to discover his secret; and the fable does not here, as in most of its other versions, tell how the spell failed to be complete.

The legend of St. Anthony, too, is not, we are told, unknown to the Kawi poets; and the poem just quoted relates how Hardjouno, in the austerities of his penance, underwent a similar temptation. This incident in the poem is probably borrowed from the *Mahābhārata*, which relates the journey of Arjuna to the heaven of Indra. Again, the story of *The Holy Grail* finds its Eastern parallel in that of the *Amrita*, or cup containing the draught of immortality; while the charming legend of *The Sleeping Beauty* in

the Wood, which has become one of the most popular fairy tales in almost every Western country, forms the leading episode in the poem of *Bidasari*. In the Malay version of the story, some very striking differences appear in comparison to its ordinary treatment, and the tale of *The Sleeping Beauty*, moreover, does not bear protraction beyond the limits usually allowed to it. There are six cantos in *Bidasari*; and though, in his concluding lines, the fakir says he has not made his poem long, he would have done better if he had further condensed his material. The latter part of his work, indeed, is by no means equal to the first, and some of the lengthy descriptions of Eastern fêtes recall the heavier parts of the *Arabian Nights*, which it is not, perhaps, sacrilegious to think might have been omitted with advantage from that bulky but delightful volume. The most remarkable difference between the fakir's story and the usual version of the *Sleeping Beauty* consists in the fact that the hero is not, as in the latter,

"A fairy prince with joyful eyes,
And lighter-footed than the fox,"

who finds his first love in the enchanted palace. Far from it. The hero of the Malay poem, when we first meet him, has been for some years the husband of Lila Sari; but, as Eastern customs do not make this an obstacle, the usual ending of the romance is not interfered with. There are also other deviations.

In his Appendix, M. de Backer tells us that Professor Roorda van Eysinga makes a distinction between ancient and modern Malay literature, the former possessing more interest for us, since it comprehends the poems and romances translated from the Sanskrit into Malay, and in which Hindu mythology plays the principal part. These MSS. are anterior to the introduction of Islamism. Since then Malay literature, converted to the teaching of Mahomet and the *Koran*, seems to have been at pains to vulgarise all that the disciples of the Prophet have written in the different languages of the East. Malay works on dogmas and religious teaching are generally translations from the Arabic, as well as certain collections of laws, called *Hhoukom*, borrowed from the Arabs. Other writings known as *Oudang-oudang* are proper to the Malay, being collective accounts of all their customs, transmitted, at first verbally, from father to son. These further

regulate the right of hunting and fishing; while the laws of navigation, marriage, property, and the infliction of punishments, belong to a later civilisation.

Almost all writings on philosophy and morals are compilations from Hindu, Arabic, Persian, Siamese, and Javanese authors. As to the historical works of the Malays, such exist only in name, being for the most part fictions or fabulous stories with erroneous dates, and rarely having much concern with the person whose name serves as their title. The province, however, where Malay literature has produced really original works, though few in number, is that of poetry. Malay poems are of three kinds—the *pantun* or *selōka*, the *sjār* and the *sesamboh*. The *pantun* is divided into strophes of four lines, with alternate rhymes. It is sententious and vigorous; but its greatest merit consists in leaving something more to be guessed than what it actually expresses, an idea being carried on from one verse to the other, and having more to do with that which follows it than that in which it appears. Some of these *pantuns* occur in *Bidasari*. M. de Backer has not, however, been at the pains to put them into verse; still, they give a good notion of the manner in which the thought which appears almost irrelevantly introduced in the first strophe forms the chief motive in the second. In the *Hakayit Abdulla*, already mentioned, some examples of Malay *pantuns* and their English translations have been given; but these are not valuable, except as specimens of the class to which they belong.

The poem called the *sjār* is the Malay epic poem, of which the subject—historic, heroic, or purely romantic—has received a certain development. Under the third form of Malay poetry, the *sesamboh*, are comprised popular songs, sayings, enigmas, fables, and love songs. Amongst the most celebrated of the *sjārs* are *Raden Mantrie* and *Kin Tambouhan* and *Bidasari*. The subject of the former is the history of the prince royal of Poura Negara, and a lady of his mother's Court, a prisoner of war, whom he had secretly married. The poem ends thus, after recounting the tragic deaths of the lovers: "Bury Kin Tambouhan with her lover; they were united in life, they shall not be divided in death." In the translation which he published in 1838, Roorda van Eysinga, in reply to the question who was the author of this work, attributes it to Ali Mustashir. He is inclined to

believe that the manuscript might be an imitation from the Javanese, because many words are to be found in it borrowed from that language. These, however, are sought for in vain in the fragments of the poem published by Marsden, and thus M. de Backer finds himself led to a totally different conclusion.

To return to *Bidasari* (or *The Sleeping Beauty*). The names of the persons and places mentioned in it are, the French translator tells us, as far as the rest of the internal evidence from helping us to determine the time and place of its appearance. M. Jacquet is of opinion that we must seek in the Sanskrit for the name of Bidasari, which, he says, we ought to read Bida Sri; but the Dutch translator, Van Hœuwell, persists in believing that Bidasari is the true name, because it agrees perfectly with the Javanese *Widhosari*, which signifies "lovely or beautiful flower." In Javanese many names resemble that of Bidasari, and all signify "glittering or remarkable flower." From this we might conclude that the poem is of Javanese origin; but when we consider, on the other hand, that we also find in it many Malay names, and that the scenes and customs described are Malay, as well as the names of ranks and offices,—that all which is Javanese seems of foreign origin,—we are, not unnaturally, led to suppose that Malaysia is the native land of Bidasari, and that the poem which bears her name is of later date than the arrival of Europeans in the Archipelago. A distinction, as has before been said, must, however, be made between the time at which the poem was written and the circulation of the legend on which it is founded; and the early date of the latter is what the translator seeks to prove. With this view, he cites the passage in the poem which describes the changing of Bidasari's vital spirit with that of the fish. *Esprit vital* is the French term used, and there does not seem any other English equivalent for it than the bald literal rendering. The Malays and Buddhists believe that the soul of one person can pass into the body of another, or into that of an animal; and that there thenceforth exists between these two beings a mysterious connexion which makes the fate of the one depend upon that of the other. This belief rests upon a principle of Hindu theology—that the divine Spirit, the soul of the world, is united in all animated beings, and that the human soul is itself divine. The sympathy be-

tween two living beings, although of different natures, is therefore the rational explanation of this passage, where, in the poem of *Bidasari*, we find mentioned the exchange of two souls, between the maiden and the little fish. Hence we may further conclude that this point has reference to a period previous to the invasion of Islamism into the Indian Archipelago, and consequently previous to the fourteenth century.

One point that inclines M. de Backer to believe that the legend found by the poet of *Bidasari* was much earlier than the time when the poem was written is, that we there see quoted the names of the gods of the Brahman Pantheon,—such as Batara Brahma, the Supreme God or Creator; Batara Indra, the God of Heaven,—while *Bidasari* is compared, now to Mendoudari, the wife of Rawana, renowned for her beauty, her charms, and her virtues; now to Souprobo, the loveliest of the Widhodaris of the Sourulojo. When, on the other hand, we meet in the text with thoughts borrowed from the *Koran*, we should attribute these to the writer, who was a Mohammedan, and not to the legend which he has put into verse.

As for his version of *Bidasari*, the French translator tells us he used for this the work of Van Hœuwell, who rendered the Malay text into Dutch, in which language it was possible to preserve faithfully the sense of the original, since it possesses the faculty of composing words. This elasticity gives to the Dutch the power of assimilating with great facility the Malay idiom; while the brevity, preciseness, and clearness of modern French is not easily bent to the childish caprice of an agglutinative language.

It remains to say a few words of the poem itself, and some of the instances in which its treatment of the story diverges from the other versions of *The Sleeping Beauty*. As has been said, the prince is married already when he meets *Bidasari*, and she is not, therefore, his first love. Then the spell is here altogether different from that in the other tales. *Bidasari* is not cast into a magic sleep for a hundred years by a malignant fairy, but by her own act she places her life in the power of an enemy. She is, moreover, only insensible by day, and there is no fixed limit to the time during which she is thus to slumber; she does not lie, in her charmed sleep, in a palace with many inhabitants who all share her enchantment, but she is conveyed away from the spot where she fell asleep to the Kampong in the forest, and left there all alone. The

final difference is, that the presence of her lover does not waken her at once.

"A touch, a kiss,*the charm was snapt;"

and the princess, after slumbering for a hundred years, looked up at her predicted lover. It takes three visits of King Djouhan Mengindra and many kisses before Bidasari is wakened from her sleep, and then it is only because the spell relaxes its power at night; it is not finally dissolved until her imprisoned spirit is released from the power of her rival.

The three principal characters are carefully drawn. The various circumstances of the story are shaped out of their actions in strict and harmonious accordance with what we are led to expect at the outset, and throughout the author adheres faithfully and consistently to his first lines; while the supernatural element introduced was, as has been shown, a principle of religious belief amongst those who first received and circulated the original legend.

The fakir's story is delightfully told; but it is not for this alone that the volume which contains it deserves to be read. M. de Backer's introduction possesses an interest quite its own in the charming comparison of the myths of many lands, by means of which he seeks to trace them to one parent source, and to prove that, as he says in his opening words, "Humanity is one."

ALICE LEE.

HOW TO PRESERVE HEALTH IN INDIA, WITH SPECIAL REFERENCE TO MEDICAL WOMEN.

BY DR. C. R. FRANCIS.

(Continued from page 76.)

BATHING.

The importance of a daily bath—necessary everywhere, but especially so in a tropical climate,—cannot be too strongly impressed upon residents in India. "Cleanliness is next to godliness;" and truly the natives—the Hindoos especially—seem to realise the force of the connection; for personal ablu-

tions are (excepting in the hills* where, owing perhaps to the coldness of the climate, they are rather more chary of contact with water) intimately associated with their religious ceremonies. Cleanliness is, moreover, accepted as an indication of a man being "well to do" in the world. The Bengalee proverb says:

"Achāray Lukhi
Bichāray Pundit."

(Cleanliness indicates prosperity, as power of discussion indicates the possession of knowledge.)

The skin, at all times and everywhere a valuable emunctory for getting rid of what is waste material (which, if retained, would act as a poison in the system), is, in India, one of the principal safety-valves for this purpose. The value of the injunction to keep one's pores open is realised, when it is known that, in a person of ordinary stature, there are no less than seven millions of these pores distributed over the surface of the body. Many an instance of improved health has been dated from the day when the individual commenced to adopt the practice of daily ablution; and no house in England is now considered to be complete, and fit for occupation, that is not provided with a bath-room,—a continuous supply of hot and cold water being laid on. Many persons in Europe are content to take a bath once a week—say on a Saturday—for the sake, chiefly, of cleanliness. But such persons have no conception of the enormous amount of *débris* that is being continuously brought to the surface of the skin, to be there eliminated from the body through the medium of the perspiratory tubes (each a quarter of an inch in length) which terminate in the pores aforesaid. Not only does ablution get rid of these noxious accumulations, but, by liberating the blood from what, if retained, would hamper the circulation and (it may be) cause congestions, it enables the various organs to exercise their respective functions with freedom and vigour, and imparts a healthy tone to the entire system. Indeed, for persons in good health, in whom reaction is strong, and who after a bath of cold water experience a pleasant and invigorating glow, there is no better tonic: and it is a natural one. The efficacy or injuriousness of such a bath must be decided by the bather's own experience. If, instead of a glow, the individual should feel chilled (the skin being

* The people of Gurhwal, in the Himalayas, are particularly negligent about cleanliness. They rarely wash themselves, or the simple clothing that covers them. Their only garment, excepting a fold of cloth round their loins, is kept in wear almost till it falls off! The Gurhwalees have, for many years, suffered from a form of plague (locally called *mahamurree*, or great disease), which, if not caused by their filthy habits, is certainly fostered by them.

shrivelled, and the fingers becoming cold, white, or bluish red), languid, or sleepy, the cold bath is likely to do harm. This is especially the case with those who have suffered from congestion of one or more organs. Persons who have had an attack of "liver" should be careful to use water with the "chill off." Although it may never be safe to use colder water for the bath again, care should be taken to avoid falling into the habit of bathing habitually in too warm water, which tends to weaken the constitution as well as the skin. The practice, frequently adopted by the natives of oiling the surface of the body before bathing, appears, at first sight, likely to be detrimental, as one might expect the oil to have the effect of checking free exudations from the skin. On the contrary, however, if not overdone, it is beneficial; inasmuch as the skin is softened; and it is said that the perspiration is prevented from being excessive and, therefore, exhausting. The fondness of the natives for oil, whether taken internally or applied externally, is somewhat remarkable. It is no uncommon sight to see one of the poorer classes lying at full length, after an ample meal, in the enjoyment of his hookah by the side of some sacred stream, where, having coated himself with oil, he contemplates with satisfaction his shining person. The practice may throw some light upon the passage in our Old Testament (the Psalms) where reference is made to "oil that giveth a cheerful countenance." These classes use mustard-oil most profusely, and they go about thickly coated with it. In their cases there is undoubted risk, as free perspiration is undoubtedly checked. It need hardly be said that preliminary oiling is not recommended to Europeans. The skin is indeed sufficiently lubricated, whether in Europeans or natives, by oil-glands, from which (imbedded beneath the surface) an oily secretion is brought by certain tubes that pass upwards alongside those intended for the perspiration.

It cannot be too often repeated, that a cold bath is attended with great risk when the body is fatigued or otherwise out of gear. I have known cholera developed by inattention to this rule. They, who can take a cold bath, naturally like to have the water as cold as possible; and, for this purpose, it is placed outside the house during the night in porous earthen vessels. The porosity enables the evaporation to take place readily;—hence the advantage of keeping the drinking water, also, in such vessels. Surrounding these with damp cloths increases the coolness. A sufficiently effective and exhilarating cold bath consists in raising the earthen vessels (gurhas or chattees) above one's head and letting the contents fall over the head (protected, if required, by a waterproof bathing-cap) and body

after it has been well soaped. Nothing removes the albuminous products that are brought to the surface better than soap, which dissolves them. Pears's soap is the fashionable soap of the day: but I am not aware that it is in any way superior to brown or white Windsor, except in transparency. Where something more of a douche is desired, an attendant may mount upon a stool and pour out the water over the person, who, to increase the force, may be seated. A plunge bath is very delightful for those who are strong, and who are not affected by the shock: but this, in many cases, is too great, and an attack of "liver" is sometimes traceable to a plunge in a bath lined with chunam (lime-plaster) in which the water has become, as it often will from standing some time, very cold. Bathers should not remain too long in the bath, prolonged contact with cold water being likely to cause internal mischief. An officer once fell, during the night, into the Irrawady; and, though contriving to support himself by holding on to the side of a boat (without, however, being able to get into it)—he could not do this alone—he remained in the water for a couple of hours or so. In the morning he was found to be jaundiced. One of the best tonics—for the nerves especially—is the *wet sheet pack*. It is particularly useful when the system has become depressed by the heat after prolonged residence in India. The *sitz bath* is sometimes useful where there is tendency to constipation. The temperature of a *hot* bath is just over that of the blood—about 100° Fahr.; of a warm bath, some 8° below it—or 90° Fahr.; that of a tepid bath is equal to summer heat in England—75° Fahr.; of a cold bath, 60° Fahr. No one should be unprovided with a *bath thermometer*.

It has often been suggested that a hydropathic establishment in the hills would be a great boon to Europeans in India; and that it would be remunerative. In some cases, where a bracing treatment is indicated, a course of hydropathy would probably be very useful. The three principal points aimed at in this system are, to eliminate, to soothe, and to brace:—indications which are often prominent in the treatment of chronic abnormal conditions in India. Those who could afford it would, of course, prefer to pass a few weeks in a hydropathic establishment at home; and a very wise proceeding it would be. But, for those with limited means, such an establishment in an Indian sanatorium would be an attraction, if the scale of charges was moderate.

Every kind of special knowledge is of service in India: and I believe that if, amongst other specialities acquired by the lady-doctor (or by medical officers generally) before going abroad, they could acquire a knowledge of hydropathy in the

house of one of its professors, the practical experience thus obtained would be of great value to them.

HOUSES.

Except in the larger towns,—and even there the same inconvenience is sometimes experienced,—there are usually fewer good houses than residents; and the best are therefore, in the event of a vacancy, early engaged. Under such circumstances, it may seem to be quite unnecessary to lay down any rules for guidance in the selection of a dwelling,—it being so frequently, especially where the applicant is late in the field, a case of “Hobson’s choice!” The nature of the several houses in a European station in India being generally well known, incoming friends write, to those who are leaving, to secure them such and such a bungalow, or pukka kothee;* so that outsiders, so to speak, have but a slender chance of obtaining the best. The best, though popularly so considered, are, however, not always the most eligible, from a sanitary point of view. The principal considerations with the public are size and situation,—those on the bank of a river (where there is one) being, as a rule, preferred. Such houses have a reputation for being unhealthy, owing to their nearness to the water. But the danger from this source is, in many cases, overrated. Much will depend upon the character of the stream, and upon the relative position of it and the house. A well-raised house, *i.e.*, one placed on a high bank above a full and quick-flowing stream that does not overflow the bank, may be inhabited with comparative impunity; whereas one on a level with the water which, being sufficiently near to the sea, rises and falls with the tide,—leaving a wide bed of malaria-impregnated mud at the ebb,—had better be avoided altogether.

Site.—It is always desirable, whenever possible, to select a house that has been built on rising ground. Although, speaking generally, the plains of India are more or less on a dead level, there will often be found spots which, relatively to the neighbouring locality, are slightly raised above it; and which, being favourable for surface drainage, are better suited for building upon.* Under any circumstances, the foundation of the house should be elevated four or five feet from the ground; as, independent of the greater coolness and greater freedom from damp thus obtained, the ingress of snakes, &c., is rendered more difficult. I do not advocate the plan of building one’s own house in

* Kothee is a generic term for dwelling, applicable to every kind alike. Pukka means *anything mature*, including ripe fruit, hard-boiled eggs, a permanent, as opposed to an officiating, appointment, and, as in this case, a house (with a flat roof) made with bricks thoroughly burnt.

India. The choice of material is often very limited, and none but an expert would be likely to distinguish between the good, bad, and indifferent. Moreover, an inferior kind may be substituted by the builder for, or mixed with, that which—probably of the best—has been selected; and the fraud may not readily be detected. The cases where, on being sent to an out-station where there are absolutely no houses fit for Europeans, the new arrival is *compelled* to build, are not likely to occur amongst those for whose benefit these papers are written. Nothing further need therefore be mentioned under this head.

Whenever it is possible to make a selection of a house, amongst those that are available, the following are the principal rules which should guide the intending occupant in his or her choice,—the *sits*, already alluded to, being one of the most important.

Size.—Much of one's time being passed (in the plains) indoors, and a larger amount of breathing-space being required than in England, the small rooms, that are there so much valued for their cosiness, are quite unsuited for India. The importance that is attached to this point may be seen from the fact that, according to the regulations, each European soldier must be supplied with 1,800 cubic feet in barracks, and when in hospital with 2,400 cubic feet, of air,—in either case more than double the amount that is considered sufficient at home. And the quantity of superficial feet—that which more immediately surrounds the individual—is of even greater moment. In truth, the rooms in Indian houses can hardly be too spacious, especially the sitting and bed rooms. And the less of furniture that these rooms contain the better. The more there are of household gods of this description, the greater the impediment to free ventilation. Luxuriously furnished drawing-rooms are quite out of place in a country where life is more or less peripatetic,—orders to remove, in the case of civil and military officers, and sometimes even of missionaries, from one station to another—depending upon promotions and the exigencies of the service—occasionally following each other with discomfiting rapidity.

Ventilation.—The house should be built so that it may be freely perfused by the prevailing winds. This is not always possible in the growing larger towns, where convenience and economy too frequently supersede all sanitary considerations. It is easier in the country stations; but, to meet the requirement, the position must vary with the different localities, and the climates peculiar thereto. Whilst the wind, especially if cool, is a welcome visitor, the sun is not,—and therefore, though it is almost impossible to secure this dis-union, our efforts should be

directed to obtaining a maximum of the former and a minimum of the latter. In the hot season all doors and windows must be closed, during the day, to exclude the heated air, which, at that time, is almost unbearable: though some few advocate the reverse, and positively seem to revel in the scorching atmosphere. But such salamanders are not common, and the system cannot be generally recommended; for there is nothing, except intemperance, that so surely debilitates the entire system—the nervous system in particular—and lays the foundation of internal congestions, which is specially conspicuous in the female sex, as *prolonged* exposure to such great heat. It is quite true that health is not incompatible with open doors and windows, chicks only being fixed in the doorways to keep out the flies, as in the case of travellers in staging bungalows, which are not ordinarily fitted with tatties, or thermantidotes, and of those who may be compelled to live, for a part of the hot weather, under canvas (in a tent) without these luxuries. These cases, however, are exceptional, and the fiery ordeal is not, as a rule, prolonged. In a hot weather campaign, as during the mutiny in 1857, there may be but little sickness amongst the troops, in spite of the exposure to intense heat. But this exemption is owing chiefly to professional excitement, aided by frequent change of air, and a more loosely-fitting and otherwise more suitable costume than that worn in days of yore: and, where there is no alcohol, this exemption will probably continue till the close of the campaign. It is in cantonments, when the excitement is over, when men sleep in a more or less vitiated atmosphere, and when intoxicating beverages are freely indulged in, that sickness supervenes. The experience of more than a century has taught Europeans the propriety of closing all apertures, at this season, in the daytime, and of opening them at, or soon after, sunset,—and, unless contra-indicated by the presence of a malarious neighbourhood in the line of wind, during the night. Were we to adopt the system that was in vogue 130 years ago, our death rate amongst Europeans would be very much higher than—thanks to improved hygienic treatment—it has now become. It is recorded that, when, in the middle of the last century, Admiral Watson lay dying of a malarious fever in Calcutta, his attendants complained that they could not keep the room cool *although they had all the doors and windows open!* Indeed, experience has abundantly proved that, provided the sleepers are protected against cold currents, the in-draught of the outer night air freely perfusing the house is infinitely better (more conducive to health) than the atmosphere within, which has become vitiated by exhalations from—it may be—*several* pairs of lungs.

Structure.—The difference between a bungalow and a pukka kothee has already been referred to. The latter are considered to be safer, but hotter, than the former, owing to the walls and supports of the verandahs being more massive. Though they are less liable to be affected by wind and weather—I have known the thatched roof of a moderate-sized bungalow taken clean off in a dust storm, leaving the inmates without any protection whatever (!)—they *retain* the heat. A bungalow may be built with pukka bricks (though those that are altogether unbaked, or imperfectly so, are more commonly used, as being cheaper, but of course less durable); and these are the best. The principle is to have the walls, &c., sufficiently thick for strength and durability, and yet not so thick as to neutralise, by thus causing retention of heat, the greater advantages, in point of coolness especially, of the *bungalow*. In some parts of the country cement, in the absence of lime, is not available; and, then, either unbaked bricks are exclusively used, or the entire building is made of simple mud, or of a mixture of both. Bungalows constructed in this primitive fashion—*i. e.*, with mud only—are the coolest, but the least safe.

Floors.—In the best houses the ground floors are pukka, or semi-pukka, covered with chunam (*lime plaster*), and they are consequently hard and unyielding. The chunam* is, however, apt to crack and require frequent repair. Tiling (Venetian) is sometimes used, or, where available, stone which can be smoothly cut. All these floors can be kept quite clean—they are cool also—and, the surface being even and without crevices, are not suitable for the concealment of scorpions and the like. In the more primitive bungalows the earthen floor is left uncovered, and as the building is generally flush with the surrounding locality, they are apt, in the rains especially, to become very damp. In some climates—in that of Lower Bengal for example—be the floor what it may, the atmosphere near the ground is *exceedingly* damp. I have known shoes which, when placed at night on the ground floor (matted over) of a pukka kothee in Calcutta were bright and dry, to be spotted with mildew in the morning! Shoes placed on the upper floor, on the other hand, remained quite untarnished. This shows the great advantage of sleeping, whenever possible, on an upper story;—as has been demonstrated in Calcutta where the barracks for the European troops are thus constructed. In some parts of India where malaria is rife—this poison, it will be remembered, is more

*The chunam used in Madras is remarkable for its whiteness and resemblance to marble. It is very difficult, in the case of some of the buildings—of the Cathedral especially—to persuade one's self that it is not marble. This chunam is made of powdered shells found on the coast.

vigorous near the ground—the dwelling is prudently raised several feet from the surface and, built upon a wooden or masonry framework—the floor in these houses being made of wood—so that there is a free space between the building and the earth. Such houses are, of course, preferable to those that are flush with the ground. The best kind of covering for floors is Calcutta matting. It is light, durable, and cool, but somewhat dear. Where this is not available, the ordinary (split) bamboo matting (to be procured everywhere) must be used. Matting (of any description) is usually made to cover the entire floor—where Calcutta matting is laid down nothing else is really required—but the *carpet* should not extend to the wall, a space of at least eighteen inches being left. Scorpions, centipedes, and even snakes are *sometimes* found at the edge of the room concealed beneath the matting at that point. It is safer, therefore, and cleaner, not to cover this part, but to let the matting and carpet be of the same dimensions.

The *Roof* is a very important part of an Indian house. It is believed that thatch, if of sufficient thickness, is a better protection against the sun than tiles, which are sometimes displaced by inquisitive crows or jubilant monkeys; and on this account thatched bungalows are generally preferred. These roofs are obviously more inflammable, and it would seem as if incendi- arism was at work occasionally in the dry season when thatch is plentiful and the thatchers (*grāmees*) want employment. Thatch, from its very nature, is apt to become damp, and to rot; and therefore should be renewed, either wholly or in part, from time to time. Snakes are apt to find their way into the thatched roofs of servants' houses, which are, usually, much nearer to the ground than that on their master's house; and they have been found even in the roof of the bungalow. Whatever the roof—*i. e.*, thatched or tiled—it should have a good slope—the more cone-shaped the better—and project well over the walls, where there is no verandah. So much is thought of thatch as a protection from the sun, that it is sometimes put up, tent fashion, over the flat roof of a *pukka* *kothee*. A full supply of water should always be at hand, in case of fire.

A *Verandah* on every side of the dwelling is an essential adjunct to a house (of any description) in India; and the roof, which is continuous (in bungalows) with that of the main roof, should slope to within seven or eight feet of the ground. The wider the verandah the better, as it may be used for a variety of purposes. In one part sits the tailor, and not far off a bearer, ready to answer any summons from within; and, but for its friendly protection, the *punkah* coolie would have a terrible

time of it in the hot weather. Here, too, pedlars (box walas) display the contents of their boxes. In another part is deposited the water-purifying apparatus before described,—the store cupboard, being, in some cases, placed alongside. The verandah, connected with the drawing, or dining, room, serves as a room in which to have chota haziree; or for the sahib to have his temporary office; or for friends to enjoy a promenade, or lounge, and a chat. And in the verandah some of the happiest hours of domestic life are passed. During the rainy season, and when rain is falling, it is pleasant to escape from the greater heat of the artificially cooled rooms within, and, emerging into the verandah, to there enjoy the natural freshness of the outer air. The verandahs belonging to the bed-rooms are equally valuable, for other reasons. The best houses are furnished with excellent verandahs; and such are not considered complete without them. The verandah pillars are often too thick, such thickness being quite unnecessary; and they make the building hotter. Chicks, fitting closely between the pillars, are of great value in keeping out heat and glare; and, in the rainy seasons, chick doors (taking the place of the ordinary doors) are equally useful in serving as a barrier, especially in the evening, against troublesome insects of every description, of which winged white ants and mosquitoes are amongst the chief. Squirrels are often a nuisance in verandahs, as, though their gambols are pretty enough, their chirruping noise is sometimes very worrying. On their account therefore, as well as in view to preventing birds from building, and other animals, as cats, rats, and bandicoots, from finding their way into the interior between the roof and the ceiling,* where they are apt to play high jinks, especially at night, and where they not unfrequently die and cause disagreeable smells, the eaves (apertures between the roof and the wall) should be carefully stopped up.

General.—It is always an advantage to have a garden—not too large—attached to a house in India, but not too near it (with the means of irrigation close at hand); as it affords agreeable and healthy employment for the occupant, and provides—which, if carefully tended and the soil be good, it always will do—a sufficient supply of flowers and vegetables. Indian gardeners have, amongst themselves, a sort of practical freemasonry which, in their own eyes, seems to justify them in supplying each other, on special occasions, with their masters' flowers.

* The ceiling, in bungalows, is simply a whitewashed cotton cloth stretched across each room. They ought to be well secured to the top of the respective walls, or the space between the ceiling and the roof will become the rendezvous of bats, pigeons, and various kinds of sportive and combatant animals.

If a gardener (mālee), when a master asked him where he obtained all that beautiful poinsettia—he himself having none—were to answer truly, he would find the man had purloined it, per gardener, from his neighbour's garden.

Bath-water should never be thrown down by the side of the house. It should be conveyed, by a pukka drain—it is worth the extra expense to have such a drain in preference to one that is cutcha—leading from the bath-room into the garden. Neither should the garden be over-irrigated, especially on the house side, as ground thus saturated may breed malaria. The garden generally should be irrigated just enough to promote flower and vegetable growth, and no further. The natives are very apt to over-irrigate. The drains which they cut, communicating between the well and various parts of the garden, are allowed to overflow in all directions, when the sodden earth (otherwise harmless enough), becomes a hotbed of malaria. Vegetation should not be allowed to grow too near the house, as, besides the risk of malaria, there may be danger from snakes. A few trees at a moderate distance are useful, the more so if between the house and any malarious locality.

Romantically situated houses, covered with creepers and imbedded amongst shady walks and graceful arbours, are the worst possible for a tropical country like India. Rocks, or hills, from which radiation of heat might take place on to the house, are objectionable.

If there be a choice of soils, those that are clayey, or black, should be avoided, a gravelly soil being preferred. A porous subsoil which may become saturated with water is, it is believed, a favourite repository for the germs of cholera. It may be said, therefore, in general terms, that dry soils are superior to those that are at all damp.

It would be well if, instead of the glaring whitewash on the inner walls of Indian houses, the colour was of a light blue or grey tint (with a smooth non-absorbent surface); as being better, as well as more agreeable, for the eyes. In the hills only are some of the walls papered.

Before fires are lighted in the grates, the chimneys should be thoroughly examined, as birds' nests, or other obstructions, may exist in them.

CONSERVANCY.

Except in the presidency towns the system of conservancy is of the most primitive description; though none the less effective on that account. In Calcutta an elaborate scheme for draining the city into the neighbouring salt-water lake has been carried out; and, to a certain extent, it works well. It would work

much better if the subordinate drains—those leading from private houses and other buildings to the main sewers—were more thoroughly flushed. Indeed, I believe that the flushing even of these last, dependent as they are altogether upon the river (the Hooghly), is not so perfect as it might be. The system is a vast improvement upon that which obtained a few years ago, when all the sewage of the town was, nightly, conveyed to one of the ghâts (landing-places) and thence taken in boats to a point in mid-stream, where it was deposited at the rate of 180 tons in the 24 hours. The neighbourhood of the salt-water lake—at present a pestiferous marsh—might in time, if properly cared for, become a productive market garden. Plantains, the most largely consumed by the natives of Indian fruits, would probably grow well there and yield a handsome return to any company or enterprising individual, who would undertake their cultivation. I am not aware to what extent any drainage scheme has been applied to the other presidency towns—Madras and Bombay. In up-country stations sites are set apart for the reception of the station sewage; and, in a few districts, the native farmers, recognising its value, have become purchasers: but, generally, it is left (mingled with dry earth) exposed to the sun; and is either, in course of time, incorporated with the soil, constituting excellent manure, or dried and rendered harmless. In some places it finds its way into small streams, or rivers, polluting them and thus multiplying the germs of disease, already sufficiently abundant throughout the country. Once impregnated with dry earth, uninfected sewage (*i. e.*, not containing the seeds of cholera or other zymotic disorder) is free from danger. A supply of this valuable commodity should therefore always be kept under cover, ready for use in every dwelling. *Any* kind of dry earth will not do. It should neither be sandy, nor gravelly, nor clayey, but genuine porous earth such as is met with almost everywhere in the immediate neighbourhood of vegetation. Garden earth is, usually, excellent. It is well to lay in a stock before the rains set in; as, *then*, it is difficult to procure it, dry. If there be no available outhouse, or other convenience in which to store the earth, a receptacle should be constructed—a kind of dust-bin—where it can be kept under cover. The daily use of this dry earth should be insisted upon throughout the household. The native servants may be somewhat averse to the practice at first, as it is not in keeping with their own habits; but, after a time, they will become accustomed to it—the more readily if they see that its use is general. All work of this description devolves upon the “knight of the broom” (the sweeper), who, if not looked after, is somewhat disposed to deposit his sweepings, &c., in any

convenient corner in the garden, or elsewhere. Under ordinary circumstances dry earth is amply sufficient; but, if there be cholera, or any other form of infecting disease in the family, or amongst the servants, *disinfectants* are necessary. Copperas, or sulphate of iron (locally kusees or heera kuss), is recommended by some, and it has the advantage of being cheap and readily procurable in the bazaar; but, when used, it sometimes emits a most disagreeable smell: and, therefore, where there is a supply of carbolic acid, McDougal's disinfecting powder, Condyl's fluid, or chloralum, either of these is preferable. Instructions for use are given on the bottle, or box, containing the disinfectant. Whenever it is necessary to use these things, a remote part of the garden or premises should be set apart for the burial of what otherwise would be taken away,—the immediate neighbourhood of a tank, or well, into which infecting germs might percolate through the soil, being avoided. Residents should make a point of keeping their gardens, and premises generally, clean and free from all impurities. It is to be regretted that an organised system of house to house inspections, affecting European houses as well as those belonging to natives, is not adopted in India. Lady doctors will find a wide field for the inculcation of sound hygienic maxims, for, although the natives are remarkable for personal cleanliness, it is equally remarkable how uncleanly are their home surroundings, by which, as well as by the results of overcrowding, they are daily poisoned. In the event of cholera breaking out in a family, rather than let the fact be known, they think nothing of burying (barely out of sight and immediately in front of the dwelling) what ought to be thoroughly disinfected and buried deep in the soil at a distance from human habitations. There can be no doubt that there is a much greater amount of disease generated by ourselves in India, through carelessness or wilful negligence, than the public have any idea of.

(To be continued.)

EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE EAST.

IV.—THE DAVID SASSOON REFORMATORY, BOMBAY.

When Miss Carpenter visited Bombay, in the early part of 1867, she was greatly interested in an institution, which had been founded seventeen years before by the exertions of the late Dr. Buist, for the reformation of juvenile delinquents, and for

the encouragement of apprenticeship in trades. Originally known as the Bombay School of Industry, it had later been named the David Sassoon Industrial and Reformatory Institution; for, when public support could barely keep it in existence, two members of the Sassoon family had liberally come forward and had made over to the Bombay Government, on certain conditions, a large sum for its maintenance, as well as good premises. One of the conditions was, that the School should henceforth be called after their late father, whose memory is so well preserved in Bombay for his philanthropic munificence. Two years after the institution had thus been placed on a permanent basis (1859-60), the number of boys in training was 55. There being no law at that time giving power to magistrates to enforce detention, several desertions had taken place, but generally among boys who had lately entered: for those who had stayed a few weeks began to recognise the advantages to be obtained from continued residence; and these latter often helped to trace the deserters. The magistrates had already the power of legally *apprenticing* young criminals, which power they were beginning to exercise. If such boys were sent from the Mofussil, they might be supported in the School by means of a Government grant; a few, too, were paid for by parents or guardians. The remainder were destitute boys, some of whom had been convicted; and the greater number were fed, clothed, and taught at the expense of the institution. The boys were from the first taught a variety of trades, and Miss Carpenter stated that "they gradually improved so much, both in habits of application and in skill, that orders were obtained for work," partly from Government. The more advanced pupils were allowed to make visits to large workshops on one day in the week, when the School workshops were closed; and in this way facilities arose for making their qualifications known, and for obtaining employment for them at the end of their apprenticeship. The Committee also took pains to improve the tastes of the boys, by making the grounds attractive, and erecting an aviary; and occasionally excursions were arranged. Meantime, the Secretary was able to report very well as to general improvement in conduct.

In 1861 the number of boys had increased to 88; but it was found that the income of the institution did not allow of the expenditure involved, and it was decided to limit the free pupils to 40. Application, however, was made to the Bombay Government in regard to grants for the support of *all* boys apprenticed by magistrates at the School. The result was that, by an Order of Council, it was decided that every lad sent to the reformatory, instead of to gaol, should be clothed and fed at the expense of

Government. But a temporary check to the institution soon followed. By a section of Act, XVI. of 1861, it was provided that sentences might be carried out in any reformatory that fulfilled certain conditions.* The Committee, however, of the David Sassoon Reformatory did not take steps to make it recognised as a fit place of detention under this new law, because they only wished to receive boys for a term of apprenticeship, considering it of little use to take them in for the short periods to which juvenile delinquents are ordinarily sentenced. But the magistrates seemed to think that the new law superseded the older one, and that they had no longer power to apprentice. For three or four years, therefore, very few boys were apprenticed by the magistrates. In 1866, however, the former practice was resumed, and the number of inmates has been larger ever since. Improvements were by degrees made in the management, and the boys are systematically trained in self-command and self-reliance, by being trusted with a part of their monthly salary, and by having certain privileges if they behaved well. Additional accommodation was provided in 1879.

By the latest Report, the number of boys in the David Sassoon School was 223. They are received between 9 and 18, at which age they are sent out into the world. The main part of the day is devoted to industrial training, but all learn reading, writing, arithmetic, &c., and a good proportion are taught a little English. Many boys are employed at the Government Printing Press; seventy work at the Sassoon Silk Mills, and at other mills; while the School workshops give preparatory instruction in printing, carpentry, smiths' work, painting, and brass work. The boys are said to work "with a will," they appear to be orderly and contented, and the number of escapes decreases year by year. The financial results having been lately satisfactory, the house is now to be enlarged so as to accommodate forty-five more inmates, while the building loan contracted in 1881 has been paid off. The Managers try to keep up connection with those who leave, and they have the satisfaction of knowing that the institution has been the means, in many instances, of hindering a course of crime, and of enabling numbers of boys, not only to earn an honest livelihood, but to become skilful and capable artisans. We shall be glad to receive further Reports of this valuable Reformatory.

A WELCOME TO THE NEWLY ARRIVED HINDU LADIES IN LONDON.

I cannot help expressing the pleasure and rejoicing that we feel on the important occasion of the arrival, on the 5th of April, of two Hindu ladies in England. A small party, consisting of Hindus, Mahomedans, and English, went to Victoria Station to meet and welcome the visitors.

The arrivals are, Mr. and Mrs. Seva Ram and their daughter, a little child, and Srimati Hurdevi, his sister, from the Punjab. We could not give a grand reception, as we proposed, on account of the uncertainty of our friends' arrival. By my using the expression, "Welcome to the Hindu ladies," I hope the gentlemen, Mr. Seva Ram and Mr. Lukshmee Narain, will not think that we do not welcome them. The reason why I have put the ladies in the first instance is, that they are the only and first Kayasth ladies from the N. W. P. or the Punjab who have crossed the sea. But Mr. Roshan Lál, who belongs to the same caste, came to England nearly two years ago, and thus set an example to his caste fellows; so the coming of the Kayasth gentlemen is not a new thing.

Mr. Seva Ram and his sister Srimati Hurdevi are the children of Rai Bahadur Kanhya Lál, late executive Civil Engineer, and he is the first man in the Punjab who was raised to that high and responsible office. He has also distinguished himself by writing a history of the Punjab.

"Coming events cast their shadows before" is an old proverb, and very true, and is applicable upon this occasion. The coming to England of Hindu caste ladies of an influential family is a sign and prediction that the N. W. P. and the Punjab will soon be equal to Bombay and Bengal in education, and will reach their social position. At present caste has chained the people so much that they cannot move to the left or right at their ease. However, this nineteenth century has performed miracles which never even had been imagined by the human mind; and it is a particularly wonderful era in the history of the world, which has prophesied and is prophesying besides many other things, that the time of happiness for the races of India has come, and that they will progress in every possible way. If we adopt the course of bringing our ladies over here, and throw the masks of prejudice into the sea, social intercourse will soon be opened between ourselves and the English in India. It is simply impossible for the latter to exclude us from their society

when they see us advanced in views, ready to have tea and dinner with them without the least hesitation. H.R.H. the Duke of Connaught, in his speech at the Annual Meeting of the National Indian Association, stated the secret of the non-intercourse of the English and the Indians at our home in the following words, which are very true:—"Here in England we are able to meet with great freedom those Indian gentlemen who come to our shores; but the same Indian gentlemen at home will find greater difficulty in meeting Englishmen in social intercourse. *The prejudice in caste and religion is so great that it is very difficult for them, whatever their feelings may be, to run counter to the opinions which exist amongst so large a number of their countrymen.*" The moral to be drawn from these true words of the son of our gracious Queen is, that it is time for you, my countrymen, to come with quick steps to this wonderful country, to learn its customs and manners, and to see all that is worth seeing.

KHUSHWAKT RAI.

London.

INDIAN INTELLIGENCE.

At a recent Meeting of the Central Committee of Lady Dufferin's Fund, it was announced that the Prince and Princess of Wales had become Vice-Patrons; also that the Begum of Bhopal, in addition to the munificent gifts already presented, is about to establish a female ward, under a lady doctor, in Bhopal, and that the high priest of the Hindoo temple of Baidyanath has offered gold and silver medals to female medical students belonging to Brahmin and other high castes.—*Times*.

A number of Aligurh subscribers to the Countess of Dufferin's Fund have generously offered to contribute Rs. 1,000 towards the building and endowment of a private female ward in the Agra Government Hospital.

A large evening concert was given on March 20th, at Ready-money House, Bombay, in aid of Lady Reay's Fund for the Medical Education of Women. Several Parsee ladies, including the hostess, Mrs. J. Cowasjee Jehanghier, and the Misses Kabrajee, took part in the musical performance, which ended with the Gujarati version of the National Anthem. A good English recitation was given by Miss Ave Bhownaggee. Their Excellencies Lord and Lady Reay were present, and the party was so well attended that a considerable sum was realised for the Medical Fund. One interesting point to be noticed in

regard to this concert was, that English and Indian ladies performed together in public for the first time.

The Bengal Committee have secured the services of Mrs. Van Ingen, L.M. and S. Madras, for taking charge of an out-patients' dispensary for native women at Calcutta, and attending, without fees, the ladies of certain families the heads of which have subscribed liberally for the purpose. Mrs. Van Ingen will also be free to take private practice, as far as the other work undertaken allows. This lady has studied Medicine at the Madras Medical College, and she will have received her University degree by this time at the Madras Convocation.

The Countess of Dufferin, accompanied by Mrs. Grant Duff, visited, while at Madras, the Victoria Caste and Gosha Women's Hospital. They were received by the Honourable Mr. T. Rama Row and Mr. P. S. Ramasawmy Moodelliar, C.I.E., and Mrs. Scharlieb, M.B., the Lady Superintendent. The lady medical students of the Medical College presented an address to Lady Dufferin, who spoke kindly to each of them, and left the following record in the Visitors' Book: "I visited this hospital to-day, and am much pleased to see all its arrangements, and to find by the number of patients in it that it is so fully appreciated."

A very successful party of Indian and European ladies, in connection with the Bengal Branch of the National Indian Association, took place on March 16th, at Calcutta. The Countess of Dufferin and Lady Rivers Thompson were present on the occasion.

The Keshub Chunder Sen Memorial Fund has reached Rs. 11,500. Rs. 3,000 are to be spent on a portrait for the Town Hall, Calcutta, and Rs. 500 for one for the Albert Hall. Rs. 4,000 are to be devoted to providing Rs. 80 annually for a gold medal, and Rs. 80 for books, to be given to students who take the highest honour in philosophy. The remaining Rs. 4,000 will supply an annual prize in books and money, to the total value of Rs. 160, to the lady student who stands highest in general proficiency in the Entrance Examination of the Calcutta University.

The *Times of India* states: "The last *Government Gazette* contains the appointment of Surgeon Kirtikar as Second Surgeon and Professor in the Grant Medical College. Dr. Kirtikar is a native of this country, Hindoo by birth. He studied for the commissioned Medical Service after receiving his primary education at the Grant Medical College; and having established a reputation, not only as a medical man, but also as a military doctor on active service, he has now obtained a Professorship in the School at which he was once a pupil."

At the annual Jamshedi Naoroze Festival of the Freemasons of Bombay on March 20th, an interesting presentation ceremony took place. Mr. D. R. Chichgar, who had lately returned from Europe, received as a testimonial a rich electro-plated tea and coffee set, and a gold watch and chain, &c., in recognition of his valuable services rendered to the craft in the last ten years. The various offices which Mr. Chichgar has ably filled in connection with Freemasonry were recorded on the occasion, and allusion was also made to his energy in promoting female education and social reforms.

Mr. Hamid Ali Khan, Barrister-at-Law, delivered a lecture, some weeks ago, before the Aligurh Institute, upon his impressions and experiences in connection with his visit to England. Mr. Cadell, Magistrate of Aligurh, took the chair; and Mr. Mahmoud introduced the lecturer, who referred with great interest to the spread of education in England among the working classes.

We have received the following pieces of intelligence from Rao Saheb M. Lallubhai Munsiff, Surat, Correspondent of the National Indian Association at that place:—

“This is the usual marriage season in our part of India, and Europeans find great interest in witnessing the wedding ceremonies performed by the different communities of the Hindus. The marriage of Mr. Shripad Babaji Thakor, of the Bombay Civil Service, which was celebrated on the 20th December, 1885, at Ahmedabad, with the daughter of R. R. Pandit Ganesh Gopal, was performed in a very simple style. Miss Pandit was a student of the Poona Girls' High School.

“The State of Bhoynaggar, described by Mr. Edwin Arnold, C.S.I., as a model native State, lately presented a very picturesque scene, on account of the presence of visitors, not only from different parts of Gujarat and Bombay, but also from Poona, both natives and Christians, who had come to witness the wedding ceremony, at Rajyamán, of Rájeshri Hariprásad Santokrák Desaiji, J.P. This gentleman has made himself known all over India for his liberality during the Kathiawar famine, and has gained a host of friends. He presented the sum of Rs. 6,000 to the Poona Girls' High School, besides defraying the expenses of the last prize exhibition on the eve of his departure from Poona. He resided there for some time, on account of the education of his two daughters, Kamala Laxmi and Mangala Laxmi, whose wedding took place on the 25th ultimo with great éclat. Khan Saheb of Mánávadár (a native State in Kathiawar), also went to Bhoynaggar for the occasion of the wedding. Professor and Mrs. Peterson also

passed a week there, and were very much interested to see the ceremony.

"Gujarat has sustained a very serious loss by the mournful death of Kavi Narmada Shankar Lalshankar, of Surat, which occurred at his residence, in Bombay, on the 25th February. He was born in 1833. The deceased was known as a social reformer and a Gujarati author and poet. He was author of more than 25 literary works, including prose and poetry; chiefly history and philosophy, Hindu religion and lexicography, and drama. The Bhuleswar Library and Reading Room, of which he was an Hon. Life Member, were closed on the following day as a mark of respect to his memory.

"Mr. Dolatrão S. Desai, B.A., LL.B. (London), and Barrister-at-Law, who is at present practising at Surat, has been elected a Municipal Commissioner; and Rao Saheb K. Lallubhai has been re-elected a Municipal Commissioner, and has been appointed a Law Examiner for the Sub-Judges' and Pleaders' Examination for this year."

The Treasurer of the National Indian Association has received life subscriptions of ten guineas from Major-General Sir Peter Lumsden, G.C.B., C.S.I., and from J. Algernon Brown, Esq., M.A.

PERSONAL INTELLIGENCE.

Mr. J. T. C. Mitter, of Doveton College, Calcutta, has passed the Second M.B., C.M. Examination of the University of Glasgow.

A Marathi Brahmin lady, Mrs. Ananda Bai Joshee, has lately taken the M.D. degree in the Women's Medical College of Pennsylvania, U.S.A., where she has studied Medicine for three years.

Pundita Rama Bai, who has studied for the last year and given instruction in Sanskrit at the Ladies' College, Cheltenham, has gone to the United States for a short visit, and was present at the graduation of Mrs. Ananda Bai Joshee.

Arrivals.—The Thakore Saheb of Gondal; the Hon. Dadabhoy Naoroji, Mr. Ruttonjee Bomonjee, Mr. Jehanghir P. Cama, Mr. M. M. Bhownaggee and Miss Bhownaggee, from Bombay. Mr. Seva Ram, with his wife and young daughter, and his sister, Srimati Hurdevi; also Mr. Lutchmi Narayan, from the Punjab. Mr. Abdul Majid, from Delhi. Mrs. Sorabji, from Poona. Mr. J. M. Ghose, from Calcutta.

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THE OPENING CEREMONY OF THE FOURTH OF MAY.

The Colonial and Indian Exhibition* was opened on Tuesday, May 4th, by Her Majesty the Queen, in brilliant weather, and in the presence of twenty thousand visitors. His Royal Highness the Prince of Wales, who is the Executive President of the Royal Commission, went to the Exhibition at 11.30, and awaited the Queen in the Entrance Hall of the building, with the other Commissioners, including those from India and from the various Colonies. Her Majesty arrived from Windsor Castle at noon, and after the Commissioners from distant parts had been presented to her, a procession was formed, which, preceded by heralds and other officers in gorgeous dress, passed through the Indian Gallery and some of the Colonial Courts, and then through the Gardens and the Conservatory into the Royal Albert Hall. The Queen walked between her two sons, the Prince of Wales and the Duke of Connaught. The Princess of Wales followed with the Crown Princess of Germany, and then came the three other daughters of Her Majesty and the younger members of the Royal Family. The Royal Commissioners, the Executive Commissioners for the Colonies and India, several of the Ministers, and officials of various kinds, appeared in the long and splendid procession, which was greeted with great enthusiasm by the lines of spectators. In the Albert Hall a Chair of State has been placed, surmounted by a canopy of Indian cloth of gold, with chains of gold and silver Delhi work and curtains of embroidered

velvet. When the Queen entered the Hall the first verse of the National Anthem was sung in English, and as Her Majesty reached the dais the second verse was given in Sanskrit, as translated by Professor Max Müller, and the third again in English. The Queen took her place in front of the Chair of State, surrounded by the Royal Family and the great officers of State, the Commissioners taking the seats reserved for them in the Hall, which was entirely filled. The proceedings of the opening ceremony now took place. The following Ode by the Poet Laureate, Lord Tennyson, was sung by Madame Albani and the choir:—

“Welcome, welcome with one voice !
 In your welfare we rejoice,
 Sons and brothers, that have sent,
 From isle and cape and continent,
 Produce of your field and flood.
 Mount and mine, and primal wood,
 Works of subtle brain and hand,
 And splendours of the Morning Land,
 Gifts from every British zone !
 Britons, hold your own !

“May we find, as ages run,
 The mother featured in the son,
 And may yours for ever be
 That old strength and constancy
 Which has made your Fathers great,
 In our ancient island-state !
 And—where'er her flag may fly,
 Glorifying between sea and sky—
 Makes the might of Britain known !
 Britons, hold your own !

“Britains fought her sons of yore,
 Britain fail'd ; and never more,
 Careless of her growing kin,
 Shall we sin our fathers' sin,
 Men that in a narrower day—
 Unprophetic rulers they—
 Drove from out the Mother's nest
 That young eagle of the West,
 To forage for herself alone !
 Britons, hold your own !

"Sharers of our glorious past,
 Brothers, must we part at last?
 Shall not we thro' good and ill
 Cleave to one another still?
 Britain's myriad voices call:
 'Sons, be welded, each and all,
 Into one Imperial whole,
 One with Britain heart and soul!
 One life, one flag, one fleet, one Throne!'

Britons, hold your own!
 And God guard all!"

H.R.H. the Prince of Wales then read to Her Majesty an address, in which he sketched the origin of the Exhibition, and expressed the thanks of the Commissioners for the able co-operation which had been given by the Colonial and Indian Governments and by the City of London, as well as by private firms and individuals, in order to secure the success of the undertaking. The Prince of Wales alluded feelingly to the interest taken by his late father in the first Exhibition of the kind, that of 1851, which was also opened by the Queen, and he ended with the expression of his best hopes for good results on the present occasion. He trusted that the Exhibition would stimulate commercial interests and intercourse, augment affection and brotherly sympathy, and deepen the steadfast loyalty which those in the Mother Country share with their kindred "who have elsewhere so nobly done honour to her name."

Her Majesty the Queen read the following reply to the address of the Prince of Wales: "I receive with the greatest satisfaction the address which you have presented to me on the opening of this Exhibition. I have observed with a warm and increasing interest the progress of your proceedings in the execution of the duties entrusted to you by the Royal Commission, and it affords me sincere gratification to witness the successful result of your judicious and unremitting exertions, in the magnificent Exhibition which has been gathered together here to-day. I am deeply moved by your reference to the circumstances in which the ceremony of 1851 took place, and I heartily concur in the belief you have expressed that the Prince Consort, my beloved husband, had he been spared, would have witnessed with intense interest the development of his ideas, and would, I may add, have

seen with pleasure our son taking the lead in the movement of which he was the originator. I cordially concur with you in the prayer that this undertaking may be the means of imparting a stimulus to the commercial interests and intercourse of all parts of my dominions, by encouraging the arts of peace and industry, and by strengthening the bonds of union which now exist in every portion of my Empire."

The Queen then commanded the Lord Chamberlain to "declare the Exhibition open," which having been done, a flourish of trumpets by Her Majesty's State Trumpeters announced the fact to the public. A prayer was offered by the Archbishop of Canterbury for the blessing of God upon the Exhibition. Then followed some more music, Madame Albani singing "Home, Sweet Home." Her Majesty left the building at the conclusion of the ceremony, and the visitors dispersed themselves in the various Courts to look at the wonderful collection of treasures contained in the Exhibition, among which the specimens of Indian art and skill are especially prominent. Many Indian gentlemen and ladies now in London received invitations for the opening day, and their Oriental attire added to the general splendour of the occasion. There is still much to complete within the building; but the greatest exertions had been made to prepare for the ceremony, so that most of the Courts appeared to be well filled and in perfect order. The Exhibition is visited daily by large numbers of eager sightseers, and it is acknowledged greatly to exceed in interest and beauty the Exhibitions which preceded it.

CASTE IN MODERN INDIA.—II.

It is the opinion of some, who have had the best opportunities of observing Indian society, that one of the chief causes why so much difference exists between the English and the Indians is, that they cannot eat and drink together freely. This appears to me a very wise observation,—so full of meaning that it will be worth while to dwell upon it at some length. It has become a fashion in some quarters to throw every blame upon the English for not mixing with us quite freely. It is not my intention to offer an apology for English reserve, which has

certainly gone a little too far; but still, I should like to draw the notice of my countrymen to one or two facts, which I think may, in a measure, modify the charges which they hurl at their European friends. For free social intercourse, I think, the society of ladies and community in eating and drinking are necessary. Take away these elements from our social gatherings, and what remains? Social intercourse, in its real essence, means these two elements, or it means nothing. An Englishman invites us to tea or dinner; we can do nothing of the sort. He introduces us to his wife, or sister, or mother; but he can never see our female relations. He gives us every pleasure which social intercourse can give, but we can give him nothing in return. There can be no cordiality in this one-sided intercourse. It is of no use to invite a dozen Englishmen to our gatherings to stare at one another. This formal business can give them no such pleasure as they find in their own society. Merely bringing the English and the Indians together for a little while in a room is not promoting social accord. As Bacon says: "For a crowd is not a company; and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love." Under these circumstances, how are we justified in blaming the English altogether? The coldness which exists between the rulers and the ruled in India is the root of many evils. I need not mention its evil consequences in the sphere of politics; but look at the mischief it works in other spheres. On account of caste prejudices, the Indians cannot mix freely with the Europeans, and therefore can never get any insight into their habits, ideas, and manners: and this is a decided loss to us. Socially and intellectually, the English are far superior to us; but, being under the ban of caste, we cannot derive any good from them, because we know nothing, or next to nothing, about them. Supposing that modern civilisation is a good, how can any general enthusiasm be created among the Indians to diffuse it through their own country? Simply by bringing them in close contact with the Europeans in India; so that by personal experience they may see the good as well as the bad side of European life, and choose the better part. But it is impossible to bring them in close contact with the English as long as they do not break down the barriers of caste. The movement of young Indians coming to England is so slow, because the Indians are ignorant of that sweetness and light which civilisation has introduced into modern European society. In order that the bonds of mutual cordiality between the two races may grow stronger than they are now; that social intercourse between them be set on a more satisfactory footing than it is now; that the people, by following the example of the English, lead

a higher intellectual and social life than they do now; that they throw themselves into the tendencies of the present age more fully and earnestly than they have hitherto done; it is necessary that they rise to the idea of universal brotherhood, and banish caste from the land.

This point is open to a grave objection. An orthodox Hindu might say that though we do not eat with the Mohammedans, nor mix with their ladies, still a mutual accord exists between us; therefore, for the promotion of friendly social intercourse between the English and the Indians, the breaking down of caste prejudices is not necessary. But the objection may be rebutted in several ways.

First. Though it is true that we do not dine with the Mohammedans, yet we have become assimilated in habits and ideas and customs to such an extent that, really speaking, there is very little difference between us. Our amusements and intellectual pursuits are just the same as those of the Mohammedans. Our domestic life is the same; and this is the secret of that intellectual sympathy which exists between us and the Mohammedans.

Secondly. The Mohammedans, not being much superior to the Hindus in point of civilisation, became soon infected with their superstitions; and a sort of caste system (unknown in Arabia and Persia) grew up among them, in consequence of which they began to follow our habits. Man judges everything from his own nature. Superstitious people have a great regard for the superstitions of others. Enlightened people care neither for their own absurdities nor for those of others. And this I believe to be the secret of the complaint sometimes made against the English—that they do not respect our superstitions as much as their predecessors did; and that while even the Mohammedan priests respect our gods and shrines, the European missionaries publicly denounce them. The reason of this phenomenon is simple enough. Mohammedan beliefs were very like our own—the worship of saints, shrines, relics; the belief in witchcraft and supernatural agencies. Thus, when the Mohammedans settled in India, they very easily imbibed some of our superstitions, and we imbibed theirs; and in this way a mutual regard grew up, which contributed in a large measure to the social and intellectual harmony that reigns between us. The same cause softened down caste animosities.

Thirdly. A great many Hindus became converts to Islam, and they retained their regard for caste. During the Mohammedan rule, conversions were not the work of time and education, but were made by force of arms; and the result was that the converts, instead of undergoing a thorough change in their religious convictions, used to undergo simply a social change,

retaining their prejudices and superstitions undisturbed. Their inner life remained unchanged; their belief in Hindu superstitions, customs, and caste preserved, and does still preserve, its original features quite clear and distinct, in spite of the tide of Mohammedan proselytism which swept over it.

Fourthly. It is not true to say that our caste exclusiveness has not at all affected the sympathy which exists between us and the Mohammedans; as, among the Shya sect of the Mohammedans, there are many who do not eat anything touched by a Hindu,—who would, in fact, have their room washed if any Hindu were to step into it. Now, everyone knows that this prejudice is not found in Mohammedan countries, nor even among their other sects in India. Then how came it into existence? The Hindu caste is certainly responsible for this. When the Shyas saw that we looked upon them as unclean animals, they paid us in our own coin (though to their great injury, no doubt), by abstaining from us altogether. And who knows that if the new element of European civilisation had not been introduced, this gulf between the Mohammedans and the Hindus would not have gone on widening and deepening?

Thus we see that our caste prejudices have been the cause of our social discord; and if for a time these did not manifest their tendency, it was owing to some counteracting influences, which have now wholly passed away.

For the advancement of India it is necessary that the Indians become one nation; and by this I do not mean that they now and then join together to swell the chorus of praise to the mighty Aryans of old. My conception of a *nation* is, that there should exist a perfect intellectual sympathy among the people; that each man should think himself the unit of an aggregate whole, and as such, at every critical moment, bound to practise self-sacrifice, in order to preserve the general peace and harmony of his society. That people alone can be said to have any feeling of nationality in it which is capable of a *steady co-operation* in every department of human activity, and has a *system of education* of its own, accessible to all its members. No singing of psalms to our forefathers will enable us to realise this state of things. The more we think of the past, the less likely we are to adjust ourselves to the altered circumstances of the age. And now comes the question, How can we become one nation? Surely a most important question, deserving a separate treatment. But I shall only touch that side of the question which is connected with caste.

To weld the disjointed portions of the Indian community together, intermarriages are indispensable; but, as long as caste exists, they are an impossibility. They are calculated to fuse

the various and discordant elements of Indian society into one homogeneous whole, by softening down class prejudices; by creating an intellectual sympathy, as the result of the intermixture of ideas; by engendering an enlarged national interest, consequent upon a complex and involved relationship, diffused through the different classes of the community. This is the good of intermarriages: let us look at the evils arising from their absence.

Physically, marriage within a narrow circle is injurious to the general *physique* of a society. Caste splits up a large community into small sects, and the members of each sect cannot step beyond its pale. I am inclined to think that the limitation of the choice of marriage within small sects is one of the causes of the physical deterioration of the Indian race.

Besides injuring them physically, "close interbreeding," or the absence of intermarriage, inflicts upon the Indians an intellectual injury too, by diminishing their mental vigour and fertility. The mental force of a nation, and especially of a small community, begins to diminish as soon as its connection with other peoples is cut off; and I have no doubt that the intermixture of races has been one of the most powerful agencies in the intellectual development of man.

Morally, it affects in three ways. First, it strengthens, if it does not actually give rise to, the custom of early marriage. When a large community splits up into a hundred sects, the choice of marriage becomes limited to very narrow circles. The number of boys and girls being limited in each sect, everybody tries to secure the chance for his child by an early betrothal, fearing that, if once the opportunity is gone, he may not be able to find a suitable match for his child. In a large community where no caste restrictions exist, parents are not very anxious to marry their children at an early age. Thus, it appears to me that caste, by breaking up the Indian society into pieces, and consequently limiting the choice of marriage, has become one of the main causes of the rise of early marriage in India. Secondly, on account of these social boundaries which have risen up between class and class, precluding intermarriages, the number of boys and girls has become limited, their price in the matrimonial market has risen very high, and immoral monetary transactions relating to marriages have come into fashion. The force of this evil can be duly realised by those who are aware that there are sects in India comprising only 80 or 100 families. In these sects, the father of three or four sons is a very fortunate person: he has some very valuable articles, and can sell them at any price he likes. Thirdly, each sect thinking itself superior to all other sects, and feeling no interest in their

affairs, deep class-prejudices have sprung up, preventing every kind of unity and harmonious action among the people.

It is these considerations which have led me to think that our future prosperity depends upon our becoming one nation, and that the rise of national spirit depends, in a large measure, upon intermarriages, which can become common only when the authority of caste has died away.

Granting that caste is a mischievous institution, is it possible to abolish it at once? It has been in existence for centuries, and struck its root deeply into the hearts of the people. Is it possible that any amount of agitation would be able to destroy it at once?

Well, I would be the last man to advocate its sudden abolition. I fully believe that social phenomena are the result of slow and natural growth, and that more harm than good very often results from hasty changes. Still, so long as our will, desires, ideas, and feelings are among the forces which bring about social changes, it is necessary that we should exert them for some definite purpose. Directly we can do very little; but indirectly we can do a great deal, by checking, furthering, or modifying the various tendencies of the age. Social types have an instinct of self-preservation in them, and having once come into existence, they tend to live for ever. Thus, the first question for a reformer is—After what type do we want to mould our society? This would at once lead him to the question as to what kind of education would help him in this; for after all, education—whether received through the indirect influence of books, or through the direct influence of personal contact with other nations—is the great moulder of social types and tendencies.

Now, if we want to adopt European civilisation, and prepare the popular mind for giving up caste prejudices, then the European system of education must be followed; and this may be done in three ways:

(1) By sending young men to England, and encouraging and helping them when they return home. At present these young men have to undergo many persecutions, and find very few friends and sympathisers to protect them from the brunt of social censure. But if our educated men realise the value of these England-visiting youths, as being the great factors in breaking down caste restrictions, an immense stimulus would be given to the anti-caste movement.

(2) By female education. To whom is caste indebted for the enormous strength it possesses? To Indian women. And why? Because they are illiterate. If education has been the main cause of men's mental revolution, surely it will revolutionise the

ideas of our women too. The Indian woman is the guardian of our social conservatism; and if we can make her believe that caste is not a good thing, we may rest assured that more than half the battle is over.

(3) By creating other agencies of culture, such as clubs, lecture-meetings, magazines for the discussion of social questions, &c. I think these are the great levellers of caste distinctions. Clubs bring men of different classes together, give them opportunities for the exchange of ideas, and create a sort of freedom and geniality among the members, which, to a great extent, soften down their caste prejudices. In India, except in two or three large towns, club-life is unknown. Men seldom see one another, except on business, or the occasion of wedding feasts, &c. Social clubs, if established on a European basis, can never fail to produce a very salutary effect upon the life of the people. Lecture-meetings are necessary for keeping up the interest of the people in social matters, and for accustoming them to hearing opinions adverse to their own. Intolerance in public discussion is one of the sad features of the Indian people, and it is because they have never been used to it. That men may give up any error, either they must find out its falsity themselves or be shown it by somebody else; but that anyone may venture upon correcting others, he must be assured beforehand that he will not receive a blow on the face for his impertinence. This is a great evil, and lecture-meetings, I think, will, to some extent, remedy it. The growth of magazines and books upon social subjects may be expected to work a great change in favour of modern culture, by accustoming people to think upon social questions, and give out their opinions, not in a hurry-scurry way, but after mature deliberation. When once this medium for the exchange of ideas upon almost all subjects has come into existence, we may rest assured that—by a law as sure as that of natural selection in the physical world—European thought would soon begin to circulate through that medium, and, supplanting other thoughts and creating new hopes and aspirations, would soon become the chief intellectual currency of the people.

These are the agencies for levelling down caste barriers, and they are all comprised in what I call the European system of education. The immediate consequences of this education may appear as mere insignificant points; but if we look to their remote consequences, we shall find that it is these points which, forming themselves into lines, determine the lights and shades of the whole mental landscape of the people. Let no one give them up in despair because he can find nothing better. "Whatever thy hand findeth to do, do it with all thy might." For

reform, we want sincerity and courage. Little can be expected from those who play with their convictions,—who want to reform as well as to pander to popular prejudices,—whose principle it is to hunt with the hounds and run with the hare. Mr. Mill, when thinking of England, said that, “In this age, the mere non-conformity, the mere refusal to bend the knee to custom, is itself a service.” Much more is this non-conformity needed in a country where Reason is delivered up to Custom, that Custom may be all in all. Anyone who is at all in earnest about reform, who wants to dispel the illusion of opinions which have been gathered by prejudice and filtered through passion, who wants to revive the moral conscience of a people sunk in ignorance and superstition, must bid adieu to popularity. The path of reform is not overstrewn with roses; and the reformer must sow in tears, that others may reap in joy. There is a plant which brings forth two kinds of flowers: the one pleasing to sight, on account of their beautiful colour, but seedless; and the other very unattractive, but holding seeds for the growth of future plants. And, in the universal tree of Humanity, I compare men of rank and position, overflowing with lip-deep noble sentiments, to the former kind; and men of real worth, of whom nobody hears, but who live for others, and having sown the seeds of goodness in the hearts of those around them, “rest in unvisited tombs,” to the latter.

A KASHMIRI PANDIT.

London.

THE VIZIANAGRAM GIRLS' SCHOOLS, MADRAS.

The annual prize distribution to the children attending the six Girls' Schools supported by H.H. the Maharaja of Vizianagram at Madras, which are under the management of the Madras Branch of the National Indian Association, and superintended by Miss Eddes, took place on March 6th. Mrs. Grant Duff presided, and there was a large attendance of friends and well-wishers of the institutions. His Excellency the Governor was present on the occasion.

The proceedings began by Mr. P. Vijirangam Mudaliar reading the Report for the past year, from which we give the following extracts:

The number of schools under the management of the Committee on the 1st January, 1885, was five, and another

important school was opened during the year, making the number, at the end of the year, six. On the 31st December, 1885, the number of pupils attending the different schools of the Maharaja was 718, against 674 on the 1st January, showing an increase of 44 pupils during the year under report. The number of pupils learning Tamil in the different schools on the last day of the year was 394, against 374 at the beginning, and the number of pupils learning Telugu, 324 against 295.

The number of pupils in the Town School was reduced from 194 to 86, owing to the establishment of a Kindergarten School, which was opened on the 1st February, 1885, in a convenient building opposite to the Town School. Seventy-one of the pupils of the Tamil and Telugu infant classes of that school were transferred to the infant school, or Kindergarten. The institution is placed in charge of Miss M. E. Jupe, a trained mistress from the Government Female Normal School, holding a first-class certificate. The number of pupils rose to 137 on the 31st December last. This is the only Kindergarten, at least for Native children, in the town of Madras. The Superintendent, Miss Eddes, "cannot speak too highly of Miss Jupe's excellent management, which has resulted in the number of the school being nearly doubled between the date of her taking charge and the close of the year." The attendance in the Mailapur School rose from 113 on the 1st of January to 148 on the 31st December, showing an increase of 35 pupils during the year. The Muthyalpet School contained 131 pupils at the close, against 125 at the beginning of the year, showing an increase of six pupils. The average daily attendance was 89, or 80 per cent. The Triplicane School also showed a slightly increased attendance during the year under report. The attendance in the Chintadripet School showed a decrease during the year, owing to the raising of the School fees.

The schools were inspected by Mrs. Brander, the Inspectress of Girls' Schools, in December last. The Acting-Director considers that the condition of the schools is, on the whole, creditable to Miss Eddes and her staff of teachers. Of the 26 and 64 girls who appeared for the Upper and Lower Primary School Examinations from all the Schools, 26 and 55 respectively passed,—a result which may be considered to be very good.

An abstract statement of receipts and disbursements on account of these schools is also appended, from which it will be seen that the receipts, including a balance of Rs.2,224 at the end of 1884, amounted to Rs.15,371, and the disbursements to Rs.15,029, leaving a balance of Rs.349 at the end of the year under report. Of the receipts, the sum of Rs.8,999 was contributed by His Highness the Maharaja of Vijayanagram; Rs.

3,041 received from Government as grant, and Rs.1,060 collected from school fees. The amount collected from school fees in 1884 was Rs.905.

It appears from the Report of the Superintendent, Miss Eddes, that several teachers trained in Normal Schools have been added to the staff, with improved results as to method and discipline. Freehand Drawing and Drilling have been introduced, and Singing in the vernacular, where the teachers are qualified to undertake it. At the desire of many of the parents, English lessons have been started in some classes. We are glad to notice that a swing has been set up in each of the Schools, which gives great pleasure to the children in play-time. It is to be regretted that these Schools have, as yet, no playgrounds. The excellent vernacular Magazines, *Janavinodini* and *Suguna Bodini*, are supplied to the Schools, and used for general reading. The Needlework classes are improving, and some of the articles made have, for the first time, been sold, realising nearly Rs.40. The apathy of the parents in regard to regular attendance of their children is one of the hindrances to progress; but, in spite of many difficulties, Miss Eddes has effected great improvement in the Schools.

A selection of English action songs, vernacular songs, and drilling with dumb-bells, was then gone through; after which the prizes were distributed, and Mr. P. Ranganadam Mudelliar delivered the following address on behalf of the Executive Committee of the Madras Branch of the National Indian Association :

The work of female education, great as is the progress which has been made during the last twenty years, has only just begun; and though we cannot at present congratulate ourselves on either the quantity or the quality of the work done, yet it is no small matter for rejoicing that some of the difficulties which threatened at one time to impede the progress of female education are gradually disappearing. There was a time, fresh in the memory of men still living, when it was thought unbecoming to send girls to a public school and to place them under the instruction of male teachers, but this prejudice is fast wearing away. There was a time when it was maintained in sober earnest that education could be of no use,—nay more, that it was a source of positive harm to a woman. I shall not take it upon me to say that these absurd doctrines find no advocates now; but this I say with confidence, that while the number of intelligent and edu-

cated men, goes on annually increasing, the proportion of them who held such false and pernicious views is rapidly diminishing, and some even of those in whose minds the old prejudice against female education still lingers are inconsistent enough to give to their children a certain small amount of instruction in a vernacular language,—apparently believing that shallow draughts of knowledge do not intoxicate the brain. Grant that women have the same faculties as men, and it is as necessary to develop these faculties in the one case as in the other. As to the doctrine that education is likely to lead women into evil doing, I can see no more sense in it than in the statement that it were better for a man to have had no legs to walk with, as a man's legs might sometimes carry him into a ditch. And it is not the fault of the legs that the man tumbles into a ditch. Do those who maintain that education tends to make women wicked, also maintain that education has the same effect on men? If not, why should it be assumed that what is meat for man is poison to woman? The truth is, that the doctrine that education exerts a deleterious influence on the moral character of women is a mere pretext for denying education to them, and for perpetuating the tyranny of the stronger sex over the weaker. I should count it a reproach to one's manhood for one to say that education in itself has any tendency to weaken those female virtues of purity and modesty and sympathy and submissiveness for which Hindu women have always been remarkable. Far from weakening these virtues, I sincerely believe that sound intellectual and moral training will impart to them a new grace and sweetness. The love and fidelity of the Hindu wife is above all praise; but education will make this love sweeter and more refined, if not more devoted. The Hindu woman is characterised by genuine piety; but it is a piety made up of many spurious elements—fear and superstition and false notions of religion. How is this genuine piety to be purged of the spurious, of the baser elements of it, except by filling the mind and heart with true notions and lofty imaginings, and by arming women with those weapons of knowledge and reasoning with which they may learn as much of the mystery of the universe as it is given for man to know? The Hindu mother's affection for her children is unquestionable; but the affection of an ignorant mother is likely to produce more harm than good. Sympathy for poor relations and general charity are highly commendable; but indiscriminate charity—charity bestowed on the least deserving objects, charity of the sort which saves a man the trouble of helping himself—is worse than useless. But why need I multiply instances to show that every virtue that the Hindu woman is known to possess will be refined,

purified, strengthened, and expanded by a judicious system of education and discipline?

In the matter of female education, as in most things else, Government and philanthropic and missionary bodies, and wealthy and generous individuals, may serve as powerful auxiliaries; but the real work must be done, and the major portion of the cost borne, by the people themselves who care for such education. With a fuller realisation of the incalculable benefit derived by children in their early years from association with a wise and intelligent mother,—with a keener perception of the incongruity of tastes, temperaments, and aspirations, and of the consequent unhappiness, that must go on daily increasing, if the education of boys advances with rapid strides while the education of girls is suffered to lag miles behind,—with a deeper sense of the need for making our wives, sisters, and daughters capable of thinking for themselves, if they are to help and not hinder us in working out social reform—with the spread of sounder notions in regard to the intellectual and moral needs of women, and with a truer conception than exists in some quarters at present of woman's place and function in this world and of her destiny in the life to come (and the vigour and success with which the education of Indian youth is pushed on justifies the expectation that such sound notions will soon prevail),—female education may be expected to receive in the immediate future a powerful impulse. Government are prepared to aid girls' schools to the utmost extent possible with the limited funds at their disposal for educational purposes; local native bodies are establishing schools in every important town and village, and these schools may be expected to thrive under the fostering care and support of Municipalities and Local Boards; Missionary bodies are straining every nerve to do that service for the women of the country which they have already done and are still doing for the men; and enlightened Rajahs and Zemindars will follow the noble example set by His Highness the late Maharajah of Vizianagram, and by his most worthy son and successor, the present Maharajah, of spending, with wise liberality, a sum of about Rs. 10,000 annually on the excellent girls' schools, the anniversary of which we are now assembled to celebrate.

A few words to my Hindu hearers before I conclude. I would mention to you some of the many difficulties and disadvantages under which we labour in consequence of the greater portion of our women being in a state of dense ignorance and superstition. We know the evil of investing our savings in jewellery; we feel it a blunder to draw so much capital away from circulation, and to let it remain unproductive; but how can

we completely check this evil so long as our women are foolish enough to set their hearts on such costly fopperies? We feel it to be an unbecoming thing to borrow jewels from others; but while our women think it a greater shame to be unable to borrow than to "shine in borrowed feathers," we cannot help doing the undignified and unpleasant thing, just to please them. We feel it to be a grievous sin to marry our infant daughters; but even if we can muster sufficient courage to set at naught the alleged Shastraic prohibition, we succumb to the weeping, the entreaty and the expostulation of our mothers and wives. . . . There is a general consensus of opinion among educated men in India that widows should be allowed to re-marry; but the re-marriage of widows on a large scale will be possible only when women learn to assert their rights against the tyranny of perpetual widowhood. We would allow the members of each division of a caste to intermarry among themselves; but is there any hope of reform, small as it is, being carried into effect until our women rise to something like the intellectual level that we have attained? I might go on adding to this list endlessly, but time forbids. Gentlemen, our fields may be laden with rich harvest, our commerce may thrive, our manufacturing industries may flourish, and the material comforts and political benefits that we enjoy under the protecting ægis of the British rule may steadily grow; the University may set its stamp annually on Masters of Arts by the dozen, and on Bachelors by the hundred; but this I say, that if our women, who have to keep our homes cleanly and well-ordered, and to sweeten our repose after the toils of the day,—who have to sympathise with us in all our pursuits, and "double our joys and halve our sorrows,"—who have to bring up our children in a pure and healthy way,—who are our sincerest friends and advisers through all the changes and chances of life,—who have to cheer up our drooping spirits and nerve our faltering arm in the hour of trial and distress,—if, I say, those who are so near and dear to us are allowed to remain in a lower state of intellectual and moral development than ourselves, and are unfit to discharge the duties that the new order of things may impose on them, then our boasted ancient civilisation is but a 'flattering unction,'—a great name inherited without the desire to live up to it,—our education defective and lop-sided, our social activity a mere attempt to draw water in a sieve, and our national progress in any real sense a pretence and a delusion.

Mrs. Grant Duff then addressed the Meeting:

I am sure the first wish of every one present will be that I should thank Mr. Runganadam Mudaliar for his

admirable and interesting speech. I feel ashamed to be so much less eloquent in my own language than he is in one which is not his mother tongue. It is with very great pleasure that I give away prizes in the Vizianagram Schools. In a city where there are so many excellent institutions of the kind, it is perhaps invidious to say that one is better than another; but of this I am sure, that the Vizianagram Schools are second to none in efficiency, discipline, and the extraordinary brightness and interest of the children in their studies. I myself did not take much special interest in general education before coming to India, and my experience of schools is therefore comparatively short; but I may, I am sure, bring forward a far more valuable testimony than my own to corroborate what I say. Sometime ago I visited them in company with Lord Reay, who has devoted both years and labour, and the faculties of a remarkably acute and enquiring mind, to the cause of education. He spoke to me with the strongest appreciation and admiration of these schools, and the way in which they were conducted; and I am sure he would be pleased for you to have that great encouragement which this public announcement of his sentiments must give you. He was very much pleased, as was I, with the new Kindergarten so ably conducted by Miss Jupe. I am particularly glad to see that Froebel's system had been established here, as I know, by practical experience, how much joy and brightness it brings into the lives of little children, and how well it prepares them for regular education. The thread of that regular education is, in the case of Hindu girls, broken early by marriage; and though in England it goes on a little longer, still in both countries two popular superstitions are far too prevalent,—the one, that the difficulty of learning in mature years is greater than in childhood; the other, that marriage finishes a woman's education. The former, I believe to be an utter fallacy; in fact, I think precisely the contrary is the case, and that grown-up people who choose to put their minds to it learn anything they have a bent towards with even more facility than children. I met with a curious instance of this here. An Austrian gentleman who had spent his life in the hard work of a diplomate in very anxious times was, at over seventy, travelling in this country. He mentioned that he knew a large portion of the great Italian poem,

the *Divina Commedia*, by heart; and when he handed me the book, I found indeed that he could go on from memory at any given line. He told me he had learnt it ten years previously, to prove to a friend that his memory was as good as ever. With regard to the other idea, that marriage finishes a girl's education, it should not do so when we consider that the task which marriage usually imposes—that of forming and directing that most delicate of all organisms, the mind and body of a young child—is one to which no amount of wisdom or intellect that can be brought is too great. How that wisdom is to be best evolved, what the education is to be which will best help the race forward, is a delicate and curious problem all over the civilised world. You have here the advantage of making a fresh departure. The intellectual education of Hindu ladies has hitherto been of too slight a description to leave much tradition behind it. Starting thus, you have the great advantage of being able to avoid the faults of Europe. A great poet has said :

“O man ! that from thy fair and shining youth
Age might but take the things youth needed not.”

I should like you to apply those lines to yourselves, and only to allow the civilisation of the West to take from you those things which you do not need. The destructive element plays a terrible part in modern reform. Beware of that element, and remember that the world wants creators, not iconoclasts. Now, how will you best avoid destroying your old ideal of woman ? That ideal is very much the Christian ideal. The Epistles of St. Paul and the Institutes of Menu come to pretty much the same result morally, and that same result, which no later wisdom can improve upon, is, in other words, the axiom that women are to live for others, and not for themselves. Now, what is the course of study which will best promote this ? I answer : a natural course of self-development, by means of studies which tend to fix the mind on outward objects. In Europe we have constantly made the great mistake of neglecting to cultivate the powers of observation, and of directing the attention to studies which, while they give the mind a certain elegance, induce habits of self-introspection and of indolence, fatal alike to a healthy moral and a healthy intellectual nature. I urge you to avoid this great rock, and to turn the attention of your girls to such pursuits as geography, political and physical ; natural

science, with its varied branches, drawing, needlework; in short, everything which tends to turn the mind away from self and self-contemplation. And, with regard to drawing, I should like to say a word. I sometimes go to the School of Art here, where I am very much struck with the ability displayed by the Hindu students, and I feel a good deal of regret that that ability, chiefly from material considerations, is mostly turned to what I may call the mercantile side of art. I should like to see an opportunity given for some higher development, and believe that it can only be the want of that opportunity which prevents there being in this land of lovely forms and beautiful costumes a great school of figure-painting and of sculpture. Such a school would go far to prevent the influx of deteriorating Western ideas in those matters of costume and colour, wherein the East is so far superior. As I was sketching the Mylapur tank the other day, and watched one beautiful figure after another descending the steps and reflected in the water, lighted up by the setting sun, I thought to myself whether the picturesque charm of the East was fated to be crushed before the advance of so-called civilisation, and I hoped those with whom the matter lay would think twice before they exchanged a costume alike healthful, graceful, and convenient, for one which has not the merit of being either the one or the other.

And now I must say some farewell words. To you here, who are doing so much for the advancement of women in India, I say that I wish you most heartily success. It is the cause I have had most at heart during my Indian life; and now that life is so nearly at an end, I can only express my sorrow for my own shortcomings, my intense regret at not having done more. The little I have been able to do has been a labour of love; for I have felt that among the thousands of Hindu and Mahomedan women I do not know there must be numbers like those I do know, whose gentle manners and sweet faces will remain with me as a tender remembrance so long as I live. Western and Northern races are apt to have some faults of action and manner which do injustice to their real feelings. I am sure that I may speak for other English women when I ask the women of this country to look past those faults, and to believe that behind them there lies deep sympathy and a most earnest desire to assist Hindu women in all good things, and more especially to an intellectual de-

velopment in the present and the future, equal to and worthy of those domestic virtues which they have ever possessed in the past. I have to thank you for having borne with me with much patience, both now and on many past occasions. This is probably the last time I shall speak to you. I owe India many useful lessons, and many happy days. I have tried humbly and feebly, but with entire earnestness, to pay back my debt. No one can have been more deeply interested in or more strongly attached to the natives of this country than myself. Alike to those who are here, and to those who are not here, I wish that best gift of true and far-sighted wisdom, which can alone bring this country to that height of happiness and prosperity which its internal resources and their many excellent qualities deserve.

Dr. Duncan, on behalf of Miss Eddes, the Lady Superintendent, thanked Mrs. Grant Duff for the honour she had done the institutions in having presided on the occasion.

The singing of the National Anthem terminated the proceedings.

MEDICAL WOMEN IN INDIA.

On March 30th, a large and influential meeting was held at Bombay, in the Town Hall, for the purpose of establishing a local branch in connection with the National Association for supplying Female Medical Aid to the Women of India. His Excellency the Governor, who presided, was accompanied by Lady Reay, and received a most enthusiastic reception.

The Hon. Mr. Melvill gave a sketch of the medical movement at Bombay, started in 1883 by Mr. Kittredge and Mr. Sorabjee Shapoorjee Bengallee, which had met with such satisfactory support and success. He referred to the engagement of the services of Miss Pechey, M.D., and Miss Ellaby, M.D.; the opening to women of degrees by the Bombay University, and of the classes at the Grant Medical College; the founding of the Cama Hospital, by Mr. Pestonjee Hormusjee Cama, which the Bombay Government undertakes to maintain; the establishment of a Dispensary, through the liberality of Haji Cureem M. Suliman; the munificent offers (still under the consideration of Government) made by Mr.

Harkisondas Narotumdas, of Bombay, and Mr. Runchodlal Chotalal, of Ahmedabad, for building Hospitals for Women and Children. Mr. Melvill explained that all these results had followed from the exertions of Mr. Kittredge and Mr. Sorabjee S. Bengallee, and he considered that Bombay had made more progress in the movement than any part of India except Madras. He then related the steps taken by the Countess of Dufferin last year towards forming a National Association for promoting the same objects all over India; Her Majesty the Queen having personally urged Lady Dufferin to work in this direction. The aims of the Association were fully detailed by Mr. Melvill:—(1) Medical tuition; (2) Medical relief; (3) the supply of Trained Midwives and Nurses; and he brought forward the special purpose of the Meeting: the establishment of a branch of the Association, under the immediate patronage and superintendence of Lady Reay, assisted by a Committee. In conclusion, Mr. Melvill referred to the death of the Regent of Kolhapur, who had had the cause of the medical education of women much at heart, and had been in communication with the United States in regard to securing a qualified medical lady for the Southern Mahratta country.

The other speakers at the meeting were: the Hon. Forbes Adam, Mr. N. G. Chandavarkar, the Bishop of Bombay, the Hon. Budroodin Tyabji, Dr. Edith Pechey, Mr. M. M. Bhownaggree, Mr. Kittredge, Dr. K. R. Kirtikar, Mr. P. M. Mehita, and Dr. Arnott. Resolutions were unanimously passed in favour of establishing an Association in Bombay for supplying Medical Aid and Instruction to the Women in India, and thus amplifying and supplementing the work already commenced in the Bombay Presidency. A Committee of Reference was then formed, including many well-known names in connection with the movement. A vote of thanks to the Chairman was proposed by Sir Jamsetjee Jejeebhoy, Bart., and seconded by Mr. Sorabjee Shapoorjee Bengallee, C.I.E.; which having been acknowledged by Lord Reay, the meeting closed.

The day before the Bombay meeting was held, the Jaffer Suliman Charitable Dispensary for Women and Children was opened by Lady Reay. The building is very suitable for its purpose, and the internal arrangements are well planned. A large number of those interested assembled in the upper hall

of the institution. Lady Reay was received at the entrance by the Chairman, Mr. Kittredge, and other members of the Committee of the Medical Women for India Fund. Mr. Kittredge described the commencement and the rapid growth of the movement at Bombay, in aid of which Mr. Cumnoo Suliman had spontaneously come forward with the gift of Rs. 20,000 for a Dispensary. The temporary building had been open a year and a half, and the total number of patients had been 9,659, and of attendances, 42,557. The completed building will now be managed and supported by Government, and it will become connected with the Hospital, for receiving out-door patients. The Hon. Mr. Justice Scott spoke of the immense boon bestowed by Mr. Cumnoo Suliman in erecting the Dispensary, and in having also provided the temporary building—asking all present to join with him in congratulating that gentleman, “who has enrolled himself in the ranks of the great benefactors of Bombay.” Mr. Sorabjee Framjee Patel expressed the thanks of the Committee to Lady Reay for performing the opening ceremony. Mr. Kittredge then conducted her ladyship and some others of the company over the Dispensary, the arrangements of which gave great satisfaction.

There are now eighteen young ladies studying at the Grant Medical College, four of whom are matriculated students of the University. One, now in her third year, lately stood second (or third) in a class consisting of about fifty men and women students, and all promise well. At the recent Prize Distribution of the College, Sir William Wedderburn expressed his sympathy with the “excellent work these ladies have done, and the brave way in which they have undertaken their duties.”

On May 12th, at the annual Presentation of exhibitions, medals, and prizes by the University of London, Miss Mary E. Pailthorpe, who is Resident Medical Officer at the Victoria Hospital for Women at Madras, received the M.B. degree. Miss Pailthorpe passed in Honours, and stood 8th in Medicine.

Dr. Eliz. Bielby, Lahore, has been invited to act on the Managing Committee of the Countess of Dufferin's Fund for the Punjab. A site has been chosen for the new Hospital for Women at Lahore, of which she will take charge. At present the patients are in a temporary Hospital.

SCIENTIFIC AND OTHER NOTES.

We propose recording from time to time facts respecting the advance of science and education, and of philanthropic or professional work among women in Europe and America, as we find that our Indian readers are interested in such information.

FACTS CONNECTED WITH THE PROGRESS OF SCIENCE.

On May 12th, one of the annual *Soirées* of the Royal Society was held. This Society is probably the oldest Scientific Society in existence, dating back to the time of Charles II. or earlier, and divides with the French Academy of Sciences the honour of occupying the first position in Science. Only 15 members are elected annually; hence its fellowship is much desired by men of Science. On the occasion referred to, an unusually interesting collection of scientific novelties had been brought together; and partly on this account, and partly perhaps because it was the first reception of the new President, Prof. G. G. Stokes, who was for many years one of its Secretaries, the attendance was above the average in number and brilliancy. All branches of Science were well represented. Perhaps the greatest novelty was a microscopic preparation of a third, or parietal, eye, which had been discovered only three days previously in a New Zealand Lizard, whose special interest is that it is allied to the extinct Labyrinthodonta. A detailed account of this will be found in *Nature* for May 13th. Many kinds of Bacilli and Bacteria were illustrated, both by actual specimens and by photo-micrographs. Mesial sections of a frozen Orang-Utan and Chimpanzee attracted much attention. Prominent among astronomical exhibits were new stellar photographs, illustrating how easily and accurately the heavens can now thus be mapped; photographs of solar and other spectra; drawings of sun-spots and faculæ; and a working model of the observatory intended for the great 36-inch refracting telescope at Lick Observatory, California, in which every movement necessary, whether of telescope, dome, or rising floor, is effected by water power, and controlled electrically by a little instrument in the hand of the observer. Chemists were interested in the recently discovered metal, Germanium, the existence

of which had been predicted long ago by Mendellieff, as one of the consequences of his periodic law. Engineers admired an ingenious application of the microscopic observation of Newton's rings to the determination of stress or strain in steel, &c. The electrical exhibits were numerous, the miners' safety lamps and powder magazine lamps attracting much attention; while some Voltaic cells with solid electrolytes, were the most purely scientific novelty in this branch. A large new "Influence" machine, by Mr. Wimshurst, with eight plates in a glass case, was very generally admired. Captain Abney and General Festing exhibited their colour photometer; and Mr. Stroh produced some remarkable stereoscopic effects upon a screen by the use of two lanterns. Some new and rare plants from the Royal Gardens, Kew, added brightness to the scene, which will not soon be forgotten by those who witnessed it.

Some interesting statistics as to the use of the telephone were recently given in a paper on Long-distance Telephony by Mr. W. H. Preece, the head of the Electrical Department of the British Post Office. At the end of 1877, 780 telephones were in use in America; at the end of 1885, 325,574; while 782 telephonic exchanges were in operation. At the same period barely 13,000 telephones were in use in Great Britain, or about as many as in New York and Brooklyn alone. Of European cities, Berlin headed the list with 4,248, London coming next with 4,193; next in order followed Paris, Stockholm, and Rome with 2,054. The telephonic exchanges of various towns were now frequently connected. In the opinion of the author, long-distance telephony was a question of line and wire, not of improved instruments, the present ones being amply sensitive. Over an air-line of copper wire, with suitable precautions against induction, conversation between New York and Chicago, 1,010 miles, was so audible that the receiving telephone might be held at some distance from the ear. On the other hand, over a certain air-line in London, three miles long, between the General Post Office and the West End, no inventor had yet been able to make his instruments speak audibly.

Arrangements are now completed for the meeting of the British Association for the Advancement of Science in Birmingham, from September 1st to September 8th. Sir W. Dawson, Principal of the McGill University, Montreal, will preside, in recognition probably of his eminent services at the Montreal meeting of the Association in 1884. The officers of the various sections have been nominated; and, in consequence of the presence in England of so many from the Colonies and India, an unusually interesting meeting is expected. A ticket of admission to all the meetings during the week costs only £1,

and the occasion is one which affords an excellent opportunity of seeing and hearing many distinguished men. The London office of the Association is 22 Albemarle Street, where all enquiries prior to August 25th should be addressed.

W. L. CARPENTER.

FACTS RELATING TO WOMEN'S WORK IN THE WEST.

The Royal Colleges of Physicians and Surgeons, and the Faculty of Physicians and Surgeons of Glasgow, which constitute the Medical Examining Board for Scotland, have opened their Conjoint Examination (giving the "triple qualification") to women; and the Royal College of Surgeons in Ireland has also admitted women to its Examinations and Diplomas. The College of Physicians in Ireland had already done so. The University of London has opened its Degrees and Honours for several years. Professor Masson, speaking lately at Edinburgh, stated that a clause in the new Bill relating to the Scottish Universities would, if passed, give powers to admit women to graduation in one or more Faculties, should the University authorities find it expedient, and to provide for their necessary instruction by the Professors. It will be very satisfactory if this clause is passed and acted on, after the efforts made in vain some years ago to obtain Degrees for women at Edinburgh.

Forty-seven ladies have been elected this year to the office of Poor-law Guardians in England and Scotland. Until lately men only acted as Guardians, but it is most important for the welfare of the destitute women and children that ladies should join in this work; and many have now proved their efficiency in it.

Fourteen of the wood engravers employed in Mr. Roberts' office, Chancery Lane, London, are women.

Attention has been called to the useless slaughter of hundreds of thousands of bright-plumaged birds for the purpose of adorning the dress of women; and a Society has been formed to check, if possible, this pernicious fashion, which is fast tending to the extinction of many of the most beautiful species of birds.

At Portland, Oregon, a partnership as attorneys-at-law has been announced between Mr. and Miss Dowell (father and daughter).

An interesting sketch is given in an American newspaper of the active work of women in the Southern States: they own plantations, and personally superintend their culture; they keep grocery, fruit, and meat stores. One of the oldest newspapers in the country, the *New Orleans Picayune*, is owned and controlled by a widow lady; all the leading New Orleans papers have ladies on their editorial staff; a woman owns a large box factory; and a flourishing dye house is managed by a girl, who supports and educates her orphan brothers and sisters. There is a good Art School for Women connected with the University. A "Woman's Exchange," founded to help women in the disposal of their work, has been in operation for some years, giving employment to a great number of women; the receipts for last year exceeded 44,000 dollars. The celebration of "Woman's Day" at New Orleans, on the 2nd March, was an interesting event. Public schools had a holiday, all shopping was suspended for the day, women clerks were made to feel the warmth of welcome extended by various committees, coloured women were included in the celebration, the creole ladies were active under the direction of their chief, "and the entire day, with its devotion to women's interests in the home and professional life, the store, the field and the office, kindergarten and schools, cemented in a firm bond the general interests of women, which will be advanced in usefulness by this action."

A lady, Dr. Sophie Kowalewski, has been appointed to the mathematical chair in the University of Stockholm.

A Chinese lady, daughter of a functionary of some eminence, has graduated at the Women's Medical College in New York, after being first in all the classes she attended. Miss Kin Ya Mei is a good linguist, speaking and writing no less than five languages.

The 101st birthday of a Hungarian lady, a widow, has been celebrated at Airchés. She was formerly surgeon's assistant in the army, and took part in the Russo-Polish war, for which she received the decoration of the Order of Stanislaus.

M. K.

FOLKLORE IN WESTERN INDIA.*

(From *The Indian Antiquary*, edited by CAPT. TEMPLE.)

THE KING'S LESSON.*

By PUTLIBAI D. H. WADIA.

Once upon a time there lived a king who was very avaricious, and spent nothing in charity, but had a very sensible minister who would occasionally reason with him and forcibly point out the sin of leading such a selfish life, exhorting him at the same time to do something towards alleviating the sufferings of his subjects. The king's miserly disposition, however, never altered.

One day the minister, who was a very outspoken man, freely expressed himself to his royal master thus: "Your Majesty will excuse me for saying that you are getting old, and in course of time will be joined to your forefathers; and what have you done to please Īswar (God) and to recommend yourself to his mercy? But it is not yet too late to mend, and so let me beg your Majesty to try and win the favour of Īswar by doing some charitable and benevolent acts."

"I think," replied the king, "that it is useless to waste money in that way; for I have no faith in charity, and do not believe that the charitable are blessed."

"Will your Majesty listen to me?" returned the minister. "I have a plan to propose to you, which, if you follow it, will convince you that deeds of charity and benevolence are not without their reward. My humble advice to your Majesty is to go abroad and see a little more of life as it really is: but if you wish to see it properly, you must give up your state for a time and go into the world as an ordinary man, and then I can assure you, you will see for yourself whether the charitable are blessed or not. If you travel as a king, you will be shown nothing but the bright side of things; whereas, if you go about as an ordinary man, you will be able to mix with the people, and learn how mankind really lives in this world."

To this the king consented, and getting ready a ship, set sail in it. He gave orders that the ship's course should be left to the winds, that it might be carried where it should please Īswar to take it. After some time the ship reached a strange

* Told by a relative of the narrator, a Pārsi lady.

land, where the king left it, and went on shore all by himself. He found that he had arrived at a large city, and on inquiry learned that it was governed by a king who was of an uncharitable disposition, and had never in his life done any good thing, and had, moreover, mismanaged his State affairs.

The king went on till he came to a hut, in which lived a cowherd and his wife. Going up to it, he begged admittance and a night's shelter. They stared at him awhile; but being reassured by his honest looks, they took him in. On his inquiring of them as to how they managed to live, they replied that they were in the service of the king of the country, whose cattle they tended and milked, taking the milk to the palace, and being in return allowed a *śidhā* (pittance) of rice enough for two, and some *guḷ* (coarse sugar) out of the royal stores.

That evening, when the woman went to the palace with the milk, her husband said to her: "When they give you our *śidhā* at the palace this evening, ask for a handful more for our guest."

The woman did accordingly; but the servants were rude to her, and refused to give her anything more than the usual allowance. The queen, hearing an altercation, came up and demanded of the poor woman what she wanted.

"I was asking for a little more rice than usual, your Majesty," said she, "that we might feed a stranger we have taken in for the night."

The queen, who was as uncharitable as her husband, fell into a rage at this, and ordered her servants not only to give the poor woman nothing more than her daily allowance, but to curtail even that by a handful or two, by way of punishing her for her impudence.

The cowherd's wife meekly took what was given her and went home, and when the rice was cooked she divided it and the *guḷ* between the stranger, her husband and herself. After serving the stranger with his share of the food, the poor couple retired into an inner room and sat down to theirs.

While they were at their meal, the husband said: "Why did you not ask for a little more rice, wife, when you were given our daily pittance at the palace this evening, as I had told you, so that both we and our guest might have fared better to-night?"

"I did ask," said the woman, "but the queen came up, and, instead of adding a little more to our usual supply, ordered her servants to curtail it by a handful or two; and so I was obliged to be content with what was given me, and to do the best I could with it."

Their royal guest overheard this conversation, and thus

found confirmation of the report he had heard about the miserly habits of the king and queen of the country he found himself in.

After finishing what was placed before him, the king lay down on the floor to sleep, and his host and hostess did the same in the next room. Before the king had composed himself to sleep, the cowherd arose, and coming up to him said:

"Awake! I have something for your ears only; and listen attentively, for I have a prophecy to tell you."

The king stared at him in astonishment, but the cowherd proceeded:

"Before daybreak to-morrow the palace yonder will be in flames. Do not be concerned or frightened at this, for the decrees of fate are immutable; but take a knife and hasten to the stalls where the cattle are kept, cut the strings with which they are tied, and let them loose. You must then return to this cottage, where you will find my wife and myself dead in our beds. Do not be overcome with grief, but open the box in that corner there, and you will find in it some money that I have saved up. Take some of it, run to the *bázár*, and buy such articles as may be required for our obsequies. This done, lose no time in having our bodies burnt with due ceremony, defraying the cost of that also out of the contents of the box, and you will find two gold coins still left in it. I shall tell you, presently, what use you are to make of them. When returning from the outskirts of the city, after burning our bodies, you will hear a *dhed* (scavenger) quarrelling with his wife, and presently you will see him coming down a hill with two newborn babes placed in a winnowing-fan. He will be abusing his wife for having given birth to twins this year, when he could not find bread enough for those she had already borne him, and saying that he will not bear it any longer, but will consign the unwelcome little ones to the sea. You must walk up to him, beg him to have mercy on the poor little things, give him the two gold coins, and tell him to have patience, for Iswar will provide for his babes. When he hears this he will return home again with the infants, who will be no other than the wicked king and queen of this country, burnt in the fire by which their palace is to be destroyed, because their souls will have transmigrated into the bodies of the scavenger's twins.

"You must proceed towards the city after this, and you will hear great rejoicings going on in a certain part of it, and on inquiry will learn that the two great ministers of the State are celebrating the birth, one of a boy and the other of a girl, just born to them. You will be told further that the two ministers, not being blessed with any progeny, had constantly been praying to

iswar to bless them with children, and that as they were very righteous and pious, he had heard their prayers, so that both their wives had borne them children at the same time, upon which, as they were great friends, they had vowed that if one had a boy and the other had a girl they would marry them to each other; and that this is why both the families have equal* cause for rejoicing. In one of them, however, you will hear that there is a cause of regret; viz., that the newly-born boy refuses his mother's breast. The boy will be myself, come back into the world a second time, whilst the girl will be no other than my wife. You must, therefore, ask the people to take you to the house of the minister, my father, and there you will see me lying in my mother's lap. As soon as I see you I shall speak to you, and then commence to suck my mother."

The king, who had followed his host throughout most attentively, was at a loss to know what to think of all he had heard. He tried to go to sleep again after the cowherd had retired, but in vain. Meanwhile he could hear his friend snoring away in the adjoining room.

Before the day had broken, the disguised king, who had been tossing about in his bed, pondering upon what had been so strangely related to him, heard people shouting that the king's palace was on fire. He instantly got up and began to look about for a knife. He soon found one, and hurrying to where the cattle were kept, cut the ropes with which they were tied up and set them at liberty. He then returned to the hut, and there, sure enough, he found the poor cowherd and his good wife dead in their beds. He forthwith proceeded to do as he had been bidden overnight. He got everything ready and burnt the bodies with all due ceremony, defraying the cost out of the poor man's savings, which he found in the box in the corner, as had been pointed out to him. While returning from the burning-ground, he saw the *dhed* coming down a hill with his two new-born babes, proclaiming in a loud voice that he was going to throw them into the sea. Remembering what his deceased host had told him, he went up to him, and, after a good deal of persuasion, succeeded in getting him to promise to spare the lives of the infants, giving him, at the same time, the two gold coins still remaining in hand out of the cowherd's box. The scavenger returned home with the infants and the two gold coins, to his wife's great delight, and the king went on his way.

When he reached the city he heard the sound of music and singing, and on inquiring into the cause of the rejoicing, was

* Ordinarily there would be no rejoicings at the birth of a girl, but many at the birth of a boy.

told just what the cowherd had predicted. When he approached the house of the minister to whom had been born a son and heir, he remarked that some of the people around looked sad and dejected, because, he was told, the newly-born boy refused the breast.

"Take me to the child," said the king to some of the servants whom he found loitering about the house, "and I shall work a charm that will make him suck his mother fast enough."

The men looked at him for a while in astonishment, but at last, with the permission of the master of the house, they took him to the chamber where sat the mother with the baby in her arms, wondering how the boy she was so pleased to have would live without the nourishment he refused. The king went up to her, and as soon as the child saw him he began to speak, to the great surprise of his mother. They were quite alone, for every one else had been sent out of the room, and what the child said was :

"Have all my words been verified? Have you learnt the lesson you came to learn?"

The king had scarcely answered "Yes," when the baby put his mouth to his mother's breast and drank his fill. The gratified mother requested the stranger to explain the meaning of her baby's questions, but the king wisely refrained from giving her any explanation, and left the house amidst many expressions of gratitude from the parents of the boy, as well as from their friends, for the wonderful change he had produced in him.

Immediately after this he set sail for his native country, and when he arrived there, he was greeted by his minister, to whom he related all that he had seen and heard, and assured him that he was now fully convinced that there was nothing in this world like charity and benevolence.

From that day he devised every means in his power to enhance the welfare and happiness of his subjects, and died regretted and respected by all for his numerous virtues, prominent among which were benevolence and charity.*

* The point of this tale, which must be of purely Hindû origin, lies in the doctrine of the transmigration of souls. The wicked king and queen are *punished* by being born again as the children of a scavenger, and the virtuous cowherd and his wife *rewarded* by becoming the children of ministers, who in India are not only people of very high position and great wealth, but are also usually high-caste Brâhmans. The cowherds are everywhere a low caste. "Charity" in India usually means almsgiving to Brâhmans.

HOW TO PRESERVE HEALTH IN INDIA, WITH SPECIAL REFERENCE TO MEDICAL WOMEN.

BY DR. C. R. FRANCIS.

(Continued from page 273.)

SERVANTS.

It is very much the fashion, in the present day, for masters and mistresses to speak disparagingly of the entire class of domestic servants. They designate them as mere hirelings who, unlike the servants of a former day, never identify themselves with their employers; who do not care how much they break (if they haven't to pay for it); who ape the dress of their (so-called) superiors; and who, actuated as much by a love of change as by the idea of bettering themselves, do not hesitate to give warning at most inconvenient times and seasons. Now, I venture to think that, as a rule, servants, excepting those who are radically unfit for the duties which they undertake, are, like many wives, very much what we make them. Let a servant be carefully selected in the first instance; treated, when engaged, as a member, though only a humble one, of the family—with the consideration and kindness due to a human being and a fellow-creature; and kindly encouraged, in every way, to do what is right,—the probability is that a servant, so treated, *will* identify him, or her, self with the family, and be very loth to leave it.

Although the native servants in India are not quite on the same footing as those at home—they receive a monthly salary, with quarters on the premises, but board themselves—the same observations will, for the most part, apply to them,—aliens though they be, in the most binding of all ties—to wit, race, language, and religion. Indeed, I believe there are no better servants in the world. It is not uncommon to hear Europeans in India speak of their servants as one of the torments of Indian life; and yet there are few who do not regret their loss after they have retired from the country.

Characteristics of Native Servants.—Native servants may be divided into two distinct classes;—viz., those who, having eaten their master's salt, will serve him to the death; and those who—mere hirelings—will always, under all circumstances, act as such. It may be admitted, speaking generally, that native servants do not represent the best portion of the native community. Many indeed, especially among

those who are attached to military messes and to European barracks, are drawn from the scum of native society. These last are, too often, profligate ne'er-do-weels, and never—how should they?—give satisfaction. They prey upon their masters, at whose hands, owing to misunderstandings arising from ignorance of the language, they constantly receive (frequently unmerited) abuse and castigations, which certainly do not make them any better. In native parlance, the latter are termed *numuk-haram* (faithless to their salt)—the former being *numuk-hulal* (or faithful to it). Amongst these are many most estimable members of the native community. They are, often, family men, who leave home to collect grist for the family mill; and so much has their (in many cases long) service—extending over more than a quarter of a century—been esteemed, that masters, on finally leaving the country, have given them a small pension. The fidelity of many native servants, during the terrible time of the mutiny of 1857, bears abundant testimony to their value in moments of difficulty and danger. Unhappily, the relations between native servants and their European masters and mistresses are not, in the present day, so cordial as in the past. The latter are less inclined, than were those of a former generation, to identify themselves with the people,—their main object, being to make as much money as they can, and then to return to England to spend it. There are noble exceptions—men and women who realise their duty to the natives of the land of their adoption—where, indeed, as in the case of lady doctors, the principal object of the sojourn in India is, by acts of kindness and skill, to improve their condition and to attach them to the ruling power.

The Chit System.—The system of *chits* (written testimonials of character that have a marketable value) is of very questionable utility. In this country, when a servant is required, we, perhaps, advertise, and receive special certificates of character from former masters or mistresses. But, in India, a servant, on leaving a service, asks for and obtains (as a matter of course), except in cases of dismissal, a *chit*,—not always deserved, but given frequently from good-nature, and an unwillingness to mar the applicant's future prospects. Whether deserved or not, the *chit*, highly eulogistic it may be of the servant to whom it was originally given, does not always represent that servant. *Chits* may be lent, or sold; and, thus, many undeserving and useless servants find their way into European establishments. It would be well if, in all stations, a system of registration were adopted,—the register being kept in the office of a resident responsible officer, to whom reference could be made in cases of doubt. The present practice is carried on in far too lax a

manner, with the result just stated. For example, a master, or mistress, requires a servant. *Khubur* (news) of the requirement is soon circulated in the bazaar, and candidates for the vacancy shortly apply in person. *Chitty dekhla* ("Show your chits") says the sahib or mem-sahib (gentleman or lady), and the fortunate possessor of the best—his appearance, &c., not being unfavourable—is forthwith installed in office. Whenever possible, servants should only be taken on the personal recommendation of former masters or mistresses.

Women Servants.—Women servants are twofold—the *Ayah* (usually a Mahometan), who attends more especially upon her mistress and the children, taking care of their wardrobe, &c.; and the *Mehteranee*, or female sweeper (mostly a Hindoo of low caste), who does all the menial work. In establishments where economy is practised, only one woman—an *Ayah-Mehteranee*—is entertained. She belongs, generally, to the sweeper caste, and is usually the wife of a sweeper, who is employed in the same family with herself, or in some other household near at hand. So, the *Ayah* is frequently the wife of one of the Mussulmen servants in the same, or a neighbouring, establishment. Single women—*i.e.*, those without belongings—are looked upon with suspicion; though, in many cases, their character turns out, on enquiry, to be quite unimpeachable. The *Ayah-Mehteranee* is generally a hardworking and thoroughly useful servant, often getting through more work than where two women—of whom the upper is apt to give herself airs and to "put upon" the one of inferior caste—are kept. Ladies should be careful not to give their confidences too freely to their women servants.

Trials of Temper.—It must be admitted that native servants are, like many other natives in the East, often a great trial to one's temper. It should, however, be remembered that the modes of action of the inhabitants of Eastern and Western countries are more or less opposed to each other,—that of the former being circuitous, that of the latter straightforward. It is often difficult to obtain, in India, a direct answer to a question;—which does not, indeed, *always* arise from a wish to deceive, but rather from extreme wariness. Patience—an ample stock of it sometimes—is necessary. A great deal of the misunderstanding between master and servant is due, moreover, as before observed, to the European's ignorance of the native language,—a fact—all too common—which places the native at a cruel disadvantage. Indian servants do undoubtedly indent largely upon one's patience and equanimity; but, so far from giving way to ebullitions of temper (which certainly injure the health, especially in so depressing a country), it would be far wiser to follow the example of Socrates in his dealings with a vituperative wife,

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EDUCATION IN JAPAN.

In a former number of this *Magazine* I devoted a few pages to the consideration of Japanese progress in the broad and general sense. I now wish to enlarge a little more fully upon that special factor in progress that goes by the name of Education. And I do this partly because, since my last paper, the Editor of *The Indian Magazine* has received a very interesting and instructive Report, called "Education in Japan,"* from the United States' Bureau of Education.

Before proceeding to discuss the details and complex machinery of Japanese education, I wish (at no risk of digression, I think) to point out that the interest Japan is beginning to excite in America, and indeed in most civilised nations, is for her and for all an education in itself, in a far fuller and more comprehensive sense of the word than mere scholastic routine. Especially interesting, it seems to me, is the intercourse between Japan and America—between one of the oldest civilisations of the world and quite the newest. In a letter forming a sort of preface to "Education in Japan," General Eaton, the Commissioner of the Department of the Interior, Bureau of Education, mentions that "Japan is recognised as one of the countries making most rapid progress in improvements in education. The relations between Americans and Japanese since the opening of Japan to foreign intercourse have been most cordial; and the interchange of educational information between the two countries

* Being No. IV. of the "Circulars of Information of the Bureau of Education." Washington: Government Printing Office, 1885.

has been constant. Americans are watchful of all the indications of Japanese progress in educational improvements." This mutual good feeling and interest is, I think, a singularly hopeful sign—I should be glad if I might even say, a prognostication—of the feeling that may perhaps come about between all nations. For qualities increase by practice, and like begets like. It is almost impossible for two nations always warring with each other not to dislike each other. It is equally impossible for two nations mutually benefiting one another not to rejoice in each other's good. In the barbaric uncivilised ages, war, always an evil, might yet have been a necessary evil. Only through its means, perhaps, could civilisation have spread, and the inferior races disappear before, or at least amalgamate with, the superior. But it seems to me that when the present partial establishment shall have become universal of these mighty agents in international amity: the invention of railways, by which men can be brought into personal communication with the habits and customs of other nations; the invention of the printing-press, by which the thoughtful of one nation can have their theories checked or confirmed by the writings of the great thinkers of other nations; and the establishment of Free Trade, by which the workers of all nations may distribute the products of their labours as he or she thinks fit, regulating their work according to the natural and universal laws of supply and demand;—it seems to me, I say, that these three great factors make all aggressive war—if once a necessary evil—then an evil wholly without justification. I think it no visionary dream, but a theory very possible of realisation, that the time may come when all the countries of the civilised world may consider themselves as one vast workshop, each labouring for the good of itself as part of one great whole, where the only rivalry shall be the thoroughly healthy one of competition, or of each striving which among all shall show the greater excellence. A rivalry, too, without even the slight drawbacks of competition between fellow-citizens of the same profession or age, where, if one has the delight of winning, the other, though indeed he may thereby be stung into increased future effort, has nevertheless the present mortification of losing. But nations differ for the most part in kind, where individuals of the same country and profession differ only in degree. Germany, for instance,

may rightfully, I think, consider herself pre-eminent in music; Italy is, or perhaps was, the greatest in painting; and I hope it is no English bias that makes me rank England as foremost in literature. In like manner, it seems to me that no European nation can compare in carving and kindred arts with India, China, and, above all, Japan.* And with the more mundane wants of human nature the same division holds good. From one country we get our coffee; from another our spices. We are provided with furs from this country; and from that with cotton. In like manner I am not among those who deprecate, but rather hail with keen satisfaction, the growing custom of citizens of one country investing in the stocks and railways of foreign countries. Where a pure love for humanity influences only the few, an enlightened self-interest affects the many. Fraudulent foreign investments are foolish, it is true; but because they are fraudulent, not because they are foreign: and the evil of fraud can scarcely impress us more strongly than when the dishonesty of one nation sows misery and anxiety in many nations. Unjustifiable wars of aggression seldom seem to us so wholly unjustifiable as when our own pockets are beginning to suffer thereby. All habits and practices that tend to make each nation consider itself only a part of one vast body, in which if one member suffer all members suffer with it, are to be encouraged. And among influences towards this end must not be forgotten that gentle and benign one of social intercourse. And in this the Association of which this *Magazine* is the organ is doing, I think, unostentatiously a very important work. It is true that that Association is ostensibly concerned in bringing together in social intercourse the

* It is strange how seldom even great drawbacks are without some compensating advantages. In my former paper upon Japan, I had occasion to draw attention to the peculiar disadvantages under which Japan suffered through the complexity of her alphabet. It had not occurred to me then—what I have only learnt through Sir Rutherford Alcock's admirable article on Japanese Art in the Ninth Edition of the *Encyclopædia Britannica*,—that a good deal of the peculiar perfection of Japanese carving and painting may be traced to this same complexity of syllabary. "During the long apprenticeship," says Sir R. Alcock, "that the Japanese serve to acquire the power of writing with the brush the thousand complicated characters borrowed from the Chinese, they unconsciously cultivate the habit of minute observation and the power of accurate imitation, and with these a delicacy of touch and freedom of hand which only long practice could give. A hair's-breadth deviation of a line, or the slight inclination of a dot or an angle, is fatal to good calligraphy."

inhabitants only of Great Britain and India. But though charity should begin at home, it need not end there. And I for one rejoice that the Editor is deeming it advisable to admit into the *Magazine* of the Association articles upon Japan and other countries. A better acquaintance with, and a healthy interest in, the habits and customs of other nations, is a very real factor in the welfare and happiness of each nation. And if India is not benefited directly thereby, she certainly will be indirectly.

To return, however, to the subject before us—that of Education in Japan, in the more limited and usually received sense of the word.

I should first explain that this American Report has been prepared and translated by the Japanese Department of Education. And though, of course, lack of space will compel me greatly to abbreviate, I shall, subject to this limitation, give the details of Japanese education in the words of the Report itself.

The territorial organisation of Japan is divided into nine circuits, and these are subdivided into eighty-four provinces. For the purpose of the administration of all these provinces, there are established the three *fu*, or Imperial cities of Tokio, Kyoto, and Osaka; and forty-four *ken*, or prefectorial divisions of the empire. Under *fu* and *ken*, there are *ku* and *gun*, which are subdivided into wards and villages for the purpose of local administration. Tokio is the seat of government, the Imperial palace being also seated there. According to the census of 1882, the population of the country is 37,041,368, of which 5,750,946 are school population. All the administrative affairs of the country are under the control of the Emperor. There is a governor in each *fu* and *ken*, who exercises jurisdiction in accordance with the laws and regulations passed by the Government. In every *gun* and *ku* there is a *gunchō* and *kuchō*, who controls the *gun* or *ku* under the superintendence of the governor; and in every village there is a *kocho*, under the supervision of a *gunchō* or *kuchō*.

In regard to education, there are school committees especially organised in villages to conduct the various matters concerning the school attendance of children, the establishment and maintenance of schools, &c., under the supervision of the governors. They are nominated in each school district

by the people of that district, and then the governor selects a certain number of those thus nominated. The tenure of office of the school committees is not less than four years, and their number, salaries, &c., are determined by the village assembly, with the approval of the governor. Persons qualified to serve as members of the school committees, or take part in the nomination of the same, must be males upwards of twenty years of age, possessing either lands or buildings, and having both legal and actual residence within their respective school districts. The Department of Education is one of ten departments under Privy Council, and the Minister of Education has control over all affairs connected with the education of the country, assisted, of course, by senior and junior vice-ministers. He prepares drafts in regard to the establishment and abolition of such laws and regulations as are connected with education, and submits them to the Emperor for approval; he also signs such laws and regulations, and is responsible for them; and when any proceedings of a governor in relation to education is deemed improper, he has the right of nullifying it. The ministers and vice-ministers visit from time to time the schools of every *fu* or *ken*, or send officers under them in their place. The governors are bound to present every year a detailed report of education within their jurisdiction, and to give also a report on the result of instruction. The minister then arranges all these reports in proper order, and, after making his own remarks and adding statistics, he presents them to the Emperor as the Annual Reports of the Department of Education. This Report is afterwards made public, to show the condition of local education. The Minister of Education has organised an Academy which is to inquire into matters concerning education. The members of the Academy are at present twenty-one in all, and are all good scholars of high reputation. The seven original members were chosen by the minister himself, and the rest have from time to time been elected by the vote of the members. The president and vice-president are chosen by the members, their tenure of office being one year.

The following are the schools and institutions for advanced or special instruction:—

Kindergarten.—These are designed to train children of either sex under school age, and with a view to assisting home education. According to investigations made in 1882

there are seven Kindergartens. The regulations and general management are determined according to local conditions, and are consequently not uniform.

Elementary Schools.—These comprise those schools in which compulsory general education is given, and the total number of these elementary schools is 29,081. The length of the course of study is three years in the lower grade, comprising the elements of morals, reading, writing, arithmetic, singing, and gymnastics; three years in the intermediate grade, comprising the elements of geography, drawing, history, physics, natural history, and (for girls) sewing; and two years in the higher grade, which, in addition to previous studies, comprises the elements of chemistry, geometry, physiology, and political economy for boys, and domestic economy for girls. Teachers of elementary schools must be upwards of eighteen years of age, and must duly possess certificates or teachers' licences.

Middle Schools.—These are organized according to the local conditions of each *fu* and *ken*. Their object is to give higher instruction in the common branches of study, so as to prepare students for liberal pursuits, or for the more advanced schools. The number of Middle Schools, including both public and private institutions, is 172. The course of study is divided into two grades. The lower grade comprises morals, Japanese and Chinese literature, English language, arithmetic, algebra, geometry, geography, history, physiology, zoology, botany, physics, chemistry, political economy, book-keeping, writing, drawing, singing, and gymnastics. The higher grade consists of a combination of Japanese and Chinese literature, English language, book-keeping, &c., and in addition, trigonometry, mineralogy, Japanese law, physics and chemistry. The English language may sometimes be omitted, and German or French substituted for it. The length of the course of study is four years in the lower grade, and two in the higher.

University.—There is only one University, called Tōkiō Daigaku, which is under the control of the Department of Education. Its object is to give instruction in the special branches of study; it consists of the four departments of law, science, medicine and literature.

In the department of law a course of study is provided to teach students principally Japanese law; English and French law being added.

In the department of science a course of instruction is provided in mathematics, physics, chemistry, biology, astronomy, engineering, geology, mining and metallurgy.

In the department of medicine a course of instruction is provided in medicine and pharmacy, and a special course is also provided. The object of the course in medicine is to train students for the degree of *Igakushi*, and the length of the course of study is five years; but the object of the special course is to train students as practical physicians, and the length of this course is four years. The length of the course of study in pharmacy is three years.

In the department of literature a course of instruction is provided in philosophy, political economy, political science, and Japanese and Chinese literature.

In the department of science there are astronomical and meteorological observatories. There are also botanical gardens and museums. In the department of medicine there are two hospitals, to which sick people are admitted, and in certain cases they are taken care of gratuitously. These are provided to enable students to gain practical knowledge of their subject. Besides these, there are the Military Academy, under the control of the War Department, and the Engineering College, under the control of the Department of Public Works.

Normal Schools.—These are for the purpose of training students as teachers of Elementary Schools. It is intended that they shall be established in every *fu* and *ken*. In 1882, when the last computation was made, the number of Public Normal Schools was 76, with some branch schools annexed to them. A certificate is given by the school to every student who completes the course of study in the Normal Schools. Thus the students who complete the higher grade course are qualified as teachers of any Elementary School course: those who complete the lower grade course, as teachers of that course; and those who complete the intermediate grade, as teachers of the same in like manner. The certificate is valid for seven years. When there is manifest evidence as to deep knowledge, thorough experience in the ways of teaching, and good conduct, a new certificate, available for seven years or for life, may be given without examination, even after the expiration of seven years.

In addition to the schools already enumerated there are

Professional Schools, Agricultural Schools, Commercial Schools, Higher Female Schools, and a variety of miscellaneous schools. Industrial Schools have yet to be established; though they are already in preparation. Until they are completed students have to learn practical business at the industrial factories. There is, however, one Industrial School already established by the Department of Education, called the Tokio Industrial School, where students are trained as teachers of Industrial Schools, or foremen of labourers, or directors of factories.

Text-books.—In all cases text-books are chosen with great care; but with respect to those books especially concerning general education, the Department of Education takes the responsibility of examining them and ascertaining whether they are fit for text-books or not, and from time to time informs the governors of the result of the examination, which will assist them in choosing text-books.* Also with respect to those books concerning morals, the Department of Education indicates the general principles of compiling them, and requires special attention in publishing them. The Department also compiles and publishes text-books to serve as models for authors.

Libraries and Educational Museums.—These are organised in different localities. There are nineteen libraries, which are said to be in good organisation. There are also several reading-rooms, which are provided within the schools, &c., for the use of teachers and students; they are also open to the public. The object of educational museums is to arrange in order objects concerning education, and to provide them for the benefit of educators. There are four principal museums. There are two establishments organised by the Department of Education: they are the Tokiō Library and the Tokiō Educational Museum. In the first, all books useful for study, without distinction as to whether they are Japanese, Chinese, European or American, are collected and shown to the public. Those who write, translate, or compile books necessary to education, are allowed to take any book out of the library by special permission granted by the Minister of Education. In the Tokiō Educational Museum

* I believe our English educational system stands almost alone in the refusal of Government, either to prescribe or to authorise school-books. It seems to me that Japan and other countries will do well to imitate England in this wise abstention from interference.

objects necessary to general education are collected for the benefit of persons engaged in education, but they are also shown to the public. The objects comprise all instruments and apparatus used in schools,—text-books, specimens of animals, plants, minerals, &c.,—which are supplied at trifling cost to schools in different localities.

Students sent abroad.—Many hundreds of students have at different times been sent abroad. The number of students abroad at the time of the issue of the Report (viz., 1885) was 22; of whom 17 were in Germany, 1 in Austria, 2 in England, 1 in France, and 1 in America. All of them are graduates of Tokiō Daikagu, who were specially selected by the Minister of Education to pursue their studies more thoroughly.

For the encouragement of local education, prizes and rewards are given to teachers as well as to students of public and private schools, libraries, and museums and libraries. The funds are provided from the national exchequer. Private schools are maintained by the fees for instruction or by private money.

Such is a brief summary of educational organisation in Japan; and I think most impartial readers will concede that it is excelled by few, if any, countries in Europe.

But—since it is seldom that there can be any great benefit discovered or bestowed without carrying with it some special dangers of its own—let me, before bringing this paper to a close, point out what I consider to be the “rocks ahead” in this great perfection to which education is now being carried. And these remarks apply very nearly as gravely to Western education as to Japanese.

The great thing to be guarded against in the present day, as it seems to me, is the tendency—natural enough, considering the immense advantage a good education is—to regard education as an end in itself, instead of merely a means to that end. Not a certain amount of book-learning, but improvement of character, development of self-reliance, self-discipline, a capacity for weighing evidence, of sifting and judging, capability of tracing effect from cause,—these are the desiderata; and though book-learning may be, and often is, of immense assistance, I cannot disguise from myself that it may sometimes be an actual hindrance. The receptive faculty and the originating faculty very often proceed in inverse ratio. And the great danger of compulsory State

education—indeed, of most State interference—is, that it can only deal with masses, and not with individuals. The wisest state is that which interferes as little as possible with parental responsibilities, or with the liberty of the individual, so long as parents or individuals have done nothing to show themselves unfit for responsibility, as by drunkenness or crime. The originating faculty dies out if never exercised. And though, when a Government is as wise as the present Government of Japan seems to be, the citizens may be of a high order of intelligence, they will seldom be of the highest. They will probably be scholiasts or commentators, industrious compilers, translators, perhaps even historians of a certain order; but they will have difficulty in becoming great scientific discoverers, deep political economists, far-seeing moral philosophers, or courageous religious and social reformers. I doubt whether even the poets or novelists are likely to be of the highest order. The true dramatist is in a certain sense a *creator*; but when education proceeds from earliest infancy in one invariable groove, the chances are that the literature will belong to the second order of merit—the imitative, and not to the first order—the creative.

This danger, sufficiently grave in all countries where there is an undue amount of State interference, becomes intensified in Japan by reason of the fact that there is as yet no freedom of the press.* There is consequently no criticism in any real sense of the word. The nearest approach to anything of the sort can only be effected by ingenuity or chicane. A favourite method is to draw a satirical picture of Japan under the guise of some other name; but even this cannot be done without a certain amount of risk.

The great danger, then, that Japan has to guard against is loss of her pristine originality. In my former paper I had occasion to draw attention to the advantage comparative freedom from fanaticism had been to her. Her insular position, too, has had the benefits as well as the drawbacks of all insularity. But now that foreign intercourse has been opened to her she has availed herself of it with a freedom from prejudice and vanity as commendable as it is unusual.

* At least there was not as recently as 1881. My information on this wise is not later than that date; and if there has been any alteration since, I shall be very glad if some correspondent will inform me of it in the next number of this *Magazine*.

She must now take care that this laudable admiration of Western habits and customs shall be reasonable and restrained; shall never degenerate into unreasonable or superstitious idolatry. Let her recognize also that in the very goodness of her present Government lies a special danger; for the only lasting progress is that which is developed from within, not that which is artificially enforced from without.

Far be it from me to undervalue the immense factor in the progress of any nation a Government so good as that of Japan may be; but its dangers are so insidious that it is more necessary to call attention to them than to the evils of a bad Government; since citizens are sure to discover these for themselves. The danger of living under a very good Government is that citizens are apt to trust everything to the Government; to expect that it shall do everything for them, and that they need do nothing for themselves. But since the citizens comprising the Government necessarily number but a very small minority, while the governed are in an immense majority; and since the power of self-helpfulness dies out if never exercised, it follows that in future generations a nation so governed will consist of a vast majority of citizens little more capable of governing themselves than slaves or children; and should the Government then yield to the temptation of tyrannical love of power—and no Government is infallible—or should the country be attacked by foreign nations, the citizens, from having been so long in a protected state, will be far too enfeebled and degenerate to protect themselves.

But let Japan guard against these “rocks ahead,” and a very great future is, I believe, assured to her.

CONSTANCE PLUMPTRE.

MR. JUSTICE JARDINE ON BURMAH.

The following interesting lecture on Burmah was delivered, on May 13th, by Mr. Justice Jardine, at the Sassoon Mechanics' Institute, Bombay. It will be read with interest, because, as the *Times of India* remarked in reference to the occasion, “Mr. Justice Jardine possesses advantages owned by few who undertake to present a picture of a large country, its people, and their thoughts and modes of life. He possesses a

knowledge of the country, and he has gained the confidence of the people. He has had extended official experience of their customs and modes of life, and he is imbued with that sympathy by which alone their inward thoughts can be apprehended, and he has the happy faculty of being able to present a complete picture before the mind's eye of those listening to him."

Mr. Jardine said: When I had the honour of being invited to give a lecture at this institution, I selected the present subject of Burmah for two reasons. I have some acquaintance with the country, and the people too, having spent several years among them, in the course of which I travelled over nearly the whole area of what was then included in the expression British Burmah. But the recent war and conquest of the territory to the north,—what, a short time ago, was Theebaw's kingdom,—these are events which have given a widespread interest to all that appertains to the Burman people, and created a demand for information of a sort not easily satisfied out of books on physical and political geography. I am well aware that much has been done to supply this demand by accomplished writers and travellers, like Shway Yeo and Mr. Colquhoun; and here in Bombay it would be unpardonable to omit mention of the opportune little work of our fellow-citizen, Mr. Grattan Geary, who was on the spot when the interesting events he describes were actually taking place. In the limits allowed me, I will try to bring before you the chief peculiarities of the province that I know,—I mean Lower Burmah,—trusting the intelligent audience I am addressing will make the requisite allowances for the failings and shortcomings of the amateur lecturer.

Till lately, Burmah was a region but little known, except to men that had been there. The new edition of the *Encyclopædia Britannica* contains no article on Burmah. In the geographies, what is said about it is generally condensed with other facts about Further India, about Annam and Laos and Siam; and I think Rangoon is less known than Singapore. Besides, a good many think of it as a mere part of India, because it is under the Indian Government, and until you get on the right track it is not easy to discover who the Burmans are or whence they came, to what class of languages their speech belongs, and how they got their religious and other institutions. When I first began to ask what sort of language is the Burmese, I had to be content with the reply that it was a monosyllabic language. On many points no scientific information was procurable, till, a year or two ago, a learned German, Dr. Forchhammer, threw the light of his research upon them, and evolved order out of chaos. To

the ancients, the peninsula of Further India was known as the Golden Chersonese, and there were romantic stories of the wonders it contained. Poetry alone can express those feelings—facts clothed in a more beautiful garb,—and I almost think Mrs. Hemans can best bring the picture before you

“Of the far-away region bld,
Where the rivers wander through sands of gold,
Where the burning rays of the ruby shine,
And the sapphire lights up the secret mine,
And strange bright birds on their starry wings
Bear the rich hues of all glorious things.”

The old travellers revelled under the same golden pagodas, the same groves of palm, the villages like those in the woods of Mahim, as the people do in Burmah to-day.

What I think strikes the traveller as soon as he reaches the shores of Burmah is the picturesque character of all that meets his eye. To quote my lamented friend, Mr. St. Barbe, of the Bengal Civil Service, who was lately shot down by some dacoits, whom he was bravely bent on arresting, you feel as if you were in the land of the willow-pattern plate. You are in a fantastic country, among “rivers unknown to song, where first the sun gilds Indian meadows.” Here, too, “the Chinese drive their cany waggons light.” Down the stream come sailing beautiful boats and ships, with brown or crimson sail, the prows carved with tracery, or dragons, or birds; the painted deck-house bright with flowers in pots; nearly every domestic article, whether of wood or lacquer or paint, lending itself to complete the quaintness of the picture. The houses are built close to the river’s bank, or stand with their shady gables and awnings a few paces back in the shade of the frequent palms: many look half Chinese, as in nearly all countries, like the Tyrol or Switzerland, where timber is plentiful, and especially as stone is scarce, the architecture has a beautiful variety. You cross neat little bridges over the frequent waterways to get to these houses: if the place is of any size, there are sure to be many Chinese who keep shops, which they indicate by large globes of oiled paper with the Chinese name in great black or red letters. Rising out of the groves, you see the spires of the pagodas, often glittering with gold, graceful in shape, like slender bells. The great pagoda of Rangoon can be seen for twenty miles or more: it stands about 370 feet high from its base, and is covered from base to summit with glittering gold leaf. Most of the houses are built on wooden piles, the architecture of a swampy land. The air passes freely underneath; so does the water, whenever it likes to rise, or when the tides surge up the creeks and cross channels, as they do for about 100 miles into the interior. If a

Burman chooses to bait his line and stick it through the planks of his floor over night, he may easily have his fish for his morning's breakfast. At these times, and when the rivers rise and overflow, the amphibious people go about the village in boats. Men, women, and children all know how to row and swim. Now and then a crocodile lies in wait, and carries off either an entire human being, or so much of him as he can grasp and tear away. Indeed, in one old Italian book I found it stated that the houses were built on piles in order to avoid inconvenient visits from crocodiles and tigers. Before the British conquests, there were few roads; and still the great rivers remain the great highways, competing with the two railways which lead towards different points on what was the old frontier, where our garrisons are stationed. The abundance of water and ships; the countless creeks, small and great, which act as canals; the low-built houses; the trimness of paint and colour; the general flatness of the green plains; these and other things you notice make you exclaim, in the delta of the Irrawaddy, that you are in an Oriental Holland. You see great rafts of timber floating down the mighty river, with little houses built on the rafts, and the people either steering out of the way of the steamers or sleeping or smoking in the huts,—much the same as on the Rhine, near Dordrecht. It has sometimes struck me that it would be well to get out a Dutch engineer or two to utilise the water-power, and to design dykes and canals.

But parallel with the coasts, or far up the valleys of the river Salween and Sittang, there are forest-clad mountains and hills; one of them rising to a height of 8,000 feet, and thus fit in many respects to be a sanatorium, which the country greatly wants. But, as a rule, in these places there are no made roads, no rest-houses, no friendly inns with announcement of provender for man and beast. We went once several days' journey into the interior from the town of Tavoy, to examine a hill about 4,000 feet high, which had been thought of as a possible sanatorium. The last day or two's marches had to be done on foot; all our provisions carried with us from Tavoy. Sometimes we got fresh milk, which was carried on in a hollow bamboo. At the end of each march the Karens set to work with their dahs or knives; and we used to sit down and watch them cutting the bamboos, as they constructed a small bamboo house in the forest: the posts, floor, and framework all of bamboo; the roof of green boughs and ferns, which kept off the sun. These forests are the abode of a sparse and rather wild population, who know the haunts of the morose rhinoceros, the tiger, the panther, and the deer. The tiger is much the same as the tiger of India: there is a variety with a greyish skin and rings, more

like a panther. Here, too, the tapir is sometimes caught: he is a fat, lumpy, amiable beast, like a big pig, with a nose like an elephant's trunk, cut off near the top. We found his footmarks at a spring; and well I remember how the Karens explained what animal had been there by seizing their own noses as if to draw them down beyond the chin. The elephant lives wild in the forests. A trained elephant is well worth on an average Rs. 1,000, and a law has been passed to prevent sportsmen shooting them. Venomous snakes and insects abound; scorpions and centipedes are common; so are cobras and the deadly hamadryad. Some kinds of serpents and lizards are edible. Often, as the python hangs himself from a tree, watching to dart on the fish in the water below, a Karen, as wily as himself, and perhaps more hungry, sees his opportunity, and, quick as lightning, slips a noose over him and carries him home to the delighted wife and family in the little village by the patch of rice land, who know well how to cook the dainty meal. Once I saw in the town of Rangoon a Burman who was rolling up a long but harmless snake, alive and wriggling. He was smoking his cigar and smiling: evidently his imagination was already feasting on the dinner he had secured. Another time, in trying an appeal case, I had to read an inventory of a Karen's goods, among which I found some pots of pickled alligator. The elephant, useful all his life long, is valuable when he dies; there is no need to take trouble and expense in putting him under ground. A butcher is sure of a market and a fair profit. Among other curiosities of the country is a kind of fat caterpillar, which even some Europeans consider a great delicacy,—better, I suppose, than frogs or snails. One universal dish sold in every market-place is naphee. This consists of fish and prawns, which are pounded into a paste just as they become a little putrescent. Turtles are common, so are turtles' eggs; and the Government lease the rights over the turtles on the islands. Among the hundred islands of the Mergui Archipelago, the sea slug, or *beche de mer*, is found, gelatinous and hard as india-rubber: unless well boiled, your teeth stick and stay in this creature when made into soup. In these unfrequented islets, too, the fishermen get another sort of jelly, something like peelings of a white rind, or like isinglass in appearance; I mean the edible bird's-nest. This substance sells for its weight in silver, being highly prized by the rich men in China and Singapore. We tried it once, but, perhaps through bad cooking, failed to discover any particular flavour.

Among these islands dwell the tribe called Salones—a wild set of fishermen, who collect these things. At the census of 1881, 894 of them were counted. They live in the dry weather

in their boats, and in the rains they make little huts on the lee-side of the islands. The census report says of them that they pay no taxes—a distinction which, I suppose, no other class among her Majesty's 250 millions of Indian subjects enjoys. Once they were much troubled by the Malay pirates; and when we rowed up to one of their islands, we saw them flying into the wood with all that they could carry, leaving the rest behind. So we had to wait a while till they came back, satisfied, I suppose, that we were not Malay pirates. It is said that they belong to the Malay Polynesian group of mankind. However that be, they seem often to be hard up for a living; and I found in an old report, written by a Deputy-Commissioner, an account of their ingenious way of contriving to exist when trade and fishing are in a depressed condition. A Salone goes to Mergui and gets some one to give him a pie-dog, which he leads to his boat, and then away he sails to a desert island. There he leaves the dog, without himself landing. The animal naturally wishes himself back in the town, where he used to get a fair share of the leaving and the offal without any personal trouble. For a while he moans and cries, like a babe in a wood; but this wailing brings him no relief. He gets hungry. Necessity is the mother of invention. Like many a young man who for the first time has left the comforts of his father's house, and for the first time has come in contact with the hard facts of life, he begins to think, and in a day or two he has solved the problem. As the shadows of evening begin to fall, he observes the rats and field-mice busy at different operations. Perhaps he sees a hedgehog bowling along, and runs after it, and makes a failure in trying to grasp its prickles; it may be he sniffs about a hare's-hole in the ground, or at least a rat's; and so, as he cannot beg and is not ashamed to dig, he soon learns to use his fore-paws, and thus, with a little labour, capture the animal, whom he takes at a disadvantage, besieged in its hole in this way. Day by day being obliged to depend on his own resources, cut off from all the friends who used to throw him bones and other grants-in-aid, the dog becomes clever as well as self-reliant, and must be looked upon by all the other animals there as a very great nuisance. The Salone fisherman is perfectly aware of what is going on: in about a fortnight he judges that the dog's education is completed; he rows to the islet, recovers the dog, and thenceforward makes him work at catching the vermin near the Salone's own house, but for the Salone's own advantage. As I read the humorous relations of the Deputy-Commissioner, I did not know whether most to admire the cleverness of the dog or the man. The story may be useful for those who like to make allegories about the relations between capitalist and labourer, or as illus-

trating the survival of the fittest among dogs and men. But I only instance it as I am just now telling you about the extraordinary things people eat in Burmah. I now pass on to other subjects more statistical.

Lower Burmah contains above 87,000 square miles, and, according to the census of 1881, the population was 3,736,000. About 62 per cent. was then dwelling in the province of Pegu—I mean the delta of the river Irrawaddy. This, the most fertile and prosperous part, to which Rangoon and Bassein serve as ports, was not made British territory until after the war of 1852. The two other provinces—Arakan, with its capital and port of Akyab; and Tenasserim, with Moulmein as its chief town—were taken from the King of Burmah after the war of 1824. These two least important provinces lie along the coast. Moulmein has always been famous as a place for exporting teak, which is cut in the forests in the half-independent States of the Shans, stamped with hammer marks, and then hauled to the creek or tributary by elephants, whence it is allowed to float unmolested down the Salween river till it reaches the timber station near Moulmein, where it is stopped, identified, and claimed. Teak has become more valuable than ever; and as the forests in the native States grow thin, and the chiefs plant no new ones, it is probable that prices will still go up. But the great wealth of Burmah consists in rice, the great staple of the country. The rice ports are Rangoon, Bassein, Moulmein, and Akyab. Rangoon especially, as the mouth of the Irrawaddy and the terminus now of two railways, has become the third port in the Indian Empire: 68 per cent. of the export trade of Burmah leaves Rangoon. What cotton and wheat are to Bombay, such is rice to Rangoon. A great many rice mills have been erected at these ports by European and German firms: some of them now boast the electric light. Among other exports from Burmah I must mention kutch, a product of a species of acacia, obtained by boiling, and much used as a varnish. Above £190,000 worth of raw cotton is exported also, exclusively to the Straits Settlements and China. The export trade of Burmah has averaged, since 1880, about 8½ millions. The average import trade of the province is nearly 7 millions, the chief articles being cotton, silk and woollen piece-goods, raw silk, machinery, oils, candles, coal, salt, hardware, cotton twist, and yarn. A great deal of this comes, I believe, from the Bombay cotton and silk mills. Coal and earth-oil are found in Burmah, but hardly pay for working. Jade stone is exported to Singapore. A great many cheroots are manufactured in Burmah by the women; but, although tobacco grows there, most of what they use comes from Cocanada. Attempts are being made to start the

growing of indigo and jute, and to increase the sugar-cane cultivation.

The land revenue system is one of small properties, not differing much from that of this Presidency. A landlord class, consisting of money-lenders, traders, and lawyers is springing up, and in some districts amounts to sixteen per cent., and it is believed that they extract larger rents from their tenants than the Government gets from its own ryots.

The majority of the people, 87 per cent., are Buddhists; 4½ per cent. Mussulmans; 4 per cent. worshippers of spirits, the worship that preceded Buddhism; and the rest Hindoos and Christians. About two and a half millions speak Burmese, and above half a million Karen. There are 12,000 who speak Chinese, and nearly 100,000 Bengalies. Besides these, there are many Hindoostanees, Tamils, and Telugus, altogether about a quarter million people from India. These foreigners are attracted, because the supply of labour in Burmah is very deficient; men are wanted to work on roads and public buildings, and to fill the rice ships: in the rice season a coolie often earns a rupee a day. There were above 11,000 Europeans and Americans before the war.

One of the oldest races in Burmah is the Mon or Talain. Their language, though one-syllabled and tonic, is, in its vocabulary, different to any other in Burmah: it is spoken in the country near Moulmein, but is dying out as the race becomes more and more like the Burmans. The Talains have been in the country for at least 2,000 years. It was with them that the Hindoo colonies, which have from a period before the Christian era existed on the coast, first became acquainted. These colonies appear to have been connected with Conjeveram and other places of Southern India, and in later times to have become a refuge for Indian Buddhists, fleeing from persecution. From them the Talains acquired a good deal of Indian learning and culture; the Talains adopted the Indian alphabet: the present Burmese letters are only the Sanskrit with the angles changed into curves. They also adopted the Buddhist religion and the Hindoo Law: the common law of Burmah is contained in treatises divided into the eighteen titles, and dealing with the same subjects and more or less in the same way as the Sanskrit law books of India. Both sets bear the title of Manu Shaster. One of the oldest of these Burmese Manus has been translated by my friend Dr Forchhammer; it is based on a compilation made in the 13th century by a king of Mariaban, named Wagaru, whose name it bears. But the date of the palm-leaf manuscript is only 1707 A.D. This, like the institutes of Narada, is substantially a book of civil law; the rules are based

on the authority of the Rishi Manu. The law terms are in Pali, the sister language of Sanskrit, and are more easily understood by people used to the languages of India than by the unlearned Burmans themselves. Since the discovery and translation of these Burmese *Manus*, a question has been raised which is already occupying the attention of such scholars as Dr. Jolly, of the University of Wurzburg; namely, whether they are based on older originals than those on which Manu and Yajñawalkya are based. The subject is discussed in an appendix to Dr. Jolly's last work. He admits that "a Buddhist version of the *Code of Manu* might have existed in India by the side of the Brahminical version. The Buddhist version might have been transferred into Burmah, together with the other standard works of the Buddhists. It might have been lost in after times in India; whereas the Talaing and Burmese translations of it were handed down to posterity. Supposing, then, a Buddhist version of the *Code of Manu* to have been co-existent with the Brahminical Code, which is likely to have been the earlier version of the two? Certainly not the Buddhist version, we should say." Such was Dr. Jolly's opinion some years ago. With the publication of the *Wagaru*, however, the philologists may be expected to take their share in the controversy. Dr. Forchhammer has pointed out that no textual comparison of the *Wagaru* and the Brahman *Manus* can be made. He writes:—"In Manu and Yajñawalkya we behold the authorities of the *Vedas* and the Brahmanas struggling for general recognition and exclusive supremacy; in the *Wagaru* we have a work, which bears as yet no sign of the struggle between Buddhism and Brahmanism." He thinks it is probably the only survivor of the original Manava school of India. Now we know from the Chinese traveller, Fah Hian, who visited India about 400 A.D., that every-king to the east and south of the Jumna was a Buddhist, a religion which was then enthroned in the great cities of Khotan, Pravarasti in Oudh, Benares, Patna, and Tumlook. "It would indeed be strange if Buddhist India, which cultivated every branch of learning, developed the mightiest and most extensive native empires, and covered the land with architecture of wonderful and stupendous magnitude, should have left us no record of its civil institutions."

According to this theory, the Brahmanical influences operating on the civil law in India are comparatively modern. In the same way we can easily trace in the later *Manu Shasters* of Burmah the infiltration of Buddhist ethics. The only learned class were the monks, as in Europe they became the Chancellors and Judges; as time passed by these men compiled new editions of the Codes for the use of different kings, embodying new

decisions and more recent customs. It was natural, too, that they should apply the spirit of the old Buddhist religious books of India as governing the interpretation of the law, especially when they tried to move the hearts of kings to teach them to be merciful as well as just. In Burmah, as elsewhere, religion has tried to fight despotism, and not always successfully. About the middle of last century the Talain kingdoms were overthrown by a Burman named Alompra, the ancestor of Theebaw's dynasty. He founded a great empire; and feeling the necessity of a general law, based on the sentiment and customs of the people, he adopted from the despised Talains the version of the Hindoo Law, which they had followed for several centuries. The compilers, satisfied with the old tradition that this law was originally Buddhist, set to work to justify it with liberal quotations from that theology. So it appears that all Burmah has, in matters of law, submitted to the superior intellect of India. The same may be said of Siam; and let me add that, when I was lately at the University of Leyden, Dr. Kern informed me that one of his disciples was preparing an edition, since published in the Dutch language, of the Hindoo *Manu* discovered in Java.

The same pervading influence of India prevailed in religion. The Talains, doubtless, adopted Buddhism long ago under the teaching of the missionaries in the ancient Hindoo colonies. But the more inland Burmans remained, several centuries later, worshippers of Nature as personified in innumerable Nats or spirits, good and evil, of the hills, the rivers, and the groves. Much of this earlier cult is imbedded in their present religion and ideas: it still maintains its sway among the Chins and other wilder tribes, from whose condition now we may infer what the Burmans were six hundred years ago. Dr. Forchhammer has found a Kalyana inscription in the Pali language at Pegu, which relates how Buddhism was introduced among the Burmans in the kingdom of Pagan to the north about the time of the Norman conquest of England. It is reasonable to suppose that these two influences of the Buddhist religion and the Hindoo Law acting concurrently must have changed and civilised the barbarian races of the Golden Peninsula. We know from the learned researches of Professor Rehatsek, that the Buddhist religion alone was powerful enough to change the bloodthirsty Tartar hordes who followed their Khans up to the walls of Vienna, leaving pyramids of skulls to mark the sites of their victorious battles, into peaceable men of comparatively mild dispositions. Now, though the source of the Burman nation is as obscure and uncertain as that of the river Irrawaddy, the better opinion is that they must have come from the highlands

of Central Asia at some far distant time. Their language has, I believe, no affinities with the Chinese; but it is monosyllabic, though admitting of inflection, and its tonic character is, I understand, a sign of its high antiquity. Learned men are of opinion that before men had thought of indicating difference of number, gender, and time by inflection of the word as in Greek, Sanskrit, and English, they did the same thing by raising or lowering the voice, or narrowing and widening the sound. So, in Burmese, the foreigner has to accustom himself to pronounce a simple word like *la* or *ba* in a variety of tones in order to make himself understood: else grievous complications might ensue. Another peculiarity is that they do not raise the voice in asking a question; if your question requires a mere *yes* or *no* in reply, you end it with *la* added to the verb: otherwise you end it with *lay*. What often struck me as curious, too, was the addition of the genus when speaking of a species; *e.g.*, a woman is *meima ta youk*,—woman one human being; two rupees are *dinga na jat*, or, rupees two flat things; three cows are *mea thoon gounk*, or, cows three animals.

(To be continued.)

ELECTRIC LIGHTING FOR INDIA.

Being, as an old resident of some sixteen years standing in all parts of India, firmly persuaded in my own mind that the legitimate field for electric lighting, where its numerous advantages would be most appreciated, is the "Sunny East"; I wish to draw the attention of all those who may be interested in this matter, in a very brief manner, with the hope that I may be able to remove any doubts or misunderstandings which may possibly exist in the minds of some who have had neither the time nor opportunity to study the subject very closely.

I would wish to say that I do not intend this to be in any way considered a scientific treatise: I merely offer a few practical observations based upon actual experience.

First, I would remark that the development of electric lighting, not only in England, but in India and the Colonies, has been greatly retarded by two most serious errors: the first of these is, that somehow or other "Electric Lighting" and "Stock-jobbing" have become almost synonymous terms,

and if ever you venture to broach the subject of electric lighting, people almost invariably come to the conclusion that you are interested in the formation of some limited liability company in which you wish them to take shares. I am quite sure the mad furor that existed about electric lighting and the thousand and one Electric Light Companies that were formed some four or five years ago, almost every one of which have now disappeared, did more damage to the adoption of electricity as the general illuminant, and kept it more back, than it is possible to estimate; and it will be years before the evil effect of this is removed.

The second cause of the slow progress of electric lighting is, that it has become an almost universal idea that electric lighting is still in its infancy, or that, at the best, it is only a scientific toy, and that by waiting a while longer, new and more important improvements are sure to be effected, and that it will be better, therefore, to wait. It certainly is quite true, that almost every day some one person or the other discovers what he thinks to be an improvement, and at once registers his patent; but, after all, the *bona fide* systems that are ever likely to be improved, or become generally used, are very few indeed,—in fact, not more than two or three; and what I would urge upon those who are interested to do, is to satisfy themselves, if possible, by personal observation and enquiry, as to the state of perfection that these one or two systems have now been brought to. I would now briefly refer to one of these systems—the “Siemens system.”

In England, electric lighting by this system is carried out by the well-known firm of Messrs. Siemens Brothers & Co., who are most courteous in offering every facility to those of our Indian visitors who may wish to see over their works, and explaining, not only the electric lighting arrangements, but also the most interesting process of the manufacture of their deep-sea cables, and electrical instruments of all descriptions.

By the discovery of the dynamo-electric principle, which was first publicly explained by Dr. E. Werner Siemens, of Berlin, in December, 1866, a cheap source of electricity was made available, and it has consequently become possible to utilize electricity in many ways which were previously impracticable. The application which has received the greatest development is the use of electricity as an illuminant; and

First and foremost, the almost entire elimination of heat would, in a country like India, be of the greatest importance. As an illustration of this, may be mentioned the general testimony borne by those who have travelled in the P. and O. steamers as to the very great relief they have experienced in the Red Sea by the use of the electric light in place of the old oil lamps. An interesting fact in connection with this was the passage of the P. and O. s.s. *Carthage*, being the first steamer going through the Suez Canal by night, which she was allowed to do owing to her having special powerful lights fitted on her.

Second only to the above, and as a consequence of it, is the decided advantage to health derived by the use of the electric light, with which there is absolute freedom from all those noxious vapours which you cannot avoid with gas or paraffine. This has been felt by many to be a great boon, especially in mills, and where a large number of people are confined together in a comparatively small space. The electric light, moreover, is far less injurious to the eyesight than any other illuminant; and it is an acknowledged fact that 20% better work of every description can be turned out by its use.

The third, and by no means the least, advantage is the cleanly nature of the electric light, which enables pictures, gilding of all kinds, gold and silver ornaments, to remain quite free from any tarnish or injury; so that a very considerable saving in expenditure is made in this respect, inasmuch as you do not require to clean, regild, or paint your house half so frequently as when you use gas or oil.

Another important feature in the electric light is, that you can discern colours just as well by it as by daylight.

On the score of expenditure, I should just like to say a few words. Given that you have steam, or any other motive power available at your command to drive your dynamo, there is no question that electric lighting is just as cheap, if not cheaper, than any other illuminant; and even if you have to purchase a small steam or petroleum engine, after the primary outlay it is an open question whether, the maintenance charges being, comparatively speaking, so much lower than gas, you would not be a gainer in the long run. It is a mistake to think that skilled or trained labour is requisite to run an ordinary electrical machine. All that is wanted is an intelligent, sober, and trustworthy man to take charge, which

he could do without the least difficulty after he had been instructed for a few days.

In conclusion, I would mention that, in addition to the lighting of the P. and O. steamer's and several of H.M.'s ships of war, Messrs. Siemens Bros. and Co. have carried out many similar and equally important installations; notably the Savoy Theatre, which has been a decided success ever since its first being put up, now nearly five years. The British Museum is another place where the electric light has been established for the last six seasons: here, in the large reading-room, the electric light is greatly appreciated.

Perhaps the most important illustration of the electric light is to be found at the Indian and Colonial Exhibition at South Kensington. Last year, Messrs. Siemens Bros. and Co. put up the whole of the garden lighting, and also the arrangements for the illumination of the fountains; and at the close of the Inventions Exhibition, sold the plant to the Royal Commissioners for the present Exhibition.

The tens of thousands of the small glow incandescent lamps, distributed all over the houses and trees in the gardens, present the most fairylike and beautiful appearance, and would, I feel sure, be most thoroughly appreciated by the princes and noblemen of India for use at their magnificent garden parties and other occasions, when splendid illuminations of all descriptions always make so prominent a feature.

SOL.

REVIEWS.

SIX LECTURES ON PRACTICAL NURSING. By Mrs. COURTENAY ILBERT. Calcutta: Printed by the Superintendent of Government Printing, India, 1885.

Mrs. Ilbert gave some Lectures a few months ago to a class of ladies at Simla on the main points connected with the management of a sick-room. We are not surprised, after reading the Lectures, that those who heard them urged their publication, as the advice and the recommendations contained in this pamphlet are of great practical value for family nursing, and many will be glad to refer to it on occasions of illness.

The conciseness due to the limits that Mrs. Ilbert thought it best to recognise tends to make the Lectures more useful to the general reader. She did not attempt to deal with physiological facts, except in as far as her subject required an elementary reference to the causes of health and disease; nor did she lead her audience to suppose that by means of good nursing medical aid can be dispensed with. She avoided also touching upon the severe accidents and rarer kinds of suffering which demand special experience in a nurse. But her aim was to show how, in the ordinary conditions of illness, those who undertake to nurse, or to superintend nursing in their own houses, may most effectually, wisely, and tenderly promote the comfort of the patient, and secure the best promise for recovery, by conducting the administration of the sick-room in the most skilful manner.

The first Lecture supplies minute directions regarding the arrangements of the bed and other furniture in an invalid's room, its proper ventilation, and the right degree of temperature to be maintained. In the second, Mrs. Ilbert advises the nurse as to her dress, and reminds her of certain rules essential to observe for maintaining her own health while attending to the patient, especially during a prolonged period. Absolute obedience to the doctor's orders is insisted on, and useful hints are given as to small matters affecting the quiet and ease of those who are ill. The preliminary arrangements having been thus indicated, the nurse is supposed to enter on her daily duties. In the remainder of this Lecture, therefore, and in the two following, our attention is directed to the personal care of the patient. The most convenient methods of washing and dressing, and of administering medicine, are described; and it is shown how much care is required with respect to giving food suitably and at right intervals. In fact, the whole routine of the sick-room is briefly referred to. The fifth Lecture is occupied with instructions as to the different applications in frequent use in illness, such as compresses, poultices, lotions, &c.; and in the sixth, details about disinfecting processes are given, as well as the treatment of burns, fainting, or cases of children's complaints which require immediate care. Throughout the Lectures the nurse is continually reminded that she should keep a careful record, for the information of the doctor, of every change that occurs

between his visits in the patient's state; and at the end Mrs. Ilbert gives excellent advice as to the special symptoms and indications of condition which it is important habitually to observe.

The value of thoroughly good nursing can never be too fully impressed on all who have responsibilities in seasons of illness. Medical practitioners find it to be an indispensable addition to their own work. They are like generals in command, fighting disease over a large field, and it is only with the aid of a band of trusty, vigilant, and sensible lieutenants that they can hope to win their battles. For the smallest causes and effects are of moment in illness, and need accurate notice. When the constitution is weak, and the various organs of the body are out of order, risks which in health are bracing may entirely stop the progress of recovery. On the other hand, by means of judicious care and the punctual carrying out of medical directions, the patient's vital powers are aided in their natural tendency towards renewal and restoration. Health may no doubt often be again established, in spite of bad nursing or of no nursing at all; but the struggle will have proved more severe, and such patients will in numberless instances succumb, notwithstanding good medical advice; or, if they get better, it may be only after an unnecessarily long and weary period. It is becoming more and more, and yet still not sufficiently, recognised how essential qualified nurses are in illness, and that it is desirable to secure their help in all serious or lengthened cases. The most devoted affection can do little, if uninstructed, to fathom the mysteries of disease, or, to meet unexpected crises. It needs to be supplemented by judgment founded on knowledge, and by skill derived from experience and practice. But yet the trained nurse cannot supersede the constant loving care of relations; and a careful study of these Lectures may enable many who might generally find themselves painfully unprepared for their anxious duties to be of the greatest use in a sick-room, and to decide whether their helpers are acting up to an efficient standard.

Mrs. Ilbert rightly urges the great importance to those who act as nurses of cultivating a delicate perception of the feelings of invalids. In a great degree, such perception is instinctive to persons of a sympathetic nature; but in the anxiety of nursing, the prepossessions and the likes and

dislikes of the patient are sometimes not enough considered. Illness induces extreme sensitiveness in body and mind to slight causes of disturbance, and much has often to be endured by those who are on a bed of sickness through unintentional annoyances, or from the fussy ways of sincerely affectionate attendants. Nurses ought therefore to try to realise the effect of their actions and manners upon the nerves of their patients, and to promote all soothing and gentle influences. It is essential, as Mrs. Ilbert says, to get into "good sick-room habits"—to avoid whispering and unnecessary moving about; to consult the patient's desires, as far as possible; to take care that everything needed is ready beforehand, &c., &c. The nurse cannot find it always easy to meet the varying phases of illness in an equable and cheerful spirit, particularly when she herself feels mental discouragement which she must keep secret, and physical fatigue to which she cannot yield. But the moral side of the art of nursing ought to be kept strenuously in view, and the sick-room should be regulated by patience, refinement, tact, and self-command.

We understand that the proceeds of this pamphlet are applied in aid of the Nursing Home established lately at Simla by Mrs. Ilbert, which has for its object the training of nurses and of *dhaees*, and which, while under the countenance of Lady Dufferin, depends mainly on private contributions for its support.

THE INDIAN ENGINEER: an Illustrated Journal devoted to the interests of the Profession, and of the Allied Services of the Country. Vol. I. Nos. 1 to 4. Calcutta: W. NEWMAN & Co., Limited. (*Published fortnightly.*)

The rapid extension of railways and other public works in India, and the consequent large increase in the numbers of Professional Engineers, have led to the publication of this Journal as an independent professional organ. Such a journal has long been called for, and, judging by the numbers already published, it richly deserves success. Similar in form to the English Engineering Journals, it is well printed, and the illustrations are excellent. The first number contains a fine lithographic view of the new St. Xavier's College now in

course of erection in Calcutta, with other plans and diagrams. No. 3 gives a full-page lithograph of the Muir College, at Allahabad, which was opened by the Viceroy on the 8th of April. It is an imposing building, the grandest features of which are the tower, 200 feet high,—named after H.H. the Maharaja of Vizianagram, to whose munificence the College is largely indebted,—and the lofty and beautifully decorated dome surmounting the examination hall. The total cost of the entire structure, and furnishing, is Rs. 8,89,627. No. 4 gives a fine elevation of the same College, on a scale of 10 feet to 1 inch, and many other illustrations.

The list of Indian Railways is given in No. 3, and attention is very properly called to the very extraordinary system under which they are administered. There are nearly 12,000 miles of line open. The Editor justly remarks :

“In no other country in the world could we find a more wonderful medley of methods of both making and working railways. We allow them to be worked direct by the State; by public companies, with or, practically, without control; by Provincial Governments, and by Native States. We have all sorts and conditions of fares, rates, and methods of working; the complicated goods classification is a disgrace to any civilised government; and no appeal exists, either for the public or for railway companies, save to the Director-General of Railways—an official who, with a very weak and almost pultry staff, is supposed to be able to do the work of half-a-dozen men, and control the construction and working of the railways of a great empire.”

This system, or rather want of system, is very properly contrasted with the policy of the German Government, under which nearly the whole of the German railways not only belong to, but are worked either directly by the Government, or under very definite control.

Among the subjects very ably treated is that of “Technical Education.” The writer points out that many industries which might be pursued with profit in India,—such as paper-making, soap-making, cotton and jute manufacture, and a score of others,—are comparatively neglected on account of the difficulty of obtaining skilled labour; while many indigenous arts and manufactures have fallen into decay, owing to the introduction of English goods at a cheaper price. He says :

“We have created an educational system which yearly turns

out hundreds of fairly educated Native graduates. These men look forward to obtaining Government service: no Government in the world could offer service to more than a percentage of these candidates. The disappointed ones are only too apt to consider that they have wasted their time, energy, and money to very little purpose. They disdain other occupations, and often become discontented and disloyal idlers, ever ready to rail at existing institutions. It cannot be denied that the lot of these men is, in many cases, hard. What means have we of utilising their energies? The answer is by no means obvious. If, however, they had received a sound scientific training, supplemented by practical technical instruction, there can be no doubt but that they would readily find employment satisfactory to themselves and beneficial to the community at large."

In one number we find clever sketches, with descriptions, of two "Indian Native Industries"—boat-building and sugar-making. We know that with appliances of the most primitive nature astonishing results are often produced. In spite of all modern inventions, the native of India still clings fondly to the methods handed down to him through generations of his patient, plodding forefathers.

Of the more scientific features of the Journal we can only say that the subjects are well chosen, and are handled by competent writers, and that the Editorials are ably written and independent in tone.

Special news letters from home and foreign correspondents form an important feature. The following items, abridged from the admirable "Summary of Indian News" in the last number, are interesting indications of progress:

A new Cotton Mill of 10,000 spindles is about to be opened at Bombay.

The Steam Dye Works at Bangalore promise to be very successful.

Several wealthy zemindars intend constructing a Cotton Mill in Vizianagram.

A Native engineer from Calcutta is supervising the erection of a new palace in Nepal.

A Weaving and Spinning Mill is about to be established at Aurungabad.

The Madras School of Art supply fire-bricks as good as those imported, at one-third the cost.

It is said that Gourchand Dey, a cutler at Burdwan, makes

penknives as good of those of Joseph Rodgers of Sheffield, and at a much lower price.

The Nizam has caused the ancient water works in the city of Aurungabad to be restored.

The Journal should have a good circulation, in England as well as in India, and we heartily wish it success.

JAS. B. KNIGHT.

FACTS RELATING TO WOMEN'S WORK IN THE WEST.

The first lady surgeon qualified in Great Britain was invested with the Letters Testimonial of the Irish College of Surgeons on June 5th, under the new power granted to it by its charter of 1885. This lady is Mrs. Mary Emily Dowson, wife of a gentleman who is practising as an engineer in London. She obtained her education at the London School of Medicine for Women, and produced all the evidences of study required by the London College of Surgeons, besides her diploma of L.K.Q.C.P.I. (License of the King and Queen's College of Physicians, Ireland), which she had already obtained.

At the Annual Meeting of the Society for Promoting the Employment of Women, held a few weeks ago, it was stated that among the branches of work in which women have proved themselves capable are, house decoration, glass staining, designing wall-papers, cretonnes, &c., wood engraving, wood carving, lithography, plan drawing, type-writing, book-keeping, hair-dressing, and printing. The Chairman, Lord Fortescue, bore testimony to the diligence, promptitude, and business capacity shown by the women employed in public offices.

The Metropolitan Association for Befriending Young Servants is doing a good work. Last year over 6,000 girls were helped by the Society in various ways, more than 5,000 being provided with situations, others being boarded and lodged when out of place, and many being helped with clothes.

Some 40,000 young girls labour in workrooms and factories within one mile of the Bank of England. What, asks the *Pall Mall Gazette*, are these girls, after their long day's work is over, to do with their leisure? At present they go to music-halls, theatres, or to the streets. A partial solution of the problem has been found in the institution of Girls' Clubs. One of these clubs is in Greek Street, Soho; another in Finsbury Square.

Outgrowing their small beginnings, these clubs have now spacious premises, with bright, warm, cheerful rooms, where the girls find recreation and instruction of the most varied kind, which we need hardly say are highly appreciated both by the girls and their parents.

An American lady, Miss Kate Stoneman, has been admitted to practise as a barrister in the Courts of Law, in the State of New York, after encountering vehement opposition. She is sister of the Governor of the State of California.

A Home for Freed Women Slaves was opened in Cairo in January, last year, under the charge of an English lady. Since that time 168 females have been received into the home. Many of them are Abyssinian girls, being smuggled into the country by Mussulman pilgrims returning from Mecca. Some have been provided with situations as servants in the houses of Christian Syrians or Copts; others are attending Miss Whateley's Mission School.

Queen Christina of Spain undertakes the maintenance and education of the children of those who perished during the recent tornado.

Miss Leigh conducts a flourishing Home in Paris, where, since its establishment, 5,000 women and girls have found help and protection.

To the ladies of the Committee, especially to Miss Cons, the honorary manager, is mainly due the success of the Royal Victoria Coffee Hall. Formerly a music-hall of the worst character, it was re-opened on a temperance basis, with the view of providing lectures, concerts, and other entertainments for the working classes, free from the evils which prevail in ordinary music-halls. Here they can enjoy warmth, light and comfort, a comfortable meal, and varied amusement at a very small charge; and in the course of twelve months no less than 170,000 persons have availed themselves of these advantages.

Miss Furtado Heine has for some years kept, in Paris, at her own expense, a dispensary, at which from four to five hundred children are daily treated. She has now given it over to the State, having endowed it with a yearly income of £4,000.

A German lady, Miss Marie Reinde, is conducting a daily newspaper in Germany with great ability and success.

Two worthy middle-aged sisters, Fanny and Alice Jones (one of them a confirmed invalid), living in an almshouse in a small Devonshire village, give employment to some sixty poor girls and women in glove-making. Fanny Jones receives the cut-out material, instructs the workers, and despatches the gloves, when finished, to a London house for sale.

Miss Emma Phipson has opened a studio for artistic wood carving at 5 Park Place, Upper Baker Street, N.W.

A Society called "L'Union Internationale des Amies des Jeunes Filles" has been founded, perfected, and carried on by women. Its aim is to protect girls of all nationalities who have left the paternal roof, and are beset by any difficulties or dangers, to gain a living. The general bureau is at Neuchâtel (Switzerland), with branches, homes, and register offices all over France, in Algiers, Germany and England.

The East London Dwellings Company entrusts the management of its tenants to ladies, who are able, by their personal influence, to attract a much more respectable class, smooth over many of the difficulties of life, and raise the tastes and awaken the aspirations of the tenants. Mrs. Leonard Courtney has built a block of houses in Chelsea, which she manages in the same way. The system originated with Miss Octavia Hill, and other benevolent ladies, who saw the necessity of a better administration of house property among the poor, and improved relations between landlord and tenant.

"The Theatrical Mission" is one of the most interesting philanthropic efforts in London. Some 28,000 persons are members of the theatrical profession, including many little children and even babes. These are exposed to peculiar dangers, both moral and physical. Some twelve or thirteen years ago, a benevolent gentleman, Mr. Courthorpe Todd, conceived the idea of a mission which should furnish to its members means of moral and spiritual improvement, self-culture, refreshment, rest, and recreation. It was first located in King Street, Covent Garden; but the numbers who joined having outgrown the accommodation, a new building, called Macready House, has been opened in Henrietta Street. It is intended as a home, social club, and play-room for children and young people connected with the profession; as a place of gathering for worship, rest, and education; as an antidote to the deadly peril to which young girls and children are exposed in their artificial life of excitement—a life of fatigue, of long rehearsals, of late hours, of midnight homeward wanderings. Six thousand members are now inscribed on the books of the Mission. Mr. and Mrs. Courthorpe Todd are the active directors of this institution, and one thousand ladies form a staff of letter writers, who monthly send to chorus and ballet girls, pantomime children, and others, missives of friendly counsel, and also aid in the work by personal conversation and by visits to their homes. Such an institution is deserving of the hearty support of the great public, to whose amusement the members of the theatrical profession, young and old, contribute so largely.

M. K.

A VISIT TO A ZENANA.

A few years ago (in Western India) I was invited by an Indian Chief to visit his mother and wife in his zenana. I very readily accepted the invitation, as I take a great interest in the zenana ladies; so the time was appointed when we should meet. On my arrival at the durbar, or palace, I was met by the Chief and his eldest son, and after a few minutes' conversation, the latter accompanied me to the ladies' apartments, which are in quite a different part of the building. I was taken through many a little dark entrance, and down steep steps, and up again, until we came to a dark doorway, upon entering which I found we were in a small room. It was so dark that I could at first distinguish nothing. The only light that could find its way into the apartment was through the doorway, and as the door opened on to a small court, surrounded on all sides by high buildings, I need hardly say that there was not much light thrown in. When I was able to distinguish anything, I found myself being welcomed by the ladies—first by the shaking of hands, and then with a peculiar little ceremony which consists of pressing the backs of their hands against their temples and making the bones of the knuckles sound by way of a sign of welcome. There were three chairs placed in the middle of the room, and I was asked to sit down on the central one. The Chief's mother sat to my right and his wife to my left. I then began to look a little about me; and it was a most curious scene. In front, at my feet, were two tall candle-stands, with a small lighted candle in each, and the remaining space in the room was, I may say, crowded with attendants. There was no furniture at all except the chairs and a carpet.

The mother being a widow, was, on that account, dressed very plainly in a dark saree just like that of the attendants, only that hers was of a better quality. I could not have distinguished her; but the wife was most splendidly arrayed in a gold-bordered saree, and covered with ornaments.

Now came the hard time for me, as my knowledge of their language was very limited; but I had to do the best I could, for there was no one to interpret for me—the son having left me there and gone away. The conversation was very amusing, and great curiosity was shown about my clothes. I was asked how much a yard I gave for the material, and where I bought it; how I did my hair, for the better examination of which I was asked to remove my hat. But my wedding-ring excited the greatest interest of all, and I had to tell them why I wore

it. After I had explained that the wedding-ring was given in church, and signified that the wearer was a married woman, they described to me what their married ladies wore. I tried, by asking questions, to discover what were their aims and ambition in life; but I could find out nothing that interested them except their dress and ornaments. After a few more such remarks, I at length rose to leave; the customary flowers and pan-supari were handed to me, and I departed, after having promised to visit them again at the next opportunity.

After taking leave of the ladies, I retraced my steps through the little passages; and, oh, how fresh and pure the air seemed after having been shut up in that little close room! And my heart was filled with pity for our poor sisters who are condemned to such a miserable life, without aims, without air, and without light. I do not wish to imply that all zenanas are alike; but the one I have just described is an ordinary one, belonging to one of the old class of chiefs. Our more advanced chiefs are beginning to try and improve their zenanas by at least giving their ladies good apartments, and consequently more air and light. As a rule, the rooms are most cheerless and bare—a bed in one corner, and perhaps a chair and a slip of carpet—no pretty things; all the walls are also bare: and yet the other part of the palace may not only be handsomely, but even luxuriously furnished, in the best English style. The ladies' occupations are most monotonous. There is no variety in them that I could discover. Every day is the same as the previous one. A great deal of time appears to be spent in arranging the hair and in dressing and ornamenting the person, and the older ladies may add *pujā* (domestic worship) to their occupations. I need not say that this exclusion of light and air, and the want of healthy occupation for the body and mind, cannot but have the most pernicious result; and, as a matter of fact, the zenana ladies are not healthy. Numbers die every year, most of them being carried off by consumption; and it is but natural that the seeds of disease sown in the unhealthy life of the zenana get propagated from mother to child, and from generation to generation, until the question faces us. Are they and their descendants all doomed to early death—can anything be done to prevent it? It is easy to say, Let in more air and light, and so remove the cause; but long-established habits are not so easily thrown off or altered. In the meantime, the work of Death is going on. Medical help cannot be given; for the doctors are mostly men, and cannot enter a zenana. It is therefore not in the least surprising that the work inaugurated by the Countess of Dufferin has obtained so large a support. Hers is felt to be truly a great and noble work. It has struck a right

chord in the hearts of the natives of India, and has deservedly received deep and engrossing attention. It is a great and noble work; for not until medical women and nurses are practically within reach of the inmates of the zenanas, will our Indian women and their children really have a chance of life given them. I wish to draw particular attention to nurses, because I think that they are very necessary as auxiliaries to lady doctors—the zenana attendants being, as a rule, very incapable in the sick-room. They have no idea of making the patients easy and comfortable. Instead of soothing their patients, they tell them all sorts of horrible stories of others who have suffered from the same complaint and have died. Then the poor little children, and the dreadful mortality among them! It requires no effort of imagination to understand that the ladies, with their very limited education, know little as to how to bring up a child. If it is strong, then perhaps it is able to endure the want of care and the bad feeding, and to live in spite of these adverse conditions; but if delicate, it succumbs. I do not wish to say that our native ladies are not fond mothers; for so they are, and they would do anything for their little ones. But their bad way of bringing up children is due to ignorance. It is a rare thing to see young Indian children merry little laughing creatures like the English children; they look as if there was no childhood in them.

ALICE M. TURKHUO.

The following observations strike us on seeing Mrs. Turkhud's notes on "A Visit to a Zenana":

The remarks of Mrs. Turkhud evidently apply only to the zenana life among the ladies of the Native Princes, among whom she has so great an opportunity of moving. For, in Western India, there is no zenana among the upper middle classes (except among the Mohammedans) as in Bengal and other parts of India. The occupations of the ladies visited by Mrs. Turkhud cannot, from the nature of things, be of any varied sort. Domestic management would, most certainly, not be one of these, because there are servants and attendants in plenty to see to it. But it is wonderful how energetic these ladies can be, and how able and full of resources in managing the States, if they find themselves at any time in the position of guardians to a minor Chief. At times, even while the Chief is exercising his authority, they find it possible to lead and guide his actions. And though, through want of knowledge of the world, caused by their secluded lives, they may, and probably do, commit

mistakes, still that fact does not disprove what we say. It only proves the necessity that exists to put them in possession of better knowledge about the surrounding world, so that they may avoid making these mistakes. And who are so fit to do this work as sympathetic English ladies stationed out in India with their husbands or brothers?

Mrs. Turkhud writes about the monotony of the zenana life, and the want of higher aims and aspirations among her class of zenana ladies. We grant that, as a rule, it is so; and it may, and ought to be, mended. But are there no other ladies in India, who also can be said to be suffering from the same complaint? The life of an ordinary Englishwoman out there is more or less wasted, and her daily life is something like this: In the morning, on getting up, perhaps a ride, walk, or some games of Badminton, then home for bath and breakfast; then perhaps an hour or so in copying the butler's accounts and correspondence; now the midday visitors may be expected, so an attitude of expectancy in the drawing-room, with a novel from the Station library; after this, at about two o'clock, a siesta, from which the memsa'b gets up for her five o'clock tea, and to drive to the band-stand, or to play tennis, or some such social gathering, till night sets in, when dinner, a little touch on the piano, and so to bed. We do not mean to say that all spend their lives so uselessly. There are, indeed, grand exceptions, which stand out in bold relief against all this background of useless frivolity. Such women are cherished and loved by all who come in contact with them. But what we do mean to say is, that Englishwomen might do a great deal of useful work out in India if they tried. They must, first of all, acquire a knowledge of some vernacular language. We have heard ignorance of any vernacular, even after many years' stay in India, made subject of a boast. It should rather be that a certain amount of shame should be felt, if some such knowledge be not acquired after, say, three years' residence. Certainly, no one would expect that this knowledge should be perfect; but, at all events, there should be enough of it to enable English ladies to carry on a general conversation with Native ladies. And it is only after the acquisition of this that an Englishwoman can begin to make herself useful, and so break the *ennui* of an up-country Station, from which *ennui*, as a rule, she suffers to so great an extent, and from which she hungers to escape by agitating about getting up balls, picnics, &c. Let us not be misunderstood. We do not wish to find fault with recreations and relaxations. By all means let there be rides, drives, balls, picnics, &c.; but let these not be made the main objects, instead of being taken up as the subordinate part in life, with the object of supplying a healthy relaxation.

It would, most probably, be urged that the climate is so much against the sort of life indicated here that many English women would not be able to stand the strain, but would break down completely. Again that poor climate! What do those few say who have tried the experiment? It is, no doubt, possible to do too much of even a good thing; but to do nothing at all for fear of doing too much is rather curious. We do believe that if Englishwomen in India were to interest themselves a little more about their Indian sisters, to think of them with sympathy and affection, to hold out the hand of friendship and love to them, and in visiting Native ladies were to drop a little of the consciousness of their high position as the wives or daughters of some Government official, whose visit is supposed to confer some high honour on the recipient of it; if they would instead simply put aside all such nonsense which partakes neither of womanly dignity nor sweetness, and go as from one sister's house to that of another who is in sore need of her help, they will find that Native ladies, on their part, will not be slow to respond, but will in return give a hundred-fold for what they receive, and would love and respect them as they would never even dream them capable of; and we feel sure that by the simple means of carrying honest love and affection into Indian households, Englishwomen would do more to reform Native society and to consolidate the Empire than any number of statesmen can. Englishwomen leading such lives in India there have been and are still to be found out there, but they are far too few. We want more. While we can now count them by units, we want to count them by thousands; and we want *every*, yes, *every Englishwoman* out there to help in the good work as far as she is able to render such help, and thus, while saving herself from herself, do the noble work of elevating her Native sisters.

M. A. T.

FOLKLORE IN WESTERN INDIA.

(From *The Indian Antiquary*, edited by CAPT. TEMPLE.)

THE TWO THAGS AND THE RAVARIYA.*

By PUTLIBAI D. H. WADIA.

There were two *thags* (robbers by profession) who had spent a great part of their lives in robbing and cheating their simple neighbours; but at last there came a time when they found that

* A weaver of the broad tape used for beadsteads.

there was no more scope for the exercise of their talents in their native village, so they resolved upon going out to seek fresh fields and pastures new. They set out at once, and after a long journey came to a city, on the outskirts of which they saw a poor Râvariya, sitting near a wretched hut weaving his *pattî*.*

"Tell us, brother," said they, approaching him with a look of pity, "how it is that you do not live in the city, and prefer a wretched hovel in this solitary place to the fine houses there?"

"I am too poor," replied the man, "to afford to rent a house in the city, and there is no one there that is generous enough to accommodate me for nothing; so I sit here all day doing my work, and when night comes I go and sleep under the roof I have made myself. And," he added, "I make my living out of an *and* or two that I manage to earn by selling the two or three yards of *pattî* I weave every day."

"We really pity your lot, my man," said the *thags*, "and henceforward shall be your best friends. Come, now, get up and follow us to the riverside, where we shall give you a suit of clothes to put on in place of the wretched garments you now wear."

The Râvariya got up and followed them, rejoicing greatly at so much notice being taken of a poor man like himself by persons so much above him in life, as he thought the *thags* to be; for they were decently dressed and looked quite respectable. When they arrived at the riverside, the *thags* bade the weaver get his head and his overgrown beard shaved and wash himself in the stream. After he had done all this, they gave him a suit of clothes to wear, which he joyfully put on, while the two men said to him: "Go now and attend to your work, but be always ready to render us whatever service we may require of you."

"Very well, *Mâ-bâp*,"† answered the poor man, and returned towards his hut, while the two *thags* went on towards the city. Entering it, they wandered about for some time, watching for an opportunity of practising their vile art upon some poor victim, when they heard that the king of the country, who had a beautiful daughter, was looking out for some great prince as a husband for her. This put an idea in the heads of the *thags*, and they instantly retraced their steps to the hut of the Râvariya, whom they found hard at work at his *pattî*. They bade him get up and follow them immediately, and the poor weaver, true to his promise, obeyed them.

* The tape woven by Râvariya.

† *Lit.* father and mother, but really an expression of respect—patron or protector.

When they came to a secluded place, the two men dressed the Rāvāriyā in gold-embroidered garments and jewels, and getting a litter from the city, made him lie in it in the position of a sick man, bidding him neither to stir out of it nor to utter a single syllable without their permission. They then ordered the bearers to carry the litter towards the city, and they themselves walked one on each side of it waving *chamris*.* They also hired every man and animal they could pick up on the road, till they had a respectable following of attendants, horses, and ponies.

They went on thus with a great show of pomp and parade till they reached one of the palaces of the king, when in a peremptory tone they ordered the gate-keeper to open the gate and give them ingress. The gate-keeper, however, refused to obey them, whereupon one of the *thags*, making a great show of authority, cried out: "What! Is our Rājā Sāhib to wait till this wretched gate-keeper makes up his mind to open the gate? Not for worlds! So, fall on my men, and break open the gates, that we may get in." The men made towards the gate with what sticks and staves they had for arms, and the poor gate-keeper, thinking them to be in earnest, opened the gates wide in great fright. The *thags* and their followers entered the palace with a great deal of noise and bustle, while the poor gate-keeper ran full speed to apprise the king, his master, of the advent of some great prince, with a formidable retinue, in the city, and to tell him how his men had taken forcible possession of the palace. The king forthwith sent his minister to inquire of the new comers who they were, and what had pleased the great prince to visit his territories.

The minister went accordingly, and begged admittance at the palace gates, but they refused to let him in. After making him wait outside for some time, one of the *thags* came out to meet him, whom the minister requested to usher him into the presence of the prince; but the *tag*, assuming an air of dignity, replied: "No, no! we are not going to trouble our great Rājā by taking you into his presence; for he is ill, and requires quiet and rest. Go you, therefore, on your way."

The minister thereupon inquired of the *tag* whose son the prince was, and what was the object of his visit to the country.

"Oh! he is the son of that great monarch," he replied, "who levies tribute on your master, and is come here for a change of air, in order to recruit his health, and does not, therefore, care to be disturbed either by you or by your master."

The minister had therefore no alternative but to leave the palace, and he straightway returned to his master and acquainted

* Whisks made of yaks' tails: a universal sign of royalty in India.

him with the very cold reception he had met with at the hands of the strange prince's attendants. The king attributed this to his having omitted to send the prince presents worthy of him; and so he got ready five trays full of *asharfts*,* and bade the minister go once more to the prince, and present them to him with his compliments, after instituting inquiries after his health. The king also instructed his minister to learn from the prince whether he was unmarried, and if he would do him the honour to accept the hand of his daughter in marriage.

The minister obeyed his royal master, and repaired to the residence of the strange Rājā, accompanied by five men bearing the presents. This time, however, he obtained admittance into the palace without much trouble; so, going up to the *thags*, he asked them to present him to their prince, that he might lay at his highness's feet the presents his master had sent for him. The eyes of the *thags* glistened when the treasures were displayed to them; but thinking that if they held out a little longer they would get more out of the credulous king, they said to the minister: "Return home with your treasures, brother; the Rājā Sâhib is too ill to see you. Besides, he wants none of your presents, and would never accept them; for what lacks he in his father's treasury?"

The minister, however, begged so hard to be presented to the prince,—promising that if it did not please his highness to accept the presents he would withdraw with them,—that the *thags* yielded to his entreaties, and told him to wait awhile till they went and obtained their royal master's permission. Going to the Râvariya, they instructed him how to act when they brought the minister into the room. "Mind you do not answer a single question of his," said they; "but after he has put a great many to you, utter only a long *hân†* in response. And when he begs of you to accept the gifts he has brought, do not make any reply to him. If, however, he still goes on imploring you to accept them, and will not withdraw from your presence, you can cry out, as if tired of his importunities, 'Away with them!' and immediately make a pretence of going to sleep."

They then ushered the minister into the mock prince's presence, who commenced inquiring after his health; but the sham Rājā Sâhib did not condescend to utter a single syllable in reply. He then begged the prince's acceptance of the presents his tributary had sent him; but even then the great man made no reply. At last, however, as if his patience had been completely exhausted, he cried out, "Away with them!" and in a moment

* A gold coin, value about thirty shillings.

† i.e., yes.

the two *thags* turned the minister and the bearers of presents out of the room. The minister returned homewards, greatly disappointed at not having had an opportunity of mentioning to the foreign prince the proposal of marriage.

When the king found that his presents had not been accepted, he began to fear that the great prince would slip through his fingers, and baulk him of his expectations of having him as his son-in-law; so he despatched the minister to him once more, with still costlier presents. The eyes of the two *thags* sparkled with delight at sight of the treasure, but, being consummate hypocrites, they still made a pretence of not caring for them. At the minister's request, they went to the Râvariya under pretext of asking his permission for the minister to enter his presence, and said to him: "When the minister speaks to you, behave yourself as you did the other day, and when he has begged very hard of you to accept the presents, simply say, 'Now keep them, and have done with it.'"

Having thus tutored the mock prince, they took the minister and his presents into the room where he lay in bed, and right well did he act his part; and when, at the conclusion of it, he said, "Now keep them, and have done with it," the *thags* ordered the bearers to put down their costly loads at his highness's feet and withdraw. Taking leave of the prince with a low bow, the minister went out of the room with one of the *thags*, while the other stood waving a *chamrî* over the Râvariya's person.

"Is his highness unmarried?" inquired the minister of his companion when out of hearing of the Râvariya.

"Yes," replied he.

"Can you then persuade him to honour my master by marrying his daughter? He will give her a large dowry, and——"

"No, no," interrupted the *thag*; "do not entertain such an idea for a moment. He is too great a man to marry your master's daughter; and besides, he is ill, and not likely to think of matrimony at present."

"But there is no harm in asking his will," argued the minister; and he pressed the *thag* so hard that at last he got that worthy to promise to broach the subject to the prince at the first opportunity, and to let him know his highness's will as early as possible.

In a few days the king received intimation through the minister that the great prince had been pleased to accept the offer of the hand of his daughter, and would be glad if the nuptials were solemnised at an early date. At this there were great rejoicings in the city, and preparations for the approaching wedding went on for some days. The king placed a large palace

at the disposal of his son-in-law, and soon after celebrated the wedding of the Râvariya and the princess with great pomp.

After the weaver was fairly installed in the palace with his royal wife, the two *thags*, fearing the chances of exposure, thought it high time that they should take their departure from the city. So they dismissed all their attendants, and under pretence of returning to the court of the bridegroom's father, they took their leave of the princess and her Râvariya husband, and left the city, taking care, however, to carry away with them all the costly presents, &c., they had received for the mock prince from the bride's father. When parting, they did not forget to impress upon the Râvariya the necessity of his keeping himself well on his guard, so that there might be no exposure of the terrible swindle they had practised upon the king.

Some time after they had departed, it so happened that one evening, when the princess was sitting on an open balcony with her lord, she expressed her desire to play a game of *chaupur** with him by the light of the moon that was shining brightly at the time; but the Râvariya, who had never played the game in his life, exclaimed, "What! play a game of *chaupur*, you foolish woman! I would rather weave a few yards of *patti*, sitting here under such a bright moon."

The poor woman was struck dumb at these words, which revealed to her what her husband was, and could not utter a word in reply. She instantly withdrew into the palace, and from that moment ceased to have any intercourse with him. She remained thus estranged from him so long that life in the palace became insupportable to him; and one night he quietly slipped away, and, betaking himself to his hut in the jungle, resumed his old profession of weaving *pattis*.

After the lapse of a few years, the two *thags* began to be curious to know how the Râvariya was enjoying his high estate, and whether he was living or dead. So they journeyed once more to the city in which they had left him. When they came to the place where they had first found him, they were greatly surprised to see him sitting there working away at his *pattis* as of old. On their inquiring of him the reason of his leaving the palace, he related in detail the conversation he had with his wife on that bright moonlight night; how it had led to his real position in life being known; how she had discarded him ever afterwards; and how, fearing for his head in case the king came to hear of it, he had run away from his wife, and had once more taken to his old profession of *patti* weaving.

"Never mind what has happened, but come with us once more

* A game played by moving men on a kind of chessboard according to the throws of a kind of dice. In all folklore this is a "royal" game.

to where we take you," said the *thags*, "and we shall make it all right for you. So saying, they took him to the riverside and gave him a string of beads, bidding him to continue sitting there telling his beads till he was sent for by his wife.

They then left him, and, purchasing some *ghī* and *gul** from the *bāzār*, mixed them together. One of the *thags* covered his body with this composition, and the other got a litter and placed his besmeared companion in it. He then dressed himself in woman's clothes, and, adorning his person with rich jewels, transformed himself into a very good-looking young woman. Ordering the litter to be carried towards the city, he walked alongside of it, *chamrī* in hand, warding off the flies that sought to reach the *ghī* and *gul* with which his companion was covered. On the way he hired three or four men as attendants, and thus they all walked on until they came in sight of the palace the *Râvarīyâ* had deserted. Ordering the litter to be set down on a spot well overlooked by one of the windows of the palace, he set some of the hirelings to cook their food and do such other work for them.

By-and-by, the princess, on coming to know that a woman, with an invalid in a litter, had put up near her palace, went up to the window to have a look at them. Seeing a beautiful woman, well dressed and decked with ornaments, attending to the wants of the occupant of the litter, she naturally inquired of the mock woman who she was and what ailed the person she was nursing. The disguised *thag* replied, as though he were a woman, that she was a traveller who had broken her journey there, and the person she nursed was suffering from leprosy. The lady further inquired what relation the leper was to her; to which she replied that he was her husband.

"That loathsome leper your husband?" sneered the princess, with her nose in the air. "And you are nursing him?"

"Oh, despise not my poor husband!" cried the transformed *thag*, pretending to be hurt by the words of the princess: "where does a woman seek for happiness but in her husband, her lord, her master? He has been suffering ever so long from this foul disease, and I have been travelling about with him from country to country, vainly hoping that he would profit by change of climate; and at last, finding this place cool and pleasant, I have halted here, and by your kind permission shall stay here for a week or so. Is a woman to desert her husband because he is a leper? Oh no, not for worlds! I have always thought it my duty to serve and nurse my sick husband, however wearisome the task might be."

When the princess heard all this, it brought thoughts of her

* *Ghī* is boiled butter; *gul* is a coarse unrefined sugar.

own husband into her mind, and she began to reflect upon her conduct in deserting him merely because he happened to be a Râvariya by trade, whilst that rich and beautiful woman, as she took the *thag* to be, nursed and ministered to the wants of her husband although he was a filthy leper. The more the princess pondered over this incident, the more she felt how heartless had been her conduct towards her husband; till at last she despatched her horsemen to find him out and exhort him to return to her immediately. In the meantime, she intimated to the *thags* that she had no objection to their staying where they were as long as they pleased. The horsemen found the Râvariya sitting by the riverside telling his beads, just as the *thags* had left him, and succeeded in persuading him to return to his wife.

A day or two later, the *thag* who played the part of a woman requested the princess to lend him some ten thousand rupees, promising to return them when remittances arrived from his country. In her great joy at the restoration of her husband to her, and knowing that she was in some measure indebted to the leper's wife for the happy event, the princess hesitated not to give the loan asked for. That very night the *thags* quietly decamped from the city, and washed off their assumed forms at the first river that came in their way.

The Râvariya and his wife henceforward lived in peace and happiness; and the *thags* also turned over a new leaf, and were reformed characters ever afterwards!

THE ARYA SAMAJ AND ITS FOUNDER.

It is a well known fact, that the pure Aryan religion embodied in the *Vedas* has long been in course of decay, having been mostly, if not wholly and completely, lost sight of in the prevailing ignorance, superstition, and prejudice. Misery and corruption were the natural results of this darkness. With the decay of religion, which was the main guiding principle of the Aryan life, influencing alike their social, political, and moral state, the ruin of the Aryans in Aryavarta (India) was complete. The evils produced in social life were *Suttee*, prohibition of widow marriage, infant marriage, &c., &c.; in political life, the loss of freedom, in splitting of one race into numerous different sects and classes, which led to disunion and decay of nationality. Morally, this decay made the people fear man more than God, and do things contrary to their convictions. In other words, it called into being a class of moral cowards. Thus the perplexed minds of the people, cut adrift from the pure and true stream

of religion, wandered vaguely through the mazes of philosophy and Pantheism, and stooped so low as to establish a representative system of worship, by creating out of their prolific and fertile imagination an elaborate mythology, giving strange shapes to the different powers of Nature. Thus, they represented Him whom the *Vedas* call *Nirākār*, or, having no known form; *Sarv biyapak*, the All-pervading; and *Nirgun*, i.e. without such attributes as can fully be comprehended by the limited human intellect, by three strange beings, wholly unlike man or angels, and called them *Brahma*, the Creator; *Vishnu*, the Preserver; and *Shiva*, the Destroyer. This trinity is nowhere to be found in the *Vedas*, except that *Brahma*, the Creator, may represent the Great One. And, strange to say, the worship of *Brahma* is almost unknown in the present system of so-called idol worship. *Vishnu* and his various incarnations, together with his wives, and *Shiva*, in his fantastic shapes, and his wife *Durga*—sometimes the most charming of all mankind, and at other times the fiercest and the most ferocious being, destroying the wicked in the horrible form of *Kali*,—occupy the most prominent place. I do not deny that all these symbols have a deep significance, and represent the different phenomena of Nature, from the loveliest and sublimest to the ugliest and most pernicious (such as volcanic eruptions). But the sublime theology of the *Vedas* was exchanged by the benighted people and selfish priesthood for human nature and worship.

The late Raja Ram Mohan Roy, whose remains rest at Bristol, was the first, after Sankara-charya, to discover this. He protested vehemently against the prevailing evils, and tried to reform the people. As regards Raja Ram Mohan Roy's religious views, I quote from Professor Max Müller: "He never became a Mohammedan, he never became a Christian, but he remained to the end a Brahman, a believer in the *Veda*, and in the one God, who, as he maintained, had been revealed in the *Veda*, and especially in the *Vedanta*, long before He revealed Himself in the *Bible* or in the *Koran*." But the Raja, unfortunately, did not live long to carry his ideas into practice; although his coming over to England, and his death at Bristol, made the British public more acquainted with his name than with the name of one whom many consider a still greater man—a true and devoted patriot, and an incarnation of all the virtues that a man can possess—whose profound knowledge, undaunted courage and perseverance, worked wonders for the regeneration of Hindoo society. This was the late deeply-lamented Swami Dayanand Saraswati, who devoted his whole life, like Buddha, from his early childhood, to the study of Sanskrit literature. He went through all the different sacred books of numerous sects (no

doubt a gigantic task to perform). After examining all these books, together with the translations of the *Bible* and *Koran*, and restoring the original Vedic grammar from a *manuscript*, he applied himself diligently to the study of the *Vedas*. These, as admitted by all the Aryans, whose opinion is confirmed by the modern philological and antiquarian researches, are the most ancient and earliest monuments of the Aryan wisdom, and are looked upon by all the Hindoos in the same light as the *Bible* is by all the Christians and the *Koran* by all the Moham-medans. Imagine what would become of Christianity if the *Bible* were lost, and of Islam if the *Koran* were inaccessible! The *Vedas*, to the masses, and even to the most educated pundits, were a sealed book. Nay more, the selfish priesthood tried to exclude all others except the Brahmins from reading the *Vedas*. It was not difficult to invent stories and traditions to this effect. Nay, the priests went a step further: they tried to reconcile the Vedic text with the prevailing absurdities found in the *Puranas*. They distorted the text and meaning as much as they could without altering it altogether. Any one who is acquainted with the history of the decay of any religion will have no difficulty in understanding this. The Christian religion during the Dark Ages will furnish us with the nearest parallel.

However, the time came when these deceptions were to be exposed, and once more the Vedic lore, the noble patrimony of the Aryans, was to be restored to its original and primeval sublimity.* The great restorer of this patrimony was the late Swami Dayanand Saraswati. He saw the pressing need of disseminating the Vedic knowledge among the masses, and taking off the seal which a selfish priesthood had put upon it. He spent about fifty years of his life as a devotee, living the purest life imaginable, and studying Sanskrit. Fully convinced of the superiority of Vedic knowledge and theology, he came forward boldly, with the torch of Reason in one hand and the copy of the *Vedas* in the other. He went from place to place, requesting all the Brahmins who had any pretensions to the Vedic knowledge to discuss the text with him. His ideas clashing with the long-established prejudices and deep-rooted superstitions of the country, which habit and custom had made indisputable, raised a fearful storm. He was mocked, ridiculed, abused, and even illtreated, by almost all; but he stood calmly and coolly watching the storm, like an invincible hero against an army of dangerous foes. Still he persisted in his object, and truth soon made itself felt. Breaking the panoply of prejudice, it penetrated to the hearts of the people. Gradually the advanced class of the Hindoos began to rally round his banner. The fearful opposition with which he met spread fast his fame.

He found himself, in a surprisingly short time, surrounded by thousands and thousands of admirers. To his vast learning of Sanskrit he added a dignified manner. His presence inspired respect. In person he was unlike the present feeble Aryans, and resembled those ancient Aryans of whom we read in the *Ramayana* and *Mahabharata*. At first he used clothes very sparingly, after the fashion of the ancient Sages or Rishies; but when he found that he was sought after by people, had to go into society, and was often asked by the Christian missionaries and others to discuss religion with them, he immediately adopted a suitable garment, by which he practically showed that he was no believer in those who wore Bhagwan clothes, dyed and cut in a certain fashion, as in these days some devotees have begun to do.

The Arya Samajes, which now count by hundreds and have spread all over India, owe their origin to the same Maharishi S. Dayanand Saraswati, and will remain everlastingly as the living monuments of his sacred memory.

The following are the Ten Principles of these Samajes, translated from Basha into English by my esteemed brother, L. Lakshmi Narayana, Hon. Secretary to the Arya Samaj, London:—

ON PRINCIPLES OF THE ARYA SAMAJ.

1. God is the source of all true knowledge and of everything known by it.
2. God is the soul of truth and happiness, infinite, omnipotent, just, merciful, self-existing, omniscient, unchangeable, eternal, incomparable, all-supporting, all-pervading, the ruler of all, the immutable, immortal, fearless, holy, and maker of the universe. To Him alone worship is due.
3. The *Vedas* are the books of true knowledge, and it is the sacred duty of all the Aryans to study, teach, and recite them.
4. Every one must always be ready to accept truth and reject untruth.
5. The desire to follow truth and right should be the mainspring of our conduct.
6. To elevate the world spiritually and materially is the chief object of this Society.
7. We ought to love all and give every one his due.
8. We ought to eradicate ignorance and propagate knowledge.
9. No one should remain contented with his personal wellbeing; but every one should seek for it in the wellbeing of all.
10. Strict adherence to the rules of society in public matters, and perfect liberty of action in private matters, should be the guiding principle of all mankind.

Such became the sanctity of Swami Dayanand's person, that every place where he once passed has an Arya Samaj, and new Samajes are gradually and abundantly being formed at different places in India.

As we have found that most of us who have come from the North-West Provinces and the Punjab, and are now in London, either already belong to the Arya Samaj or have long been the silent observers and admirers of its working and founder, we have started a Samaj here on the self-same Ten Principles as mentioned before. Our Samaj is by no means sectarian; nor has it anything to do with religious controversy. The Vedic religion, or whatever has been revealed in the *Vedas*, belongs equally to all mankind, and all are invited like brethren to share freely in it, without any distinction of caste, creed, and colour.

Although the original idea of Raja Ram Mohan Roy, the predecessor of Swami Dayanand Saraswati, was identically the same in reforming Indian society as that of the latter, still, unfortunately, there has arisen some misunderstanding between their followers, or the two Samajes, in certain parts of India.

Brahmo Samaj literally means the Spiritual Society; Arya Samaj means the Communion of all the Aryas, or the society to which all the Aryas (virtuous people) belong. If we care to examine for ourselves, we shall find that Swami Dayanand Saraswati and Raja Ram Mohan Roy took their stand on identically the same authority. Max Müller says: "Ram Mohan Roy took his stand on the *Veda* as the true Bible of India. The *Vedas*, he declared, sanctioned no idolatry, taught monotheism, ignored caste, prohibited the burning of widows," &c.

We think the source of the difference between the Arya and Brahmo Samajes is, that the Brahmo Samajes, or the followers of Raja Ram Mohan Roy, have adopted a less national method of reformation than that proposed by their founder.*

The best and the greatest undertaking of Swami Dayanand Saraswati was the translation of the *Vedas* into Hindi Basha, a spoken and easily understood language of the country. This noble work was never before attempted by any reformer of India; but, to our deep sorrow and regret, he did not live to finish it. He translated the *Vedas* according to the most ancient and authentic commentaries, quoting for every explanation he gave of the text several different indisputable authorities, whom the people in a perverse age of ignorance had almost forgotten. This was the result of his various learning, patient researches, and unwearied diligence. This great reformer died in 1883, deeply mourned and lamented by almost all the Indians, on the sacred annual festival of *Deep Malka*.

ROSHAN LAL, B.A.,

A Member of Arya Samaj, London.

* The Brahmo Samaj has no doubt broken more with old customs than the Arya Samaj, but we do not think that the explanation given above indicates the reason for this procedure.

VISITS TO INSTITUTIONS.

Several visits have lately been arranged, in connection with the National Indian Association, to places of public interest in London and useful institutions.

On May 29th, a large party of Indian gentlemen were conducted over St. Paul's Cathedral by Rev. Canon Gregory. They were first taken to the Crypt, which by its massive vaulting supports the church, and contains the tombs of many distinguished men, including that of the architect, Sir Christopher Wren. Canon Gregory next led the party into the large and stately Cathedral itself, pointing out the various monuments, some of which—as that of the Duke of Wellington—are in memory of statesmen and generals associated with India. After seeing the old library, where some curious manuscripts and autographs were inspected, they ascended to a circular gallery round the lower part of the immense dome. This gallery is called the “whispering gallery,” because, owing to some peculiarity of construction, a whisper pronounced at any part of it can be heard by those who listen with the ear against the wall on the opposite side. The party finally ascended a winding narrow staircase to the top of the dome, and from there had an extensive view over London and the river Thames, looking down upon the streets and houses from a very great height. Descending again into the church, the organ was heard, as the afternoon service was about to commence.

With a view of giving Indian gentlemen an opportunity of becoming more intimately acquainted with, and taking a more practical and intelligent interest in electric lighting, two parties were formed on the 17th May and the 1st June, at the instance of a gentleman now a member of the Association, and formerly for many years in the Indian Government Telegraph Department. The visitors were taken to the Savoy Theatre and the Royal Hotel, Blackfriars, both of which places have for some time past been lit up by electric lights, supplied by Messrs. Siemens Bros. and Co. All expressed themselves as very much interested and highly pleased with all they saw and heard; especially appreciating the marked lowness of the temperature in the Savoy Theatre, as compared with other similar places. In another place (page 357) will be found a short article on electric lighting.

On June 8th, a visit was paid to one of the Schools of the School Board of London, under the kind guidance of Mr. Pilcher, one of the Managers of the School, and formerly a member of the Board. The various Departments, which in all contain 700 children, were seen at work; and the visitors were surprised at the ready answers of the children, and their intelligence and discipline.

The Printing and Publishing Works of Messrs. Cassell, La Belle Sauvage, Ludgate Hill, were visited on June 17th by a large party. Full and interesting explanations were kindly given by gentlemen connected with the firm of the various processes of printing, electrotyping, stereotyping, wood-engraving, &c., carried on in the large premises, where 1,100 workpeople are in constant employment. The arrangements connected with colour-lithography attracted special attention; and the visitors were greatly interested in the various kinds of machinery employed, by means of which books of marvellous excellence can be offered to the public at a very low price.

INDIAN INTELLIGENCE.

The Maharaja of Indore, Tuckaji Rao Holkar, who had for some time been in a critical state of health, died at his capital on Thursday, June 17th. He leaves two sons, the elder of whom, Shivaji Rao Holkar, succeeds him.

The death of the Maharaja of Gwalior, Jyajee Scindiah, has also taken place after a long illness. He is succeeded by a son, born in 1880.

His Excellency the Viceroy opened the new Muir College at Allahabad on April 8th, unveiling on the occasion a statue of Sir William Muir. Lord Dufferin referred in his speech to the great exertions made by Sir William Muir for the educational needs of the community amongst whom he laboured, and the wisdom, vigour, and success with which he succeeded in supplying them; and expressed his pleasure at the liberality by which the fund for raising an appropriate building for the institution had been supported by the Maharaja of Vizianagram, the Nawab of Rampur, and many other noblemen and gentlemen. His Excellency made some observations on the great importance of the opening out of new careers to the many promising students of the Indian Colleges. He considered that the exertions of the Government and of the community at large should be principally

directed to providing opportunities for technical education; and that when such training is more extensively followed, a great number of honourable careers will be accessible, to the advantage of the students themselves and of their country.

A large and very successful *Conversazione* was held in the Mayo Hall, Allahabad, on the following evening, mainly composed of representatives of the educated community.

On Her Majesty's birthday, Nawab Khwaja Abdul Ghani Meeah, of Dacca, C.S.I., received the honour of being appointed Knight Commander of the Order of the Star of India. Mr. Luchman Das Seth, of Muttra, and Rao Bahadur Ranchonlal Chotalal, of Ahmedabad, had the honour of being appointed Companions of the Order of the Indian Empire.

The prize of Rs. 2,000, for the best design of the Punjab Chiefs' College to be established at Lahore has been divided between the Mayo School of Art, Lahore, and Colonel Jacob, of Ajmere, to whom Rs. 500 in addition has been offered if he will furnish the complete working plans on the School of Art design. The building will cost 3 lakhs. Sir Charles Aitchison has subscribed Rs. 1,000 towards the College; and, among other contributors, Lala Sri Kishendas, a banker of Delhi, has also given Rs. 1,000.

The death is announced of Mr. Cummo Sulliman, who founded the Dispensary for Women and Children at Bombay.

The prizes of the Barton Female Training College at Rajcote, Kattywar, were distributed a few weeks ago by the mother of the Thakore Saheb, of Gondal, who is now in England. This lady being a *pardah* lady, no gentlemen could be invited to the ceremony. The Hindu ladies present greatly enjoyed the gathering, and, it was a remarkable sign of progress that the mother of a Chief should thus come forward in support of education for women.

At the last B.A. Examination of the Calcutta University, Miss Kamini Sen and Miss Pryatama Datta, both of the Bethune School, passed successfully; Miss Kamini Sen obtaining Second Class Honours in Sanskrit. Miss P. Datta is a Christian, and she has married Mr. Lall Behari Roy, M.A., Assistant Professor of the Canning College, Lucknow.

Miss Ganzabai, a young Hindu student in the Bombay Student's Literary and Scientific Society's Girls' School, has successfully passed the First Grade Art Examination held at the Sir Jamsetjee Jejeebhoy School of Art, Bombay, and Miss Dhanbai F. Banaji and Miss Avabai F. Banaji in the Second Grade.

The Parsis at Bombay are establishing a Gymkhana (or Gymnasium), and Mr. Dinshaw Petit has contributed Rs. 10,000 towards the construction of a Swimming Bath in addition.

Mr. Sorabjee Cowasjee Powalla, of Bombay, has offered Rs. 30,000 for supplying a suitable building for the Fort Gratuitous Dispensary, an institution started forty years ago by the Cama family. The Committee of the Dispensary are in communication with the Bombay Government in regard to a site—which it is hoped may be granted—on the Esplanade.

The annual prize distribution of the schools connected with Patcheapah's Charities, Madras, took place on May 7th, presided over by Mr. J. Grose, M.A., C.S. The Principal, Mr. John Adam, M.A., read the Report of the College and High School.

Mrs. Grant Duff is making arrangements for the formation of an Art Class during the season at Ootacamund, under a teacher from the Madras School of Arts.

The Royal Humane Society medal has been awarded to Pundit Mansa Ram, of Calcutta, for saving three natives off Saugor Island.

The Managers of the Ripon College, Calcutta, have decided to open a branch of the College at Kidderpore, and the City College has also established a branch institution, having taken over the management of a School at Shampuker.

A student of the City College headed the Calcutta University B.A. list of this year, obtaining First Class Honours in English and Sanskrit, and Second Class Honours in Philosophy. Eight other students also distinguished themselves in the Examination; and, considering that this was the first time that the City College had sent up candidates for the B.A. degree, much credit appears to be due to the Managers.

A Society has lately been founded at Calcutta for improving and spreading the art of photography. It is called the Photographic Society of India. The Countess of Dufferin has become its Patroness.

Mr. R. C. Dutt, of the Bengal Civil Service, having obtained a degree of honour in Sanskrit in the 1st division, has been presented with the authorised donation of Rs. 5,000.

Dr. C. Caleb, M.B., has been appointed a Professor in the Lahore Medical College. He was once a student in the institution when it was the Medical School. Mr. Golaknath Chatterjee, B.A., who visited England for study at the same time as Dr. Caleb, has been appointed Assistant Professor in the Lahore Government College.

We regret to record the death of Rai Bahadur T. Gopala Row, who had filled many responsible educational posts in the Madras Presidency with great success. In conjunction with Mr. Porter, Mr. Gopala Row raised the Kumbakonam College from a High School to a Collegé. He was several times Acting Principal of that College, with which he had been connected from its beginning as a Provincial School in 1854; and he had lately been Professor of History in the Presidency College. He was remarkable for his intellectual and moral qualities; and his genial character won for him a large number of private friends. Mr. Gopala Row was distinguished in his youth as a self-taught student. In the first B.A. Examination held by the Madras University he stood alone in the first class of successful candidates. His good abilities and his unwearied industry enabled him to succeed in all that he undertook.

The seventh International Oriental Congress will be held at Vienna, from September 27th to October 2nd. The last Congress took place at Leyden in 1884.

A large gathering of native gentlemen and ladies, chiefly Parsees, assembled, by the invitation of Mr. and Mrs. K. N. Kabraji, at the Framjee Cowasjee Institute, Bombay, on May 24th, to listen to a concert of loyal and patriotic songs, given in honour of the anniversary of the Queen-Empress' birthday. The *Times of India* gives an interesting account of the concert. The programme consisted of seventeen songs, including Mr. Kabraji's Guzerati version of "God Save the Queen." "With the exception of one song in Mahratti and another in Hindustani all the songs were in the Guzerati language, six of which were the productions of Mr. Dalpatram Dayabhai, the blind poet of Guzerat, who by a happy coincidence was present at the concert, having just arrived from Ahmedabad. The poet appeared to enjoy with great delight his own compositions as adapted by Mr. Kabraji to various Indian melodies and so ably and accurately rendered by amateur ladies and gentlemen. One composition by the blind poet was the following prayer for Her Majesty. 'Oh God of Gods, have mercy on us at this moment. To the Queen in whose reign we are happy, impart ever increasing lustre to her crown. Preserve, O Lord, Victoria, always happy. She is an all-loving, benign and wise lady; her mind is plentifully stored with cleverness, no blemish whatever appears in all that she does. May her Empire, governed by pure and unsullied justice, be consolidated in the world. May she and all hers be blessed every day with thousandfold wishes of Victory. Preserve, O Lord, Victoria, ever happy.'"

PERSONAL INTELLIGENCE.

At the recent General Examination of Students of the Inns of Court, the Council of Legal Education awarded to the following Students certificates that they had satisfactorily passed a Public Examination: Maneckji Byramji Dadabhoy, Abdul Jalil, Vinayak Gaupatral Kothare (all of the Middle Temple), and Mahomed Hameed-Ullah (Lincoln's Inn).

The following Students passed a satisfactory Examination in Roman Law: Inayatullah (Middle Temple); Ardeshir Rustomji Pestonji Kapadia (Lincoln's Inn).

Mr. Ramdas Chubildas (Christ's College, Cambridge) has been examined and approved for the degree of Master of Law.

Mr. Lowji M. Wadia (Trinity Hall, Cambridge) has been allowed the ordinary B.A. degree.

At the recent Examination of the Royal Agricultural Society of England, the following gentlemen obtained first-class certificates and the life membership of the Society, besides qualifying for the prizes, as stated: Byomkes Chakravarti, £15; D. Lal Roy, £5. Both were students at the Royal Agricultural College, Cirencester.

Mr. Syed Zainul Abedeen Belgrami, Mr. Syed Fasih-ud-deen Ahmed, and Mr. Musleh-ud-deen Mahomed have passed the Preliminary Examination of the Inns of Court.

The following had the honour of being presented to H.R.H. the Prince of Wales by the Secretary of State, at the Levée, held on May 31st: Mr. Nowrojee Dadabhoy Allbless, Mr. Nowrojee Manekjee, Mr. Nogendro Nath Banerjee, Sardar Krishna Singh Kapur, Lala Madan Gopal, and Sirdar Jaisingrow Angria.

Arrivals.—Shrimant Gunpatrao Gaikwad, from Baroda. Mr. B. L. Gupta, Mr. Romesh Chunder Dutt, B.C.S., Mr. Jogesh Chunder Dutt, and Mr. M. L. Dutt, from Calcutta. Mr. C. Venketramanah Naidu, Mr. Sourya Prakashrao Naidu, from Nagpore. Mr. C. Yetherajulu Naidu and Mr. V. Venugopatl Chetty, from Madras. Mr. Ardesir D. Dadysett and Mr. E. C. Banatwala, from Bombay. Aga Hajee M. Abdool Shirazee, from Persia.

We acknowledge with thanks copies of the Dharm Pracharik Patr (Journal for the extension of religion) from the Secretary of the Dharm Updesh Sabha, Budhana, N.W.P.; the Report on the Administration of Pudukota, for the year 1884-1885; and India's Needs—Material, Political, Social, Moral, and Religious. By John Murdoch, LL.D.

The Telegraph Code word of the National Indian Association (standing for name and address of the Hon. Sec.) is "OMNES."



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HOW TO PRESERVE HEALTH IN INDIA, WITH SPECIAL REFERENCE TO MEDICAL WOMEN.

BY DR. C. R. FRANCIS,

Formerly Principal of the Medical College, Calcutta.

(Continued from page 318.)

TRAVELLING.

Travellers may be divided into three classes; viz.: (1) Those who travel not only for the pleasure of travelling—of moving from place to place and of seeing new people and new things—but to investigate, as far as possible, what they see. (2) Those who go with the crowd, to “do” such and such places, because it is fashionable. (3) Those who travel on duty;—whether, as in India, on tours of inspection; marching with, or otherwise accompanying, a regiment; doing judicial work under canvas (in a tent) or trees; or itinerating, as missionaries, in the cold season; or to join an appointment. Travellers in India are principally confined to the last category. Not that there is nothing worth travelling to see. On the contrary, there are many objects of interest scattered over various parts of the peninsula;—the wonderful caves at Ellora and Ajunta, for example;—the Taj at Agra;—the Mahometan tombs, mosques and other buildings, at Delhi and Lucknow;—the lakes in Rajpootana;—and the scenery in the Himalayahs and other hills, &c., &c. Any of these are well worthy of a visit. But travelling for pleasure in India is, for the most part, confined to wealthy tourists and sportsmen who, having travelled and “shot” over other parts of the world, sometimes pay that country a passing visit in the cold weather. But residents who have lived through two or three “hot weathers” in the plains, in such stations as Cawnpoor or Banda, have generally had enough of it; and, if

they can get leave to go anywhere, they prefer a trip to sea, to the hills, or even to Europe. This, though natural enough, is to be regretted, as opportunities for becoming acquainted with the land of his adoption are thrown away by the Anglo-Indian; who loses, also, the occasion for improving his health: for, as I have before observed, there is nothing in India—the remark applies especially to Upper India—more likely to conduce to this than marching leisurely and with comfortable surroundings through the country in the winter months.

As railways become more generally introduced, other modes of transit will, of necessity, become obsolete. Wherever the train is available, no one will think of travelling in any other way: and it is a fortunate circumstance that the natives have taken to it so kindly. This is the more remarkable, as India is, probably, the most conservative country in the world. Happily, when railroads were first introduced—now about half a century ago—no serious accidents occurred: and the people, therefore, had time to be familiarised with the new system, and to feel the immense benefit of it, before anything occurred to deter them from adopting it. The employés in offices at the Presidency towns, and others, make free use of the rail between the town and their residences in the country. They crowd into the carriages, and pack up in them more closely than the working classes do in our own country. Such native travellers, however, belong, for the most part, to the more advanced sections of the native community,—to the Bengalees in Calcutta, the Parsces and enlightened Hindoos and Mahometans in Bombay, and the English-speaking natives in Madras. The masses are still somewhat shy of the great leveller, that brings members of the inferior castes into such close proximity with their, so considered, betters. But, though the high roads of commerce are now chiefly travelled over by rail, the old modes of travelling still continue to obtain on the cross roads. The palkee gharee, and the palanquin, or dooly, are still of necessity used in such localities: and, in certain remote districts, the elephant and the camel are put in requisition.

Whatever mode of travelling be adopted, certain obvious rules should be scrupulously observed; as the neglect of them may lead to great discomfort, or to even graver consequences. The object of the journey should be kept throughout steadily in view,—provision being made for any *desagrégemens* that may possibly occur upon the road. The elements must be guarded against according to the season—sun, rain, or wind. And of creature comforts there should be no lack.

Danger in Travelling.—The present tranquil state of India precludes the idea of the traveller—even though a lady, alone

and unprotected—encountering any serious danger. It has happened, though very rarely, that peasants, dissatisfied with the verdict of a magistrate (or for other reasons owing him a grudge), have lain in wait for his palanquin in which he was presumably travelling, and attacked him with swords, and staves (vern. *lāthees*). And thus, too, the wrong traveller has been occasionally set upon. But, as a rule, the European may journey throughout the land, by day or by night, without the slightest fear of molestation. And the lady doctor would, if recognised as such, be especially exempt. Male travellers, when likely to pass through a suspicious tract, would be wise in providing themselves with a repeating revolver, which, if not required in a possible encounter with a human foe, might be serviceable in one with wild beasts; though the danger from these is much exaggerated. It would only be when travelling *dawk* (by fixed stages) in a *palkee*, that trouble from this last source *might* be apprehended. The bearers, on such occasions, make as much noise as possible, in order to convey the idea of numbers; and, by pouring more oil upon the flaring torch, to largely increase the blaze of light. They thus adopt the measures most likely to frighten away any animal that may be about,—as a tiger or a wild elephant.

Commissariat Arrangements in Travelling.—The traveller in India must, nowadays, make his own commissariat arrangements, which were not required in the days before the mutiny of 1857. Then, if the traveller was in the service, he would be sure of a welcome, when halting at a station, almost anywhere,—certainly in the house of one of his own branch of the service; and the hospitable Anglo-Indian of that time would take it very much amiss if the traveller did not indent upon his hospitality. There is no diminution of real genuine kind feeling amongst Europeans in India now, but the Englishman's natural stiffness and reserve prevent him from being so demonstrative as in days of yore. This altered state of things is due, it is understood, to the great increase of the European element (as seen in the large European army) in Anglo-Indian society. The explanation is borne out by the fact that, in the Madras presidency where this increase has not been so great, the old form of hospitality prevails. Hotels, formerly few and far between, and staging bungalows, are now much more resorted to by travellers than in the past.

Provision should always be made for obtaining hot water readily on a journey. An *etna* with folding handle, some methylated spirit, and purified water brought from home in a *surree* covered with wicker-work, or in bottles encased in *tobras* (bottle-shaped cases), will meet this requirement. As before observed, the local water had better be avoided. It might

indeed be boiled, for which, however, there is not always time; or treated with Condyl's fluid! but it is safer to use one's own *known* supply. A food warmer (Clarke's patent)—the half-pint size will suffice—is an invaluable adjunct, especially where there are children. Before passing through a malarious tract a cup of hot coffee may be of great service, as before observed under the head of Malaria. For those with whom coffee disagrees cocoa or tea should be substituted: but the traveller should never be without the means of making one or other of these beverages. The practice of adding brandy, as advocated by some, is falling into desuetude. Though inspiring for the moment, the exhilarating effect rapidly passes off,—leaving the individual more susceptible of malarial influence than before. Within the last few years the pernicious effect of alcoholic drinks has been abundantly realised: in consequence of which the sailors, serving on the West Coast of Africa, are no longer served with rum and quinine before going on shore in the morning, but with hot coffee or cocoa. Quinine they sometimes do have; but no rum nor spirit of any kind. When travelling in the cold weather in India (as on the march with a regiment) some persons drink a glass of rum and milk, either at the commencement of the march; or at sunrise, when the air is apt to become suddenly cold: and they affirm that they are benefited by it. I am sure that the benefit, which is more apparent than real, would be *more* evident, more decided, and more enduring, if coffee, tea, or cocoa were substituted for the spirit. The practice of halting a regiment half-way on the line of march, and of giving the men an opportunity of drinking a cup of coffee, is an excellent one. The sustaining effect of this berry has been amply testified to by the American pedestrian—Weston. In the present day the essence of wholesome food of various kinds—a large quantity of easily-digested nutriment being compressed into a small space—is prepared, as a rule, with great care and skill, and is well suited for travellers in India, in the colonies, and in the remote regions of the globe. Being ready cooked, it may be eaten as it is, after removing it from the tin. Some prefer to warm it: but this is a matter of taste. Except in certain hotels on the principal lines of traffic, one is not always sure, on arriving fatigued and hungry at a place of rest—a staging bungalow more particularly,—of finding anything savoury; though it may be satisfying. A meal may, indeed, be made—and it is the ordinary fare of some natives when travelling—of *gram* (dried peas). But it cannot be recommended for Europeans. It lacks, for them, the necessary variety; it is often indigestible; and it is an essentially flatulent food. Many an attack of colic may be traced, in natives, to undue indul-

gence in gram, washed down it may be with a large quantity of water. European travellers will sometimes, on a pinch, make a hearty meal of *dal* (a kind of pea), rice, and *chupattees* (unleavened cakes made usually of whole-meal flour). In the hands of an orthodox Hindoo—all natives are more or less competent to cook a dinner so composed, it being their daily food, but Hindoos especially excel—even so simple a combination may be made very appetising: and it is sustaining. The natives of India are not, speaking generally, connoisseurs in the culinary art. They advocate simplicity and plenty. One may often hear a native complacently observe that he has enjoyed his two *pounds* of food: and, in speaking of the advantages of different kinds of service, he is apt to estimate them by the amount of food (in reality the means of purchasing it) obtainable, *by weight*. Thus, one place is worth only half a *seer* (a pound). “Wuhan kali adh seer milta; pet nuheen bhurega”—“One can only get a pound there; the stomach won’t be filled.” In soliciting service, the applicant may say, “Mujh ko pao bhur rote dijiye”—“Please take me into your service and give me a quarter of a seer (half a pound only) of food.” So that, in travelling amongst a people holding such sentiments, the European is more likely to fare in conformity with his usual habits if he travels supplied with his own provisions. These remarks apply to travelling across country, where travellers are not very numerous at any time: and therefore it is hardly worth while for the man in charge of a roadside staging bungalow to lay in supplies, or even to maintain any live stock beyond the before-mentioned fowl which he keeps at small cost, for the benefit of possible travellers.

Mode of Travelling.—Except in the cold months locomotion is not an agreeable form of recreation in a tropical country. Few residents therefore, who can avoid it, travel in the hot weather and rains. Travelling at those seasons during the day is, moreover, inimical to health. Astonishing journeys have indeed been made, with apparent impunity;—as, riding several hundred miles on a mail-cart by the side of the driver in the month of June, in view to arriving at the port of embarkation in time for an outgoing steamer. But such feats were always attended by great risk; and, in many cases, the traveller has not escaped altogether scot free. It must always be remembered that the nervous system is, in India, more apt to become damaged and depressed than in a temperate climate. In the treatment of disease in that country change of air is justly regarded as a very valuable remedial measure. Medical men constantly prescribe it, but, of course, with judgment: the Indian public sometimes take it without. In their anxiety to secure the desired

change for a sick, or convalescing, relative or friend, they fail to realise the risks of the journey. I have known death to occur in the case of a teething child—the head being likewise affected—who, contrary to medical advice, was hurried off in a palanquin at night from a very hot to a comparatively cool station. The shaking was too much for the poor child, for whom absolute rest in a darkened room had been enjoined. Similarly, many persons believe that if they can only get to the hills, or to sea, they will soon recover. Undoubtedly, change of air, and of the surroundings if agreeable, will frequently work wonders; and, in certain cases, it will be well, nay even imperative, to encounter some risk to secure it. The mere thought of such a change, when lying prostrate in mind and body in a foreign country, and separated from all that one holds dear on earth, is cheering to an extent that cannot be realised by those who have only been ill in England,* surrounded by every comfort that an English home can so well supply. But, in India, as indeed everywhere, but especially there, the capacity for physical endurance on the journey must, as a rule, be considered. And there frequently occur cases where great benefit may be obtained from a comparatively slight change—from a daily trip on the river for instance, if the weather be favourable and there be no malaria. (Many stations in India are located in close proximity to a river.) Such trips may recruit the strength sufficiently to enable the patient to take a more decided change at a later date.

River travelling is now quite a thing of the past, when it was the practice to despatch troops to their destination in steamers and country boats, and to send them, when invalided or as "time expired" men, to the port of debarkation in the same way. Many a retired Anglo-Indian will recall, with keen delight, that first journey up country—in those days "marching time," extending occasionally over several months, was allowed to young officers to enable them to join their regiments;—and one would go, partly by land and partly by water, with a brother "Griff," each having his own boat for sleeping in, and one cooking boat being common to both. Going straight from school to the comparatively unrestrained enjoyment of Indian life, in the early spring of existence—young officers were frequently not more than sixteen,—with all the world before them, it is not surprising that everything around these young men, provided they were not overtaken by sickness, should wear a roseate hue. Sporting, it might be, along the bank during the day—these

* The term England is, in these articles, excepting where otherwise specified, intended to include Scotland, Ireland and Wales—the United Kingdom, in short.

river journeys were only made in the cold weather—the boats, at sunset, would be moored at a spot suitable for cooking and not too far from a village; and then, in the enjoyment of an al-fresco meal and a chat afterwards, frequently prolonged till midnight—the conversation consisting chiefly of home reminiscences,—with the flow of kindly impulses characteristics of unsophisticated and generous youth, confidences would be exchanged and the foundation laid of one of those genuine and permanent friendships, for which India has always been proverbial.

Travelling by *railway*, which is superseding all other modes of conveyance, would be much the same as at home were it not for the heat. This is sometimes mitigated during the hot winds, where those exist, by tatties: and, when the train is in motion, the air within the carriages thus furnished is delightfully cool. But when at a standstill the heat, by contrast perhaps, seems to be greater than ever. It is now, and throughout the hot weather generally, that punkahs, moved by machinery, would be so useful.

Travelling in a *palankeen* or *dooly*—palkee or dooly dawk—carried on men's shoulders, or by *dawk gharee*—this is a kind of palankeen on wheels drawn by ponies or bullocks—are modes of conveyance that, as before mentioned, are confined to localities not yet reached by the railway. There must always remain certain parts of India which, for various reasons, will never be invaded by the "iron horse:" and here palkee or dooly travelling will continue as of yore. The *dawk gharee* may linger yet awhile; but its ultimate extinction is, probably, certain; as good roads, without which it would be useless, indicate commerce, and commerce will invite the railway. Few will regret the change, for this mode of travelling (by *dawk gharee*), though vastly superior to the more slowly moving but surer palankeen or dooly, has always been more or less dangerous and uncertain. Once off, the pony or ponies would sometimes go at (for them) a tremendous pace—it was well if in their headlong career they did not overturn the *gharee* and themselves into a ditch by the roadside—but the difficulty would be to get them to start. Various devices—some of a coaxing, others of a violent nature—would be tried; but, as a rule, neither kind would avail. I have even known straw placed under the animal and set fire to; but no humane traveller would allow such a cruel experiment. The most effectual plan was to pull at the animals in front and to push the vehicle from behind. After several fruitless attempts, the former—it is remarkable that, knowing from constant experience what the end must be, they did not at once yield to their destiny—would make a plunge, and then, amid much shouting and yelling and anathematising from the grooms, grass cutters and other native helpers, for not

doing so sooner, they would bolt off. Such a mode of travelling was, clearly, unsuited to invalids. The journey was, as a rule, accomplished quickly, and that was accepted as compensation for many shortcomings.

The most comfortable mode of travelling, and it is the one most natural to the country, is* by *palankeen* or *dooly*. The motion, if the bearers will confine themselves to the shuffling which is characteristic of their usual mode of progression, is scarcely perceptible; but, when they break into a trot, it is quite the reverse. Palankeens, being often made entirely of wood, are, usually, heavier than doolies, and are, then, more suited for station work. The dooly consists of a framework of light wood covered with canvas, with webbed cotton (*newsp* before spoken of) for bedding. The pole is generally of bamboo. The dooly is, therefore, much lighter than the palankeen and better adapted for travelling. Either should be fitted, over the space for the feet, with a shelf and a drawer. A netting shelf, fixed to the sides of the dooly at the lower end and suspended over the shelf, an interval of about twelve inches being left between them, will be very useful as a receptacle for various small articles. One or more corners of the conveyance should have attached to them a leathern strap—a kind of girdle—in which to place a bottle of tea, or of milk, or other fluid. A brass washing basin (*chillumchee*) and a kettle, both of which are essential in dawk travelling, should be fastened to the dooly outside, together with the wicker-covered *surace*. The traveller should be careful not to over-load the dooly. The bearers usually attach some of their own things to it: if, therefore, it be over-weighted, the journey may be considerably prolonged, involving a late arrival at its termination, with exposure to the morning sun, which is not only uncomfortable but, in the hot weather, dangerous. Likewise, too much should not be crammed into the baggage boxes, usually made of tin and known as *petārahs*, or they will be too heavy for the *banghy* burdar, or man who carries them,—*banghy* fashion, i.e., each *petārah* being suspended (by a rope) from either end of a pole poised on one of his shoulders; and he will lag behind, and the traveller may become inconveniently separated from his baggage. Experience will, after a short time, be the best guide. The dooly should have a good waterproof cover, which—the sides being turned up and fixed on the roof when not required but let down in rainy weather—would prove an invaluable protection from the wet. Protection from the sun—this applies to *gharees*, *palankeens*, and *doolies*, more particularly in the station in which work must often be done during the day, whilst dawk travelling in these conveyances is usually undertaken only at night—may

be provided by fixing (on iron supports) an out-rigger (a canvas screen about eighteen inches wide) one on either side of the conveyance in its entire length immediately above the windows or doorway. The out-rigger may, ordinarily, be rolled up, ready to be adjusted when required.

Attention to these various points may help, in a greater or less degree, according to circumstances and the natural proclivities of the individual, in the preservation of health in India.

TO AND FROM INDIA.

The general characteristic features of the voyage to and from India have been so frequently and so fully described that it is unnecessary to dwell upon them in these pages. I venture, however, from a medical point of view, to offer a few suggestions which, if acted upon, may enable the voyager to derive as much benefit as possible from the sea air, &c.

The difference between "outward" and "homeward" bound passengers is, as might be expected, very striking. The former are, for the most part, in the springtime of life, buoyant with energy and hope, ready to enter into any scheme for promoting sociability and good fellowship on board, and willing to take a roseate view of everything around them. The latter, on the other hand, have been somewhat sobered by the realities of Indian life; and are returning broken, it may be, in health, or disappointed in their Eastern El Dorado. The *agréments*, or otherwise, of the passage will of course depend largely upon the captain and his officers: and so thoroughly is this recognised by owners of passenger vessels that it is rare to meet with any but the most perfect gentlemen in these situations. The doctor is, of course, an important member of the little community: and so great an advantage has always been associated with vessels having one on board, added to a good supply of milk, that, in former days, owners, in advertising their ships, would say, "Carries an experienced surgeon and a cow!" However widely the "homeward" and "outward" bound may differ from each other as a class, there will always, of necessity, be a mixture of embryo and matured Anglo-Indians, amongst whom those with congenial tastes and pursuits will be sure to "foregather" and form, if not sincere and lasting friendships—these when passengers were thrown closely together on the long sea route in the sailing vessels of the past were more frequent than they are now,—at any rate pleasant acquaintances that will help greatly to deprive Dr. Johnson's "marine prison" of many of its imaginary horrors. It is much to be regretted that the old route round the Cape has been so completely abandoned. It may be that the present system gives young people a

better introduction to the world: and it is a great cause for triumph, when we are able to accomplish the journey to India (which, occupying, in the first quarter of the century, from five to six months, was reduced to half that time in the second) in a period of time that, varying with the port—Calcutta, Madras, or Bombay,—extends only from twenty to thirty days. Where time—and time in many cases means money—is an object, the short route must be adopted. But, in cases of illness for which a long sea voyage is the best possible remedy, or of large families involving by this (the short) route a comparatively heavy expenditure, or of growing children for whom sea air is the best antidote to the pernicious climate from which they have just escaped, the old route is undoubtedly the best. And it may be a question worthy the consideration of the Government whether it might not be well to charter, every invaliding season, a certain number of suitable vessels for the conveyance home of selected sick soldiers who are likely to benefit by the passage round the Cape. It might make all the difference between a man's complete recovery and his future usefulness, and his becoming a permanently chronic, and possibly helpless, invalid. In the present day it is not easy to meet with passenger vessels fitted up as in the days when the wind only was depended upon as a motive power. Screws, boilers, rivets, &c., have been substituted for sails, and the comfortable and comparatively inexpensive cabins of yore have given way to confined spaces containing contracted, comfortless, and expensive berths and bunks. The overland route only involved, after all, an actual land journey across the desert—from Cairo to Suez—of some eighty miles. And now the Canal, extending between Alexandria and Suez, obviates the necessity for going by land at all. Whereas, in the past, sailing vessels were frequently detained by adverse winds, and by calms which, however delightful to the poet, were distracting to the sailor, now (if the machinery works perfectly—if no screw gives way—) there need be no check from port to port. The vessel steams on her course irrespective of wind, and may arrive at her destination on the very day on which she is expected.

Choice of Cabin.—It is a matter of some importance, on which side of the vessel a berth is taken, by the short route to India: though there are some who attach no importance at all to the choice. They urge that the advantages and disadvantages are pretty evenly balanced. But, from a sanitary point of view, whatever tends to add to individual comfort (and to, in many cases, consequent health) in however small a degree should not be neglected. In going to India a cabin on the starboard (or right side as one stands on the deck looking from the stern towards the bow) is preferable to one on the other side,—for two

reasons. 1. The ports, when the wind is strong causing the sea to dash into the cabin through the ports (if open) on the opposite side, and thus necessitating their closure, may often be kept open much longer—in *very* rough weather *these* too must be closed—on this side. 2. The sun's rays which fall upon the starboard side in the early part of the passage as far as Gibraltar, in the afternoon are less hurtful here than they would be in the tropics. In going up the Bay of Bengal this side has the *morning* sun, which is better in this part of the journey than that in the afternoon. And here again, if the south-west wind is excessive, the ports may often be kept open when it is necessary to close those on the larboard or left side. These conditions will, obviously, be reversed on the homeward journey,—a berth on the larboard side being then the most desirable. In the Mediterranean both sides are alike: but, in the Red Sea, the advantages as to sun are in favour of the larboard side in *going* to India and of the starboard side on returning; but their duration is comparatively short, and the recommendation above given may, therefore, remain good. The wind, in these seas, is not always to be depended upon: its direction varies with the season. The advantage of an open port, and the absence of a hot sun when lying ill and prostrate in a small berth in a steam vessel in the tropics, will be appreciated by those who have gone through the ordeal. I have sailed six time round the Cape and made three overland journeys between England and India: so that I write from experience. A variety of circumstances, as unexpected winds or other causes leading to a change of the usual position of the ship in the different parts of her course, may alter the conditions above set down: but, as a general rule, it will be prudent to select a berth, if possible, on the starboard side when outward, and one on the larboard when homeward, bound. It is also of consequence that those, who dislike the motion of the vessel, should avoid a cabin in the afterpart near the stern, where it is greatest, and select one near the waist or centre where it is least. The vibration, however, is greater here; and if to this be added proximity to the machinery (boiler, &c.), and consequent heat, with the smell from the oil, it is a question which of the evils is the most objectionable. Individual antipathies must decide. There are cabins in the fore, as well as in the after, part of the vessel; but these, except in the case of married folk, are mostly occupied by male passengers and the ship's officers.

Interior Economy of Cabin, &c.—Cabins intended for more than one occupant are fitted up with from two to four, and even five, sleeping places—berths or bunks, ranged on each side of the cabin, either singly, or, where there are more than two, one

above another. In this last case the choice must lie between an upper, or a lower, bunk. There is more air in the former, but a certain amount of agility is required to reach it. There is so little comfort inherent in these cabins that, except in cool weather, passengers stay but little in them. Washing stands, with towels and bed linen, are provided by the owners of the vessel: but sundry little necessities are essential; *e.g.*, a few brass hooks fixed into a leathern strap that may be used as a rail for hanging up dresses or other articles of clothing: and a case, a kind of "hold-all,"—9 inches by 3 inches is a good medium size,—made of brown holland or some similar material, furnished with pockets for brushes, combs, &c., to be fixed when unfolded against the side of the cabin. Musquito curtains—~~they~~ they should be dark green—are sometimes very useful. One or two good English blankets (red or blue), a reversible railway rug, and a waterproof sheet, should form part of the equipment. The last will be invaluable when travelling about (itinerating) in India. It may even, on an emergency, be used as a tent. But let no one use it, as is sometimes recommended, for an ordinary bed covering. The extent to which transpiration from the body is continually taking place throughout the day and night, even in a temperate climate—how much more therefore in a hot one—would be incredible but for direct evidence to the contrary. I have known a bedding in London to be almost saturated with moisture owing to some waterproof sheeting having been placed between it and the surface beneath. A folding-chair, especially useful on deck, must not be forgotten. All boxes and portmanteaus ought to have the name and address *painted* outside; and there should be two lists of the contents,—one pasted or gummed on the inside of the lid, the other being retained by the owner. It is undoubtedly a wise plan to insure one's baggage. Very many do not. They argue that the risk of accidents is almost nominal, and that it is only throwing money away. Still, there *is* a risk; and where the baggage is valuable—it may contain the traveller's *all*—it is surely well to avoid it. The insurance fee is, comparatively, trifling.

Food.—The opportunities for eating and drinking are frequent in passenger vessels, and the provisions are usually excellent. But I would strongly recommend those who, with good appetites and corresponding digestions, believe that, being at sea, they may indulge the one and tax the other *ad libitum*, to avoid running this risk of subsequent dyspepsia. Many persons have an unbounded confidence in their digestive powers and believe, if perchance having lost much flesh in an illness they should now be convalescent, that, having, in nautical language, a great deal of leeway to bring up, all they have to do

is to eat unreservedly. One frequently sees this in the case of convalescents at sea. They look upon returning appetite as synonymous with digestive power, and indulge the former almost *ad nauseam*. But I address myself now more especially to those in health when I urge them to eat quite as sparingly, in spite of the increased appetite, as they should when on shore:—and to abstain from alcoholic drinks, as beverages, *in toto*. The traveller should be careful to provide him, or her, self with certain articles that are not always readily obtainable, if indeed at all, on board ship:—for example, an etna with some methylated spirit; a Clarke's food warmer (these will be useful also in India); a tin of cornflour; Brand's essence of beef—the smallest size, as once opened the sooner it is consumed the better—; two or three tins of impissated milk, with or without sugar; a box of meat lozenges; coffee, tea, cocoa or chocolate, and a tin of gingerbread nuts or biscuits. A gazogene, or setzogene, with two or three boxes of powders, will provide a refreshing effervescing draught of soda-water, that may be flavoured with lime juice or raspberry vinegar, or some sweet syrup, in the hot weather. A bottle of acidulated drops will be a welcome addition to this supply of comforts. The sensation of dryness in the mouth and at the back of the throat, constantly mistaken for thirst, will often be removed by slowly sucking one or two of these drops. The subject of medicines will be referred to hereafter.

Clothing.—The overland journey from England to India involves a transition from 52° to say 10° of north latitude,—from a climate approaching, in winter, to that of the poles to one that is, in the hottest months, almost equatorial. The entire distance is accomplished in about three weeks. The change of temperature comes therefore upon the traveller somewhat rapidly, and he is soon glad to disencumber himself of his warm clothing. But, although, after entering the Mediterranean, cold weather may no longer be expected, there may be frequent and sudden changes of temperature: and the system, relaxed and rendered more susceptible by the increasing heat, may be chilled at some weak point and become seriously disordered. The traveller should therefore be prepared for these changes. Costly clothing is not suitable for board ship, which is no place for show: and, moreover, it may be damaged by the sea air. What has been suggested under the head of Clothing will apply equally to board ship: but it cannot too frequently be repeated that, whatever the form of the particular garment, the more of wool in the fabric the better for the wearer.

Sleeping on Deck.—The temptation to escape at night from the hot and stifling atmosphere of the cabins below and endeavour to secure some comparatively refreshing sleep on deck is,

in tropical regions and especially in the hot months, irresistible. When the ladies have retired, male passengers may be seen emerging, arrayed in sleeping suits, from their respective cabins, and ascending to the regions above laden with bedding and pillows. In the hottest latitudes a similar provision is sometimes made for the ladies, for whom a part of the deck is screened off. The practice can only, of course, be adopted in fine dry weather; and it is unattended with any risk—that from an impending storm is readily guarded against—except, in the neighbourhood of land. The dew from this will sometimes cause a chill that may lead to serious consequences. It is well at all times to have a blanket or quilt as a protection against the cooler air—occasionally even *cold*—of the very early morning.

Occupation.—Much may be done to improve the time and opportunities for study at sea. There are those who think that eating, drinking, and sleeping, will promote health better than any other mode of procedure on board ship. The studious habits and tastes, acquired by lady doctors when *in statu pupillari*, will, however, lead them to occupy their time in more intellectual pursuits. Mere amusements, of which there is often no lack, will pall if they be indulged in, the whole day; whereas, in season, and after a morning passed in study, they will refresh as well as amuse. Board ship is not, indeed, a place calculated for deep study—there is too much to distract the attention for that—but a language may be partly learned; and if there be amongst the passengers any Anglo-Indians or others capable of instructing and willing to do so, the opportunity should not be lost.

Time of Departure from England and from India.—It is a well-known general rule that, when going to India especially for the first time, the date of departure should be timed so that the arrival there may take place at the commencement of the cold season. By leaving England about the middle of September the voyager would reach India during the following October, and thus have several months of the acclimatizing season before him. So, in returning to England from India, the date of arrival here should not be earlier than June; and even then our English summer is not always established. Circumstances will, of course, necessitate departure and arrival at any, even the most unsuitable, season; but the plan, above recommended, should, whenever possible, be adopted. Sunstroke, liver disorder, fever, or dysentery, may result from neglect of it; and, even in the event of recovery, permanently weaken the constitution. During the hottest months of the year—in June and July especially—the Red Sea should be scrupulously avoided.

(This valuable series of articles is now concluded, but we hope that the writer will often enable our readers to profit by his wide practical experience of sanitary matters in India.)

EDUCATION IN JAPAN.

The writer of the interesting article on the progress of "Education in Japan," in the July number of *The Indian Magazine*, tells us that some five or six years ago there existed in Japan a very prejudicial amount of State interference with the press of the country; that, in point of "fact, there is as yet no freedom of the press," and which is, therefore, greatly impeding the progress of the nation. From all I hear, we may say this is fast becoming, if it is not so already, a thing of the past. A friend who a year ago visited Japan, and made himself acquainted with its people, but who just now is once more on his travels, informed me that State interference in the press is fast disappearing, is almost wholly confined to matters of State policy, and that the press generally is largely sharing in those great and wonderful changes which have of late years been brought about in the institutions of the country. As an evidence of this: in Tókyó, destined to be the leading city of Japan, the Official Gazette appears, but is not nearly so largely read as *The Japan Mail* and other papers, which freely enough discuss national affairs, and give the occurrences of the day, with certainly much less Government interference or supervision than that which prevailed only a very few years ago in India.

Moreover, with regard to the journals and periodicals devoted to special interests, science, medicine, &c., a very wide latitude is given, and that as much outspokenness in matters of hygiene and State medicine prevails as among ourselves. No restrictions whatever appear to be placed on this portion of the national press. I have received regularly the *Sei-i-kwai* (Medical Journal), partly printed in English and partly in Japanese, and established some two years since for the discussion, principally, of medical matters. This journal has already taken a place as a valuable means of intercommunication between the Western nations,—England and Japan chiefly,—and it is certainly conducted with ability and outspokenness. The main object of the publication of the journal, we are told, "is to induce the physicians of Japan to familiarise themselves with English, so that they can pursue

their studies, and publish the results of their labours in this language, and thus give some idea to the profession in the West, to which Japanese owe so much, of the progress of medicine in Japan." To aid more effectually in this object, the Sei-i-kwai (Medical Society) carries on all its discussions in the English language; and the subjects brought up for consideration are often of considerable interest and importance to the medical profession throughout the world. The meetings are well attended, and there are usually present several of the foreign members of the Society. The Society possesses a library of seven hundred volumes, chiefly in the English language; and there is a librarian in charge, who gives his whole time to his duties. The pupils of the Medical School have free access to the library and reading-room.

Of the College of Medicine I will add a few particulars. This forms a part of the new University, and is presided over by Dr. Miyake, a physician of wide repute and extensive learning. The main course of medical instruction is modelled after that of the German Medical Colleges; and the professors, five in number, are Germans. The full course prescribed covers a period of four years; and a preparatory course, three years more. There is likewise a course of lectures delivered in the vernacular, which is called the Special Course. This is the only corporate body in Japan at the present moment empowered to bestow the degree of *Legaku Shi*, or Master of Medicine, upon its graduates; and the total number of these who have received this degree is 151, while, 389 received a lower degree, and 178 graduated only in Pharmacy. The total number of students in attendance last year on all the course was 1,081. The College of Medicine of the University was originated in the year 1858, when a society was established in Tókyó by Ito, Totsuka, Otsuki, Hayashi, and Takenouchi, prominent physicians of its Western schools, with the object of establishing an institution for vaccination. The enterprise has proved a great success, and led to the founding of the Institute of Western Medicine, from which sprang the Medical School and Hospital, and in turn the Department of Medicine and the present College, which is a part of "The Imperial University," and now consists of five affiliated Colleges,—of Law, Medicine, Engineering, Literature, and Science,—the whole being presided over by a President appointed by the Minister of Education.

Each College having, as a matter of course, its own staff of professors and assistants.

The new University differs from the old institution, known as the Tōkyō University, in the incorporation of the Engineering College, the addition of the University Hall, and in its form of government. The history of these higher institutions of learning in Japan dates back to the year A.D. 669, when a School of Learning was established by the Emperor Tenchi, which, a little later on, in the time of the Emperor Mommu, was thoroughly reorganised and handed down through various vicissitudes to the present generation. Japan is, on the whole, more largely indebted for its rise and progress in medicine and surgery to a physician and scholar of the last century, one Dr. Sugita Gempaku, a most interesting account of whose labours appears in the April number of the *Sei-i-kwai* (Medical Journal), and from which source the chief part of my facts are derived.

A glance at the life and labours of this pioneer of medical education shows us that he "was bold, and fearless of danger, yet gentle, and at times even timid, possessing the proverbial occidental perseverance and spirit of investigation, and, above all, a true patriot." His earlier labours were directed to the removal of the superstitious prejudices of his race to Western innovations, and which for ages had proved to be an insuperable barrier to progress in medicine, as in most other branches of knowledge. About the year 1771, Sugita fortunately became possessed of a couple of Dutch books on Medicine and Anatomy. These he determined to translate: over the latter he spent four years; and after rewriting it for the eleventh time, he published it under the title of *Kai-tai-shin-sho*, "New work on Anatomy." Fortunately for himself (for it was a dangerous thing in those days to venture on a speculation of the kind) the work was received with favour, and it quickly passed through two editions. It then swelled into three volumes, and in a few years it came under revision by Udagawa Genshin, who enlarged it to thirteen volumes, and gave it a new title—*I-han-tei-kō*, "An Outline of the Principles of Medicine."

Sugita followed up his advantage by publishing numerous other works, the most important among which was *Yō-i-shin-sho*, "New book on the Treatment of Sores;" *Yō-jo-shichi-fu-ka*, "Seven Hindrances to Hygiene;" *Kō-ken-gusa*,

"The Guardian, Grasses;" *Tama-mi-so*, "Precious Miso" (*Miso*, a kind of fermented sauce, made from the Soy bean,—a necessary article of food in Japan); and *Key-yei-ya-wa*, "Night Talks with a Shadow," in which, in the form of a dialogue, held between himself and the "Shadow Priest," he gives an account of his early medical impressions, and his views upon the value of anatomy; and tells us that "it was by no mere chance that he became a benefactor to his people, but by a fixed determined purpose" to put down superstition by the aid of the higher revelations of the Western world; for he had clearly grasped the truths of the "forbidden sect;" had, in short, become a believer in Christianity. The descendants of this distinguished man have, it is gratifying to know, followed closely in his footsteps, "and, by their benevolent labours, have done much towards bringing about the great change which has taken place in Japan within the last half century, and the establishment in this Eastern Empire of a new civilisation, one of the forerunners of which was the introduction of Western medicine."

JABEZ HOGG.

July, 1886.

MR. JUSTICE JARDINE ON BURMAH.

(Continued from page 357.)

About the earlier centuries we have no knowledge whatever; but there is a tribe of people called Chins, who call themselves the Burman's younger brother. They have not yet submitted to Buddhism nor to Hindoo law: they worship the spirits of the air; in the country, outside the British province they are held together by clans or classes, each originally of one occupation, and closely connected with services to royalty. Some were the king's armour-bearers; others, the labourers on his land; others, religious servants; others, bowmen or elephant-keepers. At one time they could not marry out of the clan. They worship a dog-spirit as their principal god. They provide for their comfort in the next world by sacrifices of buffalo-flesh and rice beer, which, eaten and drunk by the survivors, go to his spiritual credit, or rather help to satisfy his future appetite. The women tattoo their faces deep black and blue; but the reason of this was to prevent the Burman conquerors carrying them off as beautiful creatures. The younger son, who stays

with the father when the rest have gone to the wars, inherits the estate. Women are considered as unable to assist in the spiritual comfort of a kinsman deceased, and, therefore, have a degraded lot. The Chins, like all the wild tribes and even the Burman Buddhists, who, in spite of Gautamas, still believe in magic to a certain extent, are highly superstitious in regard to omens and signs, witchcrafts and prophecies. One of the greatest services Buddhism has done to Asia is the dispelling of the belief in all the vast number of spirits who are supposed to interfere, molest, and encourage in nearly every affair of human life. So far as is known, these tribes never had any literature, and even now I doubt if any civilised country can be named where so little learning, so general an absence of the critical faculty and of intellectual aspiration, exists as in Lower Burmah. They are proud of their Buddhist law, for instance, and justly; but I could find hardly one of them who could explain any allusion or give the reference for a quotation, and, as a rule, they were ignorant that this law was in its essence Hindoo. It speaks well for the plasticity of both Hindoo law and the Buddhist religion that both should have been accepted with such good results by such a people. At first sight one would think this law too refined and this religion too philosophical for so simple, light-hearted a people. But it is to be noticed that the customs of rude communities are much alike; *e.g.*, the custom of the younger son being the heir prevails in the Punjab, and used to exist in Artois in France: it remains in a good many places in England as Borough English. Mr. John Mayne supposes that the customs of Aryan and non-Aryan nations in India were a good deal alike, the same necessities and desires creating the same rule. We find the Burman of to-day living in joint-family, which is subject to partition. I never could find out whether a son can demand his share against his father's will, or whether he ought to wait till both father and mother are dead. But they arrange these things among themselves; and the partition begins when a son wants to marry and set up a house of his own: then the parents let him take a share of the furniture, the cattle, and the field. I incline to think that it is only in the last resort and in the few cases that they feel any pressure from the existence of a law which, until forty years ago, was never printed and is not well understood even by those who study it.

The Burman is a gay, light-hearted fellow; willing to work hard for a time in his field or poling a boat: not malicious, but hot-tempered and very averse to discipline. Under the despotic rule that preceded ours, he had little motive to accumulate wealth, as a well-built house or other outward sign of prosperity

was likely enough to mark him out as a man from whom heavy taxes or bribes could be extorted. In a generation or two it is probable that the effects of the old system will wear away, and that security of property will bring more desire for it. At present, however, the Burman gets money easily, and spends it fast: lightly come, lightly go. After the rice has been sold and a lot of money has come into the village, the villagers get a troupe of actors to come and play in the village streets four or five nights running, and pay them liberally. A boat-race or a buffalo-fight is attended with great zest, and an enormous amount of gambling goes on. There you meet them in their silk or cotton dresses of all sorts of colours, kilted, with the end thrown over the shoulders; a bright silk handkerchief covering the abundant hair, which a man often wears four feet long. Of his long hair and other attractions, he is disposed to be proud. As the Burman gets old, he becomes more religious, and then expends his money in building a pagoda or a monastery; these pious acts cause him to be held in high esteem by all the country-side. Bishop Bigaudet tells of one who spent Rs. 12,000 on building a rest-house for pilgrims, leaving his widow with no means of support. When the Bishop asked her if he would not have done better if he had left her half of this fortune, she gently smiled, and said he had done what was best, and she could easily support herself in her poor condition. Outside every village, generally near a grove, you see a Kyoung or monastery, with its broad, restful front; very often it is a lofty building adorned with fine carvings. If you ask who built it, you are surprised to see him living in a poor and wretched house which is pointed out to you. I suppose no other country can boast of a piety superior to these examples: nowhere in the world can there be more charity. There is no poor law, and yet nobody is allowed to starve. The people are fond of good things, but simple; and if they could remain unaffected from the outside, they might do well enough.

The women are different. They occupy a position superior to their sex in any other Oriental country. The civil law gives them almost equal rights of property to those of the men. They do not now marry as children; and one traces in the later versions of the Code their growing emancipation from parental dictation in choosing their husbands. They have to be wooed in order to be won: and their time of courtship is a very pleasant time. After marriage, if the husband misbehaves, the wife can protect herself by suit for divorce or judicial separation, retaining her share of the property. The married pair may at any time by mutual consent dissolve the marriage, under which circumstance they divide the property. Polygamy is lawful,

but is condemned by public opinion. The women take a part in all the affairs of life; whether married or unmarried, they may conduct separate businesses, and it is the general opinion of the foreigners in Burmah that the fairer sex is the most intelligent and the best behaved. The best proof of the excellence of their treatment is that no proposals are ever made to alter it. They are pleasant looking without being exactly beautiful, genial and charming to a degree, and, as their attention to pretty dresses shows, they are not ignorant of their attractions. They love to wear flowers in their hair—the rose, the hibiscus or the padouk; a great trade, too, is done in artificial flowers. They all smoke: they make big holes in the lobe of the ear in which they can carry a cigar.

They, of course, prefer their own countrymen as husbands; but what I have already stated shows that the Burmans—I mean the men—are somewhat wanting in the prudential virtues: they are not the sort of people who find capital for railways, or cover a public loan two or three times over. Perhaps, too, the love of amusement makes them indifferent to work and duty: and the Burmese maiden ponders over this side of the national character; and often, as I have been told, yields to the less attractive but more plodding saving Chinaman or Burmah-Chinaman, who makes her a kinder husband and does not drink or gamble away what he earns.

A great many observers of the Burmans think that the race will not be able to hold its own when exposed, as it is now, to the competition of the Indians and the Chinese, but that a finer type will be developed by union of Chinese men with Burmese women.

The wondering stranger, who finds on first arrival, as I did, that the woman holds so important a place in the society, of course wants to know the reason why. In India the *aurasa* or eldest child is always masculine, but in the Burmese Law we read of the *aurasi* or eldest daughter as equally the heir. Whether this law of equal rights originated in India, before the Brahman text writers had whittled away woman's rights, before the burning of widows had been justified out of the *Shasters*, I do not presume to say. But in the *Thesavulame*, a compilation of the law of the Tamils, in Ceylon, which, in many respects, closely resembles the law of Burmah, the same indulgence to women is visible. Whether developed in India or resulting from Buddhist interpretation in Burmah, we may safely follow Bishop Bigaudet, the learned translator of the *Legend of Gaudama*, in ascribing this highest feature of civilisation to the influence of Buddhism. This religion he defines as "a moral and practical system, making man acquainted with the duties he

has to perform in order to shun vice and practice virtue. It will not be deemed rash to assert that most of the moral truths prescribed by the Gospel are to be met with in the Buddhist Scriptures." Again: "The comprehensiveness of Buddhism, its tendency to bring all men to the same level, and allow of no difference between man and man but that which is established by superiority in virtue, its expansive properties, all these striking characteristics have wonderfully worked in elevating the character of the woman and raising it to a level with that of man. Who could think of looking on a woman as a somewhat inferior being, when we see her ranking according to the degrees of her spiritual attainments, amongst the perfect and foremost followers of Buddha? Hence in those countries where Buddhism has struck a deep root and exercised a great influence over the manners of nations, the condition of the woman has been much improved and placed on a footing far superior to what she occupies in those countries where that religious system is not the prevalent one, or where it has not formed or considerably influenced the customs and habits of the people."

When speaking on themes like these, I prefer to quote the experience of a Bishop of the Roman Church, who to profound learning and study adds a forty years' residence in Further India. The whole fabric of Buddhism there hinges, in his opinion, on the monastic order, "the wisest in its rules and prescriptions that has ever existed either in ancient or modern times without the pale of Christianity." The Bishop does not disguise their idleness, ignorance and pride, nor their present want of a disciplinary head. But the fact remains that they have given education in the three R's to the boys of the country, the statistics of Burmah placing it between Austria and Belgium in this matter. Out of, say, 80,000 boys at school, 60,000 receive education in the monasteries; and this indigenous system has to this day been supported by the Government as the best for the people in its present state. Girls may not be taught by the monks, and, alas! less than four per cent. receive any education.

The great change and commotion in ideas which has followed the British occupation has, I think, made the present generation less reverential to their faith, and probably has something to do with the tendency to lawlessness, drinking, gambling and other vices which Gaudama condemned. Without being hostile, the English influence, especially intellectual influence, can hardly be considered cordial: and the Government is placed in the position of being neutral to the greatest bond and safeguard of the society—I mean the faith in which its deepest emotions and highest philosophy are joined: The young Buddhist has not yet come across such works as Senart's, or the *Der Buddhismus* of

Dr. Kern, of Leyden, who treats the story of Buddha as Renan treats the Gospels, who finds in it only a development of Hindoo philosophy and at once rejects every miracle as untrue or as mere description of the sun God, and imputes the beautiful discourses and parables to the pious invention of disciples and monks. Neither, I suppose, does the ordinary religious man or woman trouble himself or herself with the metaphysic of *Buddhism*, the identity of subject or object in the infinite, or the definition of Nirvana, any more than the young girl at Confirmation, or even the clergyman who instructs her, with the arguments in Dean Mansell's Bampton Lectures. You hear the faithful Buddhist as she counts her rosary exclaim, *Doukya, deitya, amatya*, "Pain, change, delusion;" and again, *Phaya, taya, thenga*, "The Lord, the law, the assembly of saints," the three ideas in which they take refuge. As they grow educated they will grow more critical: at present their intellect is satisfied with the notion that by union with the Church the individual becomes subject to eternal law and an infinite godhead. The morality of Buddhism is inculcated in many treatises called *Jutukas*, which usually contain the lives of Buddha in previous existences. They are Indian in their origin and are extensively read.

There is another race of men called Karens who used to be oppressed and kept down by the Burmans. The Italian missionaries, of the Roman Church, tried to do something for them in the last century; but since the first Burmese war, this timid and ignorant tribe has received great attention from the American Baptists, the successors of Dr. Judson, and in this way has advanced to a fairly high civilisation. Their language is musical, and they are fond of music: in the missionary schools one may hear beautiful part-singing. They have village preachers of their own, whom they support with salaries paid in rice; and some of them have been in America for education. In every considerable town, almost, there is a Mission Station belonging to some one or other of the denominations; and the missionaries who have for the last half-century been foremost in the work of education have at length had their merit recognised by Government in admitting them to a share of the control.

The vices of drink, opium, and gambling are said to be spreading all over the country: year by year their results are deplored by the magistrates, and stringent laws are put in operation to check such things, but without very much effect. The Burman has not a strong head; he gets quarrelsome in his cups, and without much thought uses his sword on some one with whom he gets offended. Many of the young men think a gang robbery or a burglary a courageous act, and call it a play.

In the unsettled times of the war this kind of crime has become very common. They are wanting in moral and intellectual discipline, and have few intellectual resources. Good living and amusements are expensive, and they think to make a short cut to them at the expense of their neighbours.

In their games they are expert enough. They train for boat racing in long narrow boats holding twenty or thirty men, and a race produces great excitement. A carefully arranged buffalo fight is still more to their taste, and the maidan where it is to take place is soon filled with booths and grand stands. Theatrical performances are highly popular, and puppet plays are much relished. The Burmese imagination loves to contemplate the true love that never runs smooth; the prince who is changed by a rival into a parrot or a deer, while his weeping mistress sighs for him in vain, or finds him out in his new form and assures him of her unabated love and does what she can to help him. People will sit up the whole night in one's garden to enjoy a performance of this sort. Adventures of this kind and pictures relating to the life of Buddha are the favourite subjects of pictorial representation. I have brought one or two specimens to show you before I sit down, thanking you for the patience with which you have listened to me this afternoon.

On the motion of Dr. Waters, a vote of thanks to Mr. Justice Jardine for the able lecture he had delivered was carried with acclamation.

THE NATIONAL ANTHEM IN HINDÍ.

Translated by FREDERIC PINCOTT, M.R.A.S.

Metre.

- | | |
|--------------------------|-----------|
| 1. Ísh ! Kaisar pâliyai, | — — — — — |
| Wâ kauñ chir-jîvan dai, | — — — — — |
| Ísh ! Kaisar pâ ! | — — — — — |
| Bhej de wis kañhañ jai, | — — — — — |
| Bhâg au sukhyâti dai, | — — — — — |
| Râj-nît barhâ, iyai, | — — — — — |
| Ísh ! Kaisar pâ ! | — — — — — |

2. Nâth ! Īsh ! ũth â,iyai,

Bairĭ ũjâriyai,

Wâ kauñ ukhâl.

Sûr-bir ku kirti dai,

Jo râja-pâlak hai ;

Tor tej hi se ðar hai ;

He Īsh ! sab pâł !

3. Swarg se sudânan Tai

Vĭktoriyâ ku dai,

Chain, shânt, ru kirt.

Chhoṭ chhoṭi sâl hi pai

Deke hulsâ hridai ;

Pâs dûri bol ũthai ;

Wâ kĭ supĭrt.

4. Râj-drohi se bachai,

Tû, Nâth ! supâlak hai

Nairantar kâl.

Dev-dût us pâs rahtai

Rât au ðin yâchitai

Lâkh lâkh uttâpa sai—

“ Īsh ! Kaisar pâł ! ”

IN TIME OF SEDITION.

Nâth ! Īsh ! ũth â,iyai,

Bairĭ ũjâriyai,

Wâ kauñ ukhâl.

Balwâ ku rokiyai,

Râj-droh hi mâriyai ;

Râjâ sab râjan kai !

Sarb lokan pâł !

IN TIME OF PESTILENCE.

Nâth ! Īsh ! tab ðĭjiyai

Jĭv ko jab mĭch urai

Pâr prĭthwi keñ.

Tor hâth ũth â,iyai,

E desh ku pâliyai ;

He Bâp ! ham shokĭt haiñ,

Âsrâ mângẽñ.

FACTS CONNECTED WITH THE PROGRESS OF SCIENCE.

The annual meeting of the Marine Biological Association was recently held, when several striking proofs were adduced of a desire to advance its aims. The object of this body is the establishment and maintenance of a Biological Laboratory at Plymouth, for the prosecution of all kinds of researches connected with the life-history of the fishes round our coast, as well as to extend the boundaries of our knowledge of marine zoology. The practical use of the former of the two objects is very obvious, for there are a large number of points connected with the occurrence, or disappearance, of fish-shoals at particular parts of the coast, on which no scientific, *i.e.* exact, knowledge exists, and the whole fishing industry suffers in consequence. It was pointed out some weeks ago, in a paper read at the Society of Arts by Mr. J. Willis Bund, that our fisheries are more or less under the control of, and interfered with by, no less than five separate departments of Government! And on that occasion a strong plea was put forward for the establishment of a fishery board. A most influentially signed memorial on this subject has just been presented to the Board of Trade.

Important changes are being discussed in the constitution of the University of London. Hitherto it has been purely an examining body, in which, among many hundreds of others, natives of India have taken degrees. For some time it has been felt that there ought to be a closer connection between its examiners and the teachers and professors in the various colleges where candidates were prepared for the examinations. Many persons also expressed a great desire that the University should be able to teach as well as to examine. For many months these internal changes have been discussed, and on June 29th a scheme was adopted by Convocation (the general body of graduates) as a basis for conference with the Senate (the executive body), for reconstituting the University upon the lines indicated above. It is proposed that certain "Constituent Colleges" shall form part of the University, and that a Council of Education shall be formed, where examiners and teachers will meet upon common ground.

Among recent scientific books issued, is an admirable one in Whitaker's "Specialist" series, on the Electrical Transmission and Distribution of Power, by Mr. Gisbert Kapp. It contains a clear and concise summary of the principles upon which this is effected, and of what has actually been accomplished in this matter, which has such an important future before it. Electric railroads, telpher-

age, and electric motors generally, are clearly described. By the term telpherage is understood the conveyance of goods in large quantities over a wire tramway worked electrically,* without the necessity of constructing roads for their transport. In undeveloped countries the system has a great future before it. Telpher lines are admirable feeders of trunk railroad lines, and where water power is available, to supply energy to the dynamo machine, their cost of working is very slight. It is a system which is apparently admirably adapted for transporting produce in India without constructing roads.

Of the various reports presented to the late Parliament, probably none was more interesting than that of H.M. Inspectors of Explosives, whose business is to see that the regulations laid down for the guidance of local authorities as to the storing of explosives are duly observed. Incredible stories are told of carelessness in dealing with these violent agents; and details are given of the very large number of men now undergoing sentences, of various degrees of rigour, for complicity in the so-called dynamite outrages. The most curious explosion of the year occurred near Boston, U.S.A. A gentleman had loose in his pocket some chlorate of potash tablets, often used for sore throats, &c. He put his watch into the same pocket, dropping it quickly upon the tablets, when they all exploded. Among other "explosive medicines," nitro-glycerine, the basis of dynamite, is now sometimes prescribed for *angina pectoris*.

At the last meeting of the London Section of the Society of Chemical Industry, a very valuable Paper was read by Dr. Macmott Tidy on the "Chemical Treatment of Sewage." Premising that he had for many years read everything he could get hold of on the subject, and had also gained great practical personal experience therein, he defined sewage as "the refuse of communities, their habitations, streets, and factories." Its very complex nature was commented upon: two elements were constant; viz., (1) Excreta; (2) Road washings. The salutary effects on sewage, of air, and of dilution, as shown by the appearance therein or otherwise of comparatively high forms of microscopic life, such as the vorticella, rotifera, &c., was pointed out. An unfailing characteristic of sewage matter was the presence therein of hairs of wheat, and of free spiral cells, their casing having been dissolved in digestive processes. Authorities were agreed upon two points; viz., that the valuable matters were in solution, and the offensive in suspension. Of the precipitation processes, those in which lime and alumina were successfully employed gave the best general results, and the smell still remaining might be entirely got rid of by causing the effluent to flow over a little land. This combination of precipitation and

irrigation was probably the best method of dealing with liquid sewage, but in Dr. Tidy's opinion, the whole system of water carriage of sewage was a mistake: it was absurd to take expensive and elaborate precautions about purity of water-supply, and then only to use one-ninetieth of this for drinking purposes, allowing the rest to be polluted. The dry earth system of dealing with human excreta was, in Dr. Tidy's opinion, the only proper and scientific method. With efficient organisation, this would be readily applied to large cities. In Melbourne, Australia, for example, in 1880, the present writer saw this system in full work among a population of about 250,000 people. The manure thus produced was a source of profit to the town, for contractors bid against each other for the privilege of collecting and removing it.

A short time ago the members of the Royal Agricultural Society paid an official visit to the Society's experimental farm. The object of the experiments at present in progress there is to ascertain the actual value of exceedingly rich manures. It appears that "high farming" may be overdone, and that when land is heavily manured with soluble nitrogenous manures, whether ammonium sulphate or sodium nitrate, a single corn crop practically exhausts the whole of this manure, leaving no residue available for the next one.

The pursuit of science in England is much encouraged by the formation of local scientific societies, which meet about once a month, to read and discuss papers. One of these was recently inaugurated for the county of Middlesex, and 300 members joined (ladies and gentlemen) within six weeks of its formation. At the first general meeting, Dr. John Evans, the Treasurer of the Royal Society, delivered an admirable address upon the advantages of such societies, and the good work they might accomplish.

WM. LANT CARPENTER.

COLONIAL AND INDIAN EXHIBITION.—At the Conference on Wednesday, June 23rd, a paper was read by Mr. W. Lant Carpenter, on "The Position of Science in Colonial Education." The Colonies to which Mr. Carpenter had directed his attention were: Canada generally; in South Africa, the Cape of Good Hope and Natal; Western and South Australia, Victoria, New South Wales, Queensland, New Zealand, and Tasmania, the last of which, unfortunately, was not represented at the present Exhibition. An account of the present condition of scientific education in each of these Colonies was given. As a general conclusion, Mr. Carpenter thought that the claims of science to a place in State-aided primary education were more fully recog-

nised than in the old country, and this, not merely because it was the only foundation upon which a system of technological education could be securely built, but for its value in drawing out the minds of the pupils. As regards the branches by which the time-honoured routine of subjects might be most beneficially varied, precedence was almost universally accorded to drawing, and to the objective presentation of the elements of science. In Secondary, Grammar and High Schools, however, science scarcely occupied a position equal to that in corresponding English Schools, but there were many signs of improvement in this respect. In the Colleges and Universities of the older Colonies, the classical and academic influence was still very strong, while in the newer ones the claims of scientific education to be put on an equal footing with literary were recognised. Great as had been the progress of public opinion in England during the last few years on the importance of science as an element in education, the author was disposed to consider it greater in the Colonies in the same period. Certainly the development of that opinion to its present point had been much more rapid in the Colonies than at home. There were many voluntary Colonial associations for the promotion of science, and the author concluded his paper by throwing out the suggestion that, if there were grave and practical difficulties in the way of an Imperial federation of the Australian Colonies, the establishment of an Australian Association for the Advancement of Science, somewhat on the lines of the British and American Associations for similar purposes, might not be beyond the reach of practical Scientists, and he was strongly of opinion that such a federation would tend to strengthen "the position of science in Colonial education." A fuller report of the paper may be read in the *Journal of the Society of Arts*. Some Indian gentlemen who were present at the reading of the paper desired that the author had included India also, since it was most important to direct attention to the teaching of science in the Bombay University, and in India generally.

REVIEW.

THE IMPERIAL GAZETTEER OF INDIA. By W. W. HUNTER, C.S.I., C.I.E., LL.D. *Second Edition*. London: Trübner and Co.

The first eight volumes of the new and revised edition of this truly imperial work have just been published; and will be followed by six more volumes, completing the work. It is

founded on a Statistical Survey of the Empire, which was commenced in 1871, under the superintendence of Dr. Hunter, Director-General of Statistics to the Government of India, and completed in 1886, extending to 128 printed volumes, aggregating 60,000 pages. The first edition, issued in 1881, was based, so far as the population statistics are concerned, on the Census of 1872, and occupied nine volumes. The present edition takes as its starting-point the Census of 1881. "Its administrative statistics chiefly refer to the years 1882-1884, but in certain of the larger questions dealt with, the facts are brought down to 1885." Dr. Hunter, in his Preface, speaks of the large amount of fresh local information with which this edition is enriched; and thus continues:

"The vast economic and social changes which are taking place in India have involved still larger additions. The rapid expansion of India's foreign trade, of her internal railway system, and of steam factories, has profoundly affected the industrial equilibrium. Old centres of commerce, old staples of produce, the old domestic hand-manufactures, have in parts of the country declined. New cities, new marts, new ports, new staples, and new manufactures by machinery, have sprung up. The progress of Municipal institutions and of Local Government Boards has, during the same period, tended to remodel the fabric of rural administration. In the ten years ending 1884, the latest date for which the final returns are published, the foreign trade of India increased from 102 to 157 millions sterling; Indian shipping (outward and inward), from $4\frac{3}{4}$ to $7\frac{1}{4}$ million tons; the number of telegrams, from $\frac{3}{4}$ of a million to $1\frac{3}{4}$ million; and the number of letters or articles sent through the Indian Post Office, from 116 to 203 millions. During the last seven years of that period, the ascertained attendance at Indian schools rose from $1\frac{1}{4}$ to 3 millions of pupils.

"So far from representing 'the stationary stage' of civilisation, according to a former school of English economists, India is now one of the most rapidly progressive countries of the earth. An effort has been made in these volumes to bring out the salient features of this great awakening of an Asiatic people to Western modes of thought and to the modern industrial life."

When we say that every place of importance is treated as regards its *Physical Aspects, History, Population, Agriculture, Manufactures, Trade, Land Tenures, Administration, Sanitary Aspects*, it will be seen how extensive is the scope of the work. Vol. VI. is entirely devoted to "India"—its History,

Population, Religions, Languages, Rulers, Commerce, Geology, Zoology, Botany, &c.—and forms a handsome volume of nearly 800 pages, including a valuable Index.

The work, when completed, will be a mighty storehouse of valuable information for all who are interested in the greatest dependency of the British Crown.

J. B. KNIGHT.

"HOME, SWEET HOME!"

O India! my mother land, my native country! Thy shores are far away; thy cities, rivers, hills, mountains, fields and forests are now a dream to me. O, my native town! I remember thee, the place of my abode, where I have spent fifteen or sixteen happy winters without caring for the world. O, my sweet home! I can only imagine thy walls—thy rooms in which we sat together, father and sons, in the hot summer, while the slowly-moving punkha waved gracefully above our heads and generously comforted us with its cooling air. Our doors, protected by khas lattices, were also an additional relief from the heat. In winter we all gathered together (with the exception of the women) round the lamp, a small cheerful fire blazing on the *angeethi* (or hearth), while we discussed politics, the habits, the customs, manners and dresses of people of distant countries. Our sire, the lord, joyfully embraced his pet child; and the other, with envious affection, tried to climb his knees to share his kiss. O, my sweet home! I have not forgotten thy gardens and footpaths, where I had delightful walks with my dear father and brother. The blossoms of the orange and lemon are odorous, and those of the mango and *nim* trees are lovely to the sight. "Yes," says the father; "the beds of roses and marigolds look delightful." We return, and begin to talk of flowers. I picture to myself the outhouses for our helpers, the stable, the bay wheeler, the beautiful grey Arab, the iron-grey Kabul sire, and the Kathiawar, so strong and agreeable to the rider. Our obstinacy in riding on a hot afternoon, and the gentle reproaches of our wise lord, and his tender manner of instructing us to be kind to animals, are still fresh in my mind; also our impatient waiting for the cows and calves from far distant pastures and meadows in the evening, and receiving our favourite *golabo* as she comes lowing to meet us, foremost and proudest with her tinkling bells. Sweet home! I also think of thy kitchen where we enjoyed our meals together, sitting on wool carpets, laughing and joking, but careful not to be touched by each other. In

the rainy season, many times the poor cook mutters and grumbles because the fresh and wet wood does not burn, and it therefore stirs his passion. Although we suffered from the pain and discomfort of the smoke, and tears flowed unceasingly for a time, yet we heartily liked the hour.

There was a circle of friends, our schoolfellows, some of whom came on Sunday; others on Friday, who were Arabic scholars; some—our bosom friends—called any day they liked. These latter did not stand on ceremony: they poured into my ear their secrets, troubles and pleasures, and I did the same to them,—all sharing the other's confidence, sympathy, joys and griefs.

Now our good old father comes in, bringing dishes of sweetmeats and fruits, and offers them to his sons' friends, and shows them every mark of hospitality. It is getting late; our friends must go. One says his home is a long way off; another adds he has to prepare some propositions in Euclid; a third assures us his mother does not like his being out so late in the evening. With such excuses they all leave.

It is evening, and we go into the zenana for our meals. Our little dog *Jni* follows us, looking at us with his bright eyes and expecting to receive some food, and when we give it to him he acknowledges it thankfully with his tail. Ah! animals recognise affection and gratitude. But our old aunt dislikes such an act of benevolence towards the dumb creature: she preferred that we should take our meals without the company of animals.

I remember my childhood, when, night after night, we heard stories similar to *Red Riding Hood* from our aunt, on condition that we went to bed soon; or while we were in bed, but unable to sleep, her fingers moving gently through my hair, produced an effect of mesmerism, which sent me soon into sweet slumber. O, shall I ever feel those fingers again? Shall I ever be a child? Shall I ever again be lulled? I hear a voice, "Never, never!" from an unseen place above. I wish I had the wings of a dove to fly away to see thee, O dear aunt, in thy old days and grey hair, to sit by thy side and hear all about our departed ancestors, whose history edifies and amuses us, whose annals make us brave and teach us simplicity of life. You must not be surprised, my reader, to hear nothing about my mother. I was not brought up by her. When I was ten or eleven years of age I returned to her, but she was soon taken away from us. Yet at this age of manhood the memory of her affection is unbearable; but I cherish the hope of following her example in kindness, forgiveness, forbearance, generosity, self-denial and self-respect. I cannot see her any more in this life. My recollection of her appearance and speech is faint, and so I am in a

state of despondency. Had she been after the type of Western women in ideas, I should have possessed her photograph, and this would have quenched somewhat the feverish affection which is natural to a son. She made an oral will, because she did not know reading and writing, and left us a legacy of her goodwill. She gave most solemn words in trust for us to our father: "Give education to the children; teach them to lead honest lives; to respect the old, and to be merciful to all; not to pursue wealth, which fades; and to show sincere devotion to the Almighty." The honest trustee carried out her wishes in their entirety. Now it is left to us to act upon them.

I think I had better refrain from further mention of my mother. I am not the only one who mourns for his mother with depth of sorrow. Many hearts beat and sigh in remembrance of parents, and many eyes shed copious tears, like gems showering on the cheeks. I must also not follow the dogmatic views of the illiterate, who see their dead friends in the brilliant stars overhead. However, we are fretful, unsatisfied creatures: we had better forget care and anxiety,—the only remedy for this melancholy.

I remember my school days, especially in the summer, when I walked with my brother, at six o'clock in the morning, to school, and met the odorous breezes which came to us from sweeping the shrubs and flowers, wild and cultivated. From the mango and other trees we heard often the soft engaging notes of the *koel*, a bird of summer, which reach to a long distance. We also mocked the bird whilst we stood under the tree, calling to her, as children do, "Thou art the wife of a crow." We used to hear the songs of other birds, some going from their resting-places in search of food, and others to the riverside in flocks. We have also been pleased with seeing pigeons, doves, and lots of other winged creatures bathing in the pools in the streets, and flapping to dry themselves.

Now we are at school: the master of each class reads out the names from the register, and thus discovers which students are absent. In summer we remained at school 6—12; in winter, 10—4. We learned English, History and Geography, Persian and Hindustani (or Sanskrit and Nagri), Writing and Mathematics. Figures were the subject which I always dreaded, and which humbled my pride in my class. But I was always happy within the school walls. At one prize-giving, I received some rupees for good behaviour and attendances. Well I remember that the Sessions Judge of the district presided on that occasion. Now the business of the school is over, and we all return to our homes. In the evening I go to the Mall, and my brother accompanies me. On one side a club stands

and a library; on the other is a garden, where a band plays. The civil and military authorities are listening, from their carriages, on horseback, and on foot. Their ladies are with them, with faces grave or smiling, of gentle disposition. All is hushed; the stillness of the trees and air shows how attentively even these listen to the music. At such a time the thoughts and speculations of my heart rise and sink like ocean waves. Here I built a magnificent castle in the air; there it was destroyed. It was the burning heat which shrivelled the blossoms and killed the buds of my hope.

Next day a real storm visits the town, and brings an army of violent gales and hail, rooting up trees, throwing down tiled and thatched roofs, upsetting conveyances, stopping traffic, killing innocent birds, and wounding beggars in the streets. The wind and hail are followed by the roaring thunder and gleaming lightning. It is Nature's fatal sword which destroys cattle in the country, and annihilates men and women. "Don't go out, my dear," say father and mother to their dear eldest son. "Don't sit by my side," repeats his cousin, both being the eldest in their families: "Don't put on black things, because the lightning is sure to fall upon us." Although these are all superstitions, yet they are the rules which are written on hearts from one generation to another, and must be regarded. Now the rain pours down in torrents, and continues for a week. It comes into your room through the roof, overflows the rivers, inundates cottages, and carries away farmers' cattle.

During such a rainy season, cobras and other creeping things, scorpions and wasps, increase in abundance; lions, wild elephants, wolves, and hideously fierce animals come out of the forest, and roam in the sugar-cane and maize fields, and show their enmity to mankind.

O my native town! thy charms are still fresh, and thy attractions are great to me. Well I remember thy districts, streets, temples and mosques, cantonment, fairs and festivals.

In the streets the arrangement of the shops is surprisingly agreeable. We see confectioners' shops, where men and children hastily go to buy some sweetmeats. This is also a dairy where one gets milk, cream, and sugar. Next to this there are milliners, and then follow jewellers, gold and silversmiths, boot and shoe sellers, florists, engravers, and, last, money changers. Here and there are dotted about butchers' shops, where you see carcasses hanging, and you pass by quickly, covering your nose and eyes with a handkerchief to escape the unpleasant smell and sight.

There are districts for Hindus and Mohamedans. Some are inhabited by *nawabs*, others by rich *mahajans* as well as by poor people. Temples and mosques are found everywhere. Some of

them are much frequented; others are neglected, and tenanted by ghosts. A Muslim goes to the *Jāmai-i-masjid* on Friday, washes himself, and stands in the row of his brothers for prayer behind the Imam. A Hindu visits his temple, rings the bell which is suspended in the entrance, leaving his shoes outside, and before he goes to the altar, kneels before the image, implores for what he desires, and comes out with a blush and hope, wetting his fingers in the holy water which runs round and round the image, and touching his eyes and breast, like the Roman Catholics.

A Bengali Hindu may be hastily running towards the "Mundir" of the goddess Kali, which is represented by the figure of a strong, well-built woman standing on the god Shiva, with a sword in her left hand and a bowl in her right. Her red tongue is hanging out of her mouth, as she thirsts for blood; she wears a necklace of human heads, which are supposed to have been cut off for her ornament. Her black figure, bright eyes, and majestic deportment inspire awe and terror in the beholder. Hundreds of male goats are sacrificed before the goddess, to quench her thirst. In the evening, in many "Mundirs," the enchantment of prayers, the harmony of singing, the burning of camphor on a silver tray as an oblation to the gods and goddesses, and the enthusiastic chorus of voices, "Victory be to the gods," are exquisite to see and listen to. The town once had its walls all around, which are destroyed; but the remnant is still to be seen. It has many gates; as, the *Khairnaggar*, the *Kumboh*, the *Delhi*, the *Lohrah*, the *Shahpeer*, the *Boodhana gates*. I must also mention a street called Sept Bazar, commencing from the Boodhana gate, and leading up to the *Andar Coat*. This bazaar owes its reputation to its beauty, and owes its design to Mr. Sept, after whose name it has been called. It is not a great exaggeration if I call it a second Regent Street. The former, nowadays, is inhabited by a few wretchedly poor people, and is haunted by ghosts and evil spirits. But if ever human skill shall touch its walls, it will be unique for its magnificence and attractiveness.

I remember with what fervent joy and pleasure the whole town flocks to the fairs. On those occasions we too, with our friends, enjoyed much watching the torrents of life. In the *Nohundi* fair, merchants come from different places, and bring the best of products for sale, prepared with skill and industry. Afterwards the *Ram Leela* fair takes place, where Ravana, the mighty King of Ceylon, and his brothers stand, in stature immeasurable. Ravana ran away with the wife of Rama, and thus a fearful war took place. Rama, with the help of Hanuman, the leader of the monkey race, was victorious. He re-

leased his wife Seeta and killed Ravana,—so the old legends relate. This fair attracts hundreds of thousands of people, who travel from the town and the neighbouring villages on elephants or horses, in carriages and on foot.

In winter the *Kattack* bathing season begins, when men and women in the twilight and fresh morning, breathing gentle breezes, go to the rivers, canals, the monkey tank and wells, and take a bath, thus celebrating the sacred month. (This monkey tank is a beautiful artificial lake. Its four sides are built of brick. Upon two sides stand old temples and domes, on the spots where the cruel rites of Suttee were performed. These buildings are occasional protections to the poor who are houseless. A flight of stairs leads down into the water. Close by is a cremation place. The original name of the tank is the *Suraj Kund*, as it was constructed by a great benefactor of the town, Suraj Mal, or Singh.) The bathers wait, with vessels full of water, until the High Priest, the sun, arises from the east in a crimson garment, with the great pomp and splendour which are provided for him by Nature. He is armed with the round shining shield, and his rays dart like lances into the heart of Darkness, which he thus banishes. Nature salutes him when the birds sing his praises, and the tender branches move in pleasure to receive him. He gives his benedictions to the whole earth. Shall I be able to see this holy procession again?

These are the recollections with which my mind is full, and thy picture is before me; but, when I attempt to touch it, it recedes from me, and I feel I am but dreaming. It is not my wish to indulge any longer in imagination only: I want thee, and only thee, for the sake of my dear parents and the friends who love me.

A BIRD FROM THE GARDEN OF THE WORLD.

London.

HINDU WIDOWS.

The subject of the Re-marriage of Widows has been lately brought before the Madras Branch of the National Indian Association by Mr. P. Chentsal Rao, one of the promoters of the Re-marriage Association in Southern India. We expect shortly to hear whether the Madras Committee has decided on adopting any practical methods of co-operation with the efforts of Mr. Chentsal Rao and his friends. Meanwhile we have much pleasure in printing a Paper on the

subject, read some months ago by Mr. Chentsal Rao at Madras, stating his grounds of appeal for aid to the National Indian Association.

Mr. President, Ladies and Gentlemen,—I have often been asked by my friends why the National Indian Association, whose avowed object is the social regeneration of India, does not come forward to help the cause of the re-marriage of Hindu widows—a subject which should enlist the sympathies of every friend of Indian progress—and I have always found it difficult to answer the question. The reason, however, for the inaction of the National Indian Association in the matter, I suppose, is that those who are connected with the reform have not hitherto prominently brought the subject before the Association; and I therefore venture to address you on the subject this evening, in order that, if you deem fit, you may take the matter into your kind consideration, and give the Re-marriage Association some practical help.

The question of the re-marriage of Hindu women is, as you are aware, an old one. It has been often discussed by eminent pandits, and various attempts have been made by single individuals to introduce the reform, but these endeavours have, if at all, only been partially successful. An Association was started in Madras, some twenty years ago, with the same object, but it did not live long. Recently, however, through the indefatigable labours of two of my countrymen—Veerasalingam Pantulu, at Rajamundry, and Dowan Bahadur Ragoonadha Rao, at Madras,—the movement has acquired new life. It is now the subject of discussion everywhere, and pamphlets on pamphlets are being written to show that the re-marriage of Hindu women, especially of those who have become widows before they attained womanhood, and actually lived with their husbands, is not only in consonance with the feelings of humanity and justice, but also with the ancient laws of the Hindus. These discussions have not been unattended with practical results. Within the last few years there have been no less than fourteen marriages of young widows. But now there is a pause, not because the zeal of the reforming party has, in any way, cooled down, nor because the country is now less prepared for the reform than before, but simply because our means for effecting the reform have become limited. At the commencement of our undertaking, one gentleman, named Paida Ramakristniak, of Cocanada, nobly came forward with his help and gave us nearly Rs. 14,000, and most of the marriages were performed with the aid of these funds. We have no money at present.* Ramakristniak would have helped us with more funds,

and he actually promised to do so, but he recently met with some reverses in his commercial transactions, and we ourselves have thought it improper to indent upon him for further aid, as he has already done so much. The Association for the Re-marriage of Hindu Women was advised to appeal to the public for funds, but the President naturally felt compunction in asking for pecuniary aid from any but Hindus, and, I am sorry to say, we have not as yet got much help from this source. The aristocracy of this country, with a few noble exceptions, have not fully benefited by Western education and civilisation, and while they freely spend their money in foolish generosity or pomp, they seldom spend it on prudent charity, except when they happen to know that it will be appreciated by Government. The middle classes are either poor or are under the influence of the so-called orthodox priestly class and of uneducated women of their households, who are opposed to the reform. The result is, we have got no adequate help from any quarter. I must not, however, here omit to mention that Raja Sir T. Madhava Rao has given the Association the handsome donation of Rs. 500, and has promised more help; and we have also received some help from Mr. Sabapathi Moodelliar, of Bellary; but the help of one or two individuals can hardly satisfy the growing wants of the Association. The question, therefore, which I now wish to put to you is, whether, if I show the need for money, the National Indian Association should not exert itself to supply the want, and give a further impetus to a reform which has proceeded thus far, and which, without some such extraneous help, is likely to come to a standstill?

I need hardly enumerate the growing evils of infant marriage and enforced widowhood. Everyone who has a soul and heart in him must feel, without the aid of any Sastras or Logic, how hard it is that a young and promising child should be married before she knows what marriage means, and then, if her so-called husband happens to die, she should be doomed to permanent widowhood and subjected to all sorts of barbarities, which I omit to describe here, as it may give a shock to the feelings of the ladies present. This barbarous rule, that once a widow, for ever a widow, has led to unnamed crimes, sufferings and immoralities; and I confess it has always been a puzzle to me how a system, so inhuman and so cruel, has found existence in a country remarkable for its charities, and among a class of men who have cultivated their feelings of kindness to such a nicety that they dread to kill an ant or cut open an egg! Be the case as it may, it is a fact that the system of infant marriages and enforced widowhood has gained a firm footing in this country, and the generality of us have nearly lost all feeling in

the matter. The so-called orthodox portion of the community, and the uneducated classes under their influence have not only lost all feeling in the matter, but their hearts are so much hardened that they even persecute those that endeavour to relieve them. Those that have been benefited by Western education are either apathetic or timid. They have yet attained only the stage of agreeing in theory, but not in practice. Education has opened their eyes, but not equally so their hearts. I am, however, glad to say that they do not join the crusade against the reformers, although they do not give them any practical help. When I say this, I refer only to the general state of things; for, I must admit that there are some educated men who give us their active co-operation, while again, on the other hand, there are others who, notwithstanding their high education and University degrees, have joined the opposition, and thrown all obstacles in their power in the way of the reform.

The combined result of the opposition of the uneducated and the apathy of the educated is, that those who endeavour to bring about the reform, as well as those who actually marry widows, are put to severe trials. They are at once excommunicated by their priests, the effect of which is that they are deserted by their servants, abandoned by their relations and caste-men; and they are put to so much inconvenience and discomfort that they can hardly hire a house to live in. If the excommunicated individuals are poor Brahmins who live on the bounty of the well-to-do men of their caste, by ministering to their religious wants, the excommunication falls with the greatest hardship on them, as it cuts off their only means of livelihood. I myself had the honour of being excommunicated recently, along with my friend Dewan Bahadur Ragoonadha Rao, when I was at once deserted by all my servants and abandoned by my relations. I did not care as to the latter; but the desertion of my servants was a serious inconvenience, and I had to pay large bonuses and double and treble salaries to obtain new servants. I was able to bear this additional expense, and I did bear it with pleasure; but how can a poor man do the same? He needs help till the widow-marrying class becomes pretty strong and self-sufficing, or till he can get increased means of livelihood; and for this, money is required. Money is also required for sending out Missionaries for the purpose of distributing tracts and explaining to the people in all parts of the country that infant marriages and enforced widowhood are illegal, being in opposition to the true Hindu law; and that there are Associations which are willing to help them if they are persecuted for acting in conformity with the law.

* Then, ladies and gentlemen, if you are satisfied that infant

marriages and enforced widowhood are serious evils, and that the work of reform is impeded for want of funds, then, I ask, does it not become the duty of the National Indian Association to exert itself on behalf of the cause, and do what lies in its power to relieve innocent widows from their lifelong misery? To give you an idea of the amount of suffering for the relief of which I now solicit your aid, I may mention that in India there are sixteen millions of Hindu widows, of whom one million one hundred and sixteen thousand are under the age of 25, nearly one-fifth of this number belonging to the Presidency of Madras. I, for one, do not think that we need hesitate to give our help on the ground that the question is mixed up with religion. Marriage is not in its original nature a religious institution; but it is simply regarded as such, as certain religious rites have to be performed at the time of the marriage. But such is the case in regard to every social observance. We have religious rules for cleaning our teeth, eating our food, wearing our dress, and for every conceivable action of our life; and if we are not to strive to improve the habits of our people, on the ground that we ought not to interfere with religious usage, our Association may as well at once cease to exist. It seems to me that we should only refrain from interfering with such usages and customs as are purely religious in their nature, and are not injurious to the community at large. A man worships a margosa tree to save himself and his country from an epidemic; it is not our business to tell him that it is useless. A man may become an ascetic in the hope of gaining Paradise, and we need not interfere. But in a matter in which hundreds and thousands of innocent girls are actually tortured in the name of religion, I think it is the duty of every man and woman to interfere and stop the evil, to whatever class the sufferers may belong, whether they are Hindus or Mahomedans or Christians. Enforced widowhood is nothing but a species of slavery; and men of all nationalities may with propriety join to abolish it, whether it is sanctioned or not by ancient laws of the class in which the slavery prevails. But fortunately in this case, enforced widowhood is a slavery unsanctioned by the true Hindu law. At any rate, there are numerous texts of undoubted authority which sanction the re-marriage of Hindu widows; and they ought to be sufficient to satisfy the scruples of the most scrupulous, and enable them to set aside the existing pernicious usage.

It may be here asked whether, if the evil be so great as that described by me, and the Hindu law is in our favour, it is not right that Government should interfere and make infant marriage penal, and take away from the priests the power of

excommunication. This is a point on which warm discussions are now going on, and I do not wish to enter into any lengthy discussion here. Much can be said on both sides; but, on the whole, it seems to me that it would not be good policy for Government to interfere, at any rate at present. It is true that Government have put down suttee and infanticide by the iron hand of law, and it is also true that enforced widowhood and infant marriages *sometimes* lead to worse results; but there is a great deal of difference between suttee and infanticide, which are absolute murders, and infant marriages and enforced widowhood. Public opinion must precede any penal legislation in such matters; and the reformers should be left to educate public feeling, which is not at present enlightened enough to regard moral torture in the same light as physical torture. Whether in this matter the interference of Government be expedient or not, I have no doubt but that an Association like the National Indian is bound to do all that lies in its power to relieve their helpless sisters who are suffering for no fault of theirs. I think that the National Indian Association may, with all propriety, appeal to the British and the Indian public of all classes for pecuniary help to promote the work of the reformers, and aid the poor men and women who are made to suffer for doing a right thing; and I think that an appeal proceeding from a mixed body of Europeans and Natives, and of ladies and gentlemen, will not go in vain. When we had the famine amongst us the other day, and people were dying fast, we had to appeal to the British public, and we know how nobly the British public responded to the appeal. Why should we believe that we shall make the appeal now in vain when our object is to relieve, not hundreds and thousands, but more than a million of innocent women and children, not from the effects of famine for one or two years, but from life-long misery? Our Association was founded by a lady, and some of its moving spirits are ladies; and I think that it is therefore peculiarly competent, and I may say it is bound, to espouse the cause of Indian women, and do its best to relieve them from the unmerited misery to which they are subjected.

•It has been suggested to me that it would be a good thing if the Association were to appoint a Committee of Europeans and Natives to prepare a critical history and edition of the marriage laws of Hindus. I consider that this would be fruitless labour. The orthodox community are not likely to accept the code drawn up by the heterodox members of our Association; and the educated classes hardly require any further exposition of the law than that contained in the pamphlets published by my learned friend Ragoonadha Rao and Pandit Vidyasagar, of Calcutta, to

be convinced that the practice of enforced widowhood is inhuman and illegal. Moreover, the Hindu lawgivers are so numerous, and belong to such different ages, the texts are so varied, the creeds so many, and the commentaries often so perverted, that those who have steeled their hearts to the injustice of the present practice, and are only on the look-out for a pretext to justify it, can easily find some text, real or spurious, which plausibly supports their view. Those, on the other hand, who are fully persuaded that the practice is a monstrous evil, but are deterred from taking steps to remove it by the consideration that in doing so they will be running counter to the precepts of Hindu religion, will find in the Hindu Scriptures, as shown by my friend Dewan Bahadur Ragoonatha Rao, abundance of texts to prove that the ancient, and even the later, Hindu lawgivers did not enjoin so inhuman a practice. For these reasons, I think the codification proposed will serve no useful purpose. On the contrary, if the edition happens to run counter to the views promulgated by the reformers even in a few unimportant points, it may do considerable mischief. Another suggestion that has been made to me is, that the President of the Re-marriage Association may be invited to read a paper annually before our Association on the progress the reform is making, and the extent to which it was helped forward by this Association during the year. This is a good suggestion, and I daresay the President will be glad to read the paper and to receive and consider the suggestions of the Association for the advancement of the cause.

Ladies and Gentlemen, I shall not take up more of your time, but sit down with the ardent hope that your hearts will be touched by the miseries of your widowed sisters, and that you will give the subject your best consideration.

REPORT ON THE ADMINISTRATION OF PUDUKÓTA, FOR THE YEAR FUSLI 1294. A.D. 1884-85.

The principal domestic event in the Pudukóta State, during the year 1884-85, seems to have been the marriage of the Rajah's granddaughters, aged respectively fifteen and twelve, to a nephew and a distant cousin of His Highness. Native Princes in general are not long-lived, and no former ruler of Pudukóta has ever witnessed the marriage of a grand-

child. The portions of the report which give an account of the education of the Heir Apparent throw some light on the short lives of the Tondamars. The young Prince is beginning to make fair progress in his studies, and he is described as "having already shown an interest in physical exercise by attending the College Gymnasium, to witness the schoolboys at their gymnastic exercises." He is to play at Badminton and lawn tennis hereafter, when the ground, which is being prepared, is ready for use. In the meantime, the results are such as might be expected. "Obesity," says the Minister, "seems to be almost a disease of Oriental Royalty; and it is, I regret to say, already exhibiting itself in the young Prince, who is now in his eleventh year."

The designations of the principal officers of the State have been changed. The Sirkele, Karbar, and Deputy Karbar are in future to be known as the Dewan, Dēwan Peishkar, and Deputy Peishkar.

Certain vexatious cesses, which used to be levied from the ryots for the benefit of pagodas, religious mendicants, astrologers, and other persons, have been abolished, and compensation given by the State. The Regulation for the Registration of Assurances has been revised. Rules have been framed for the enfranchisement of Service and other Inam lands. The revision of village and other establishments, and the reorganisation of the judicial branch of the Administration have been under consideration.

Rules have been promulgated for grants-in-aid to vernacular schools. At present Indian History and Geography are not taught in these schools, and the object of the rules is to induce the teachers to add these subjects to their curriculum, to submit their schools to inspection, and to keep attendance rolls and registers in certain forms. A daily attendance of from 10 to 25 pupils will entitle a school to an annual grant not exceeding Rs. 25. In schools containing from 25 to 40 pupils, a grant of Rs. 50 may be obtained; and in larger schools, a grant of Rs. 75. In Anglo-vernacular schools the grants are to be at double the above rates.

The attendance in the Maharajah's College, Pudukóta, has risen from 406 to 454. Out of 20 students who went up for the First Examination in Arts, 7 passed, with one in the first class; and 17 out of 28 passed the Matriculation Examination, one being in the first class. 356 boys went up for various

school examinations, and 220 passed, 106 being in the first class. Among other improvements, a consulting library has been formed, and a gymnastic instructor appointed.

The Pudukóta Girls' School, which is now in its second year, contains 69 girls. The curriculum extends over four years, and is framed for girls from 6 to 10. Indian History, Geography, and the elements of Hygiene have been introduced into the highest class. All the classes underwent a public examination, and the results are described as very satisfactory.

R. M. MACDONALD.

THE MEDICAL WOMEN FOR INDIA FUND, BOMBAY.

We have received from Bombay the second annual Report of the Medical Women for India Fund for the year ending December 31st, 1885. It is as follows:

"The Executive Committee of the above Fund beg to submit their Report for the year ending 31st December, 1885.

"*The Jaffer Suliman Dispensary*.—From Dr. Pechey's Report, which is attached, it will be seen that no less than 27,429 patients, consisting of women and children, received medical attention during the year at this Dispensary.

"The work was carried on under many difficulties by Dr. Pechey and Dr. Ellaby in the temporary structure erected by Mr. Hajee Curreem Mahomed Suliman, in the Esplanade Market Road, near the Crawford Market, while the new building, which is also the gift of the above gentleman, was in course of construction.

"The Committee have, with much reluctance, on several occasions been compelled to put a check on the rapidly increasing number of patients which daily attended at the Dispensary, the funds at the disposal of the Committee being insufficient to meet the increased expense of relieving so large a number of people. The Bombay Municipal Corporation have continued to contribute Rs. 500 a month to the Fund; but out of this sum the Committee have, with the permission of the Corporation, set aside Rs. 200 for the payment of the rent of the temporary hospital at Khetwady.

"The remaining Rs. 300 a month available for the working of the Dispensary, together with the sum of Rs. 564 collected by subscription, has proved insufficient for the purpose, and the Committee have had to draw on the resources of the Fund to meet the deficiency.

"The expenses have been kept down as low as possible; but the expenditure on account of drugs has amounted on an average to Rs. 303 a month: while the working expenses and salaries to the staff of nurses, compounders, &c., have been Rs. 170 a month.

"*Khetwady Hospital*.—The small temporary hospital for women and children, referred to in the last Report of the Committee, was opened on 28th April, 1885. It consists of two bungalows situated on the west side of the Khetwady main road. The Committee found it necessary to spend a considerable sum of money in order to render the buildings suitable for the purpose of a hospital; but an appeal made by the Committee for special subscriptions was responded to at once by the friends and supporters of the institution.

"By a Government Resolution, dated 19th February, 1885, the sum of Rs. 2,402 was sanctioned for furnishing the hospital; but as some of the articles specified were considered unnecessary by the Senior Medical Officer, only Rs. 2,101 of the above sum was expended. On the other hand, it was found that a great many things were necessary in order to place the hospital on a proper footing which had not been allowed for in the Government estimate, such as towels, pillow-cases, dusters, lamps, benches, bowls for food, chicks, filters, instrument cases, notice boards, and furniture for the compounders' room, &c. All these things had to be obtained in order to start the hospital; so that while on the one hand a saving of Rs. 301 was effected, the total cost of the furniture and requisites exceeded the sum sanctioned by Rs. 777-2-0. The Committee have laid the matter before the Surgeon-General; and seeing that all the articles obtained will be available for use in the Cama Hospital, and bearing in mind the great difficulty of estimating the requirements of such an institution, the Committee hope that the Government will sanction the excess expenditure above referred to. The Committee have also defrayed the cost of a European night nurse at the hospital, Government having made no provision in their estimate for a night nurse.

"In the eight months, in 1885, during which this temporary hospital was open, 116 patients were admitted (102 women and 14 children), and the average length of time which each patient remained under treatment was 20 days. The various diseases for which these women and children were treated will be found in Dr. Pechey's Report, together with the following result:

Cured	...	...	...	...	...	...	60
Relieved	...	...	...	...	...	...	31
Discharges otherwise	...	...	...	...	...	...	10
Died	...	...	...	...	...	...	1
							102

"The sanitary difficulties connected with a temporary hospital of this description are necessarily very great, and the Committee consider that the above satisfactory results reflect great credit on the ability of the medical officers and the staff of nurses employed at the hospital. It should also be mentioned that Dr. Ellaby has of her own accord resided at the hospital, and there can be little doubt that the careful nursing and attention which the patients received was in a great measure due to this fact.

"H. M. PHIPSON,

"*Honorary Secretary.*

"*Bombay, 1st January, 1886.*"

"MEDICAL REPORT, 1885.

"During the year there have been 5,998 new patients at the Dispensary, with a total attendance of 27,429. The numbers would have been much larger but for two reasons,—(1) the insufficiency of funds to meet the expense of drugs for a larger number, and (2) the want of more medical officers. The general public is apt to forget the amount of time required to see such a number as 100 patients daily. Even allowing only three minutes to each, it takes *five hours* to see 100 patients; and private patients would think themselves very insufficiently attended to were they dismissed with the amount of investigation which can be carried on within the limits of three minutes. More medical officers are urgently required, as frequently more than half the fresh patients have to be sent away.

"With regard to diseases, those special to women comprise, as before, the greater bulk, and a very large proportion of patients come for some special ailment which does not appear in the list of women's diseases on account of its being symptomatic of some general disease. It is interesting to observe how certain diseases obtain amongst certain races as the result of their special customs. The prevalence amongst Hindoo women of rickets and scrofula is, no doubt, due to their custom of early marriage; the demands of maternity being made upon a system in which the bones and other tissues are not yet fully developed, the offspring is insufficiently nourished, and that at the expense of the mother. The *pardah* system prevalent amongst the Mussulman women, tells most injuriously, especially in a closely crowded city like Bombay, and it is quite sad to see girls, who as long as they are allowed to run about and get fresh air are robust and healthy, fall victims, as soon as they are secluded, to consumption, the disease which always dogs the life of those whose time is spent in close, ill-ventilated rooms. Mussulmans have repeatedly said to me, 'All our women die of consumption.' The Parsees, again, are specially liable to internal inflammatory maladies, the result almost invariably of the customs prevalent amongst them with regard to lying-in women, who, being secluded for a lengthened period to the most unhealthy and dampest part of the house, at a time when fresh air and protection from chill are most essential, often suffer life-long mischief in consequence. Many of the ground-floors in the Fort and Dhobi Talao are never free from the contamination of sewer gas, and it is really surprising that the women do not suffer more frequently from fever, diphtheria, and other drain maladies.

"A great mortality is caused amongst children in Bombay by the custom, so common with some of the lower orders, of giving opium, and it is greatly to be desired that some check could be put upon this most murderous habit.

"The temporary hospital at Khetwadi has received, in the eight months during which it has been open, 102 adults and 14 children. As in the dispensary, the largest number are drawn from amongst the Mussulman community, the Hindoos coming next. Every care has been taken to meet, as far as possible, the prejudices of the different races and castes, and the patients have always seemed satisfied in this respect. The great difficulty is in keeping them in hospital long enough: as soon as they feel better they are anxious to get up and go home, and they often leave before they are quite well; hence the number in the list represented as being relieved rather than cured.

"Several ladies have kindly sent gifts of garments, sheets,

old linen, fruit, and flowers; and it cannot be too widely known that presents of this kind are extremely acceptable, the Government allowance of personal and house linen being dictated by the very strictest economy.

“**EDITH PECHAY, M.D.,**

*“Senior Physician to the Jaffer Suliman Dispensary,
and the Khetwadi Hospital for Women and
Children.”*

The temporary arrangements referred to in the above Report have now been superseded by the opening of the permanent Jaffer Suliman Dispensary, and the completion of the hospital founded by Mr. P. H. Cama.

VISITS TO INSTITUTIONS, &c.

On June 26th, a very interesting visit was made to Westminster Abbey by a large party of Indian gentlemen, under the guidance of one of the Minor Canons, Rev. Edwin Price. In the first place, the history of the Abbey was briefly related; and then, beginning with Edward the Confessor's Chapel, which contains the Coronation Chair, and some Royal tombs of great antiquity, Mr. Price pointed out the various monuments of historical interest. Some time was spent in Henry the Seventh's Chapel, where that King's mother and his descendants, the Queens Mary and Elizabeth, were interred. In the part of the Abbey called Poets' Corner, busts and tablets are seen commemorating the chief English poets from the period of Chaucer; while the long nave contains memorial stones to men renowned in many and varied lines of distinction. The grandeur and dignity of the Abbey could not fail to strike deeply those especially who visited for the first time this impressive building.

On July 1st, Mr. and Mrs. Bosworth Smith kindly invited several Indian students for the Speech-Day of Harrow School. The weather was beautiful. After the Recitations, the school-houses, &c., were inspected, and lunch, in pleasant society, was enjoyed by the guests at the Masters' houses, some of whom had arranged tents upon their lawns.

A pleasant afternoon was spent on July 8th in the Colonial and Indian Exhibition, when several Indian and English members of the National Indian Association were conducted over the Colonial Courts. The products and other exhibits from New South Wales were well explained by Mr. Septimus Pryce, of Sydney; and the other Australian Colonies, Victoria, Queensland, South Australia and Western Australia, as well as New Zealand and Canada, were also visited. When the illuminations began, the system of electric lighting at the Exhibition was kindly explained to the party by Mr. Stevenson, the representative of the well-known engineering firm of Messrs. Galloway and Soffs, of Manchester, who have the contract for lighting up the gardens and for illuminating the fountains. Mr. Stevenson enabled the visitors to see the full effect of the symmetry and design of the electric lighting by taking them to the Royal box, and they were much indebted to him and his friends for the unusual facilities by which he enabled them to appreciate the invention and skill connected with the fairy-like scene.

We have not before mentioned that three *Soirées* of the National Indian Association have been already held (at the Rooms of the Medical Society) this year—in January, early in May, and again on July 3rd. All have been well attended, and have been marked by much sociality and pleasant intercourse. On the last occasion, the following were a few among those present: Lord Napier of Magdala, Baron John Bentinck, H.H. the Thakore Saheb of Gondal, H.H. Nasrullah Khan of Sachin, Mr. Thornton, C.S.I., Sir Charles Turner, C.I.E., Surgeon-General and Mrs. Balfour, Miss Temple, Mr. B. H. Baden Powell, General and Mrs. Macdonald, H.H. Gunpatrao Roy of Baroda, Mr. B. L. Gupta, B.C.S., Mr. W. A. Porter, Mrs. and Miss Beck, Mr. and Mrs. Stebbing, Mr. M. M. Bhownagree, C.I.E., and Miss Bhownagree, Mr. and Miss Bosworth Smith, General Pollard, R.E., Mr. Madan Gopal, Mr. and Mrs. Trevor Roper, Mr. and Mrs. M. A. Turkhud, Mr. and Mrs. Martin Wood, &c., &c. We have omitted lately any special mention of the *Soirées*, which take place at regular intervals, and are much enjoyed by the large numbers of different nationalities who attend them; but it is well occasionally to remind our readers of the continuance of these interesting meetings.

SCENERY IN THE HIMALAYAS.

(*Extract from a Lady's letter recently received.*)

To-morrow we return to Simla, after a small tour into the mountains, which will thus have lasted ten days, and will have left scents and sights and sounds of beauty in one's heart to be thankful for all one's life. Narkanda, forty miles from Simla, where the snow panorama is revealed, is generally where people stop; but we went ten miles further on to Baghi—nothing particular to see there; but the forest through which the pathway winds is more exquisite than anything you have ever imagined. Pines are, of course, the principal trees, and they grow into splendid monarchs of the forest—with larches, spruces, firs, and deodars; so you can imagine what the scent is. We have had glorious fires of the cones each evening. There are oaks and hollies and walnuts, and trees like the English "plane," and magnificent horse-chestnuts out in blossom; but I think the undergrowth in these forests is the most exquisite thing possible. The ground is *carpeted* with maiden-hair ferns, growing amongst moss and grasses. There are six or seven other ferns too,—the fairy-like parsley is one; the names of the others I don't know. Wild anemones, white and purple, and the strawberry blossom, stud the green of the ferns; and I counted twenty-five varieties of flowers, including wild roses (white and pink) and white and yellow jasmine. A lovely wild vine is very frequent too, hanging its exquisitely tinted leaves round the trunks of the grey-green trees and over grand crags of rock. White clematis is abundant in part of the forest; and every now and then, on left or right of the road the trees cease, and a grassy glade opens—to the right towering up to the sky-line, and to the left rolling away to the valleys far far below; these bounded, on the yonder side, by hills with grassy and wooded slopes, and further off by grand mountains, purple in the distance, and dimmer and dimmer in their hazy blue until they meet the peaks and valleys of the snows. How I have longed to be an artist all these days: every yard of the road is a study for a painter;

and as for the mountains and snows, they are quite beyond any words. We have been unfortunate in never having a *perfectly* clear day to show us the whole range at once; but I think the views we got the first evening at Narkanda, when we watched the clouds gradually rolling asunder and lifting their grey veil in parts, only made the pictures more grand and mysterious; and for about half-an-hour we had a long sweep of glistening peaks to gaze at, standing out so purely against the evening sky. We were advised to try a road "over the hills" yesterday, on our way back, and it really was awful. A. and B. walked all the way (22 miles), with a few yards, very occasionally, on their ponies; but having no nails in my boots, I couldn't attempt it,—and really my head spun! The way I was perpetually hanging in my "jampan" over the brink of fearful precipices, and being trotted round corners with only an inch between me and the valley below, was a thing I did not enjoy; and I was only too glad when I could *sometimes* get out and scramble along on foot.

INDIAN INTELLIGENCE.

The Dispensary for Women at Calcutta, established by the Bengal Branch of the Countess of Dufferin's Fund, has proved the need for such an institution by its immediate success. It was opened on April 8th with one patient, and from that time the attendance had risen steadily to 80 a day. During May the number of patients was 1,484, and a rapid increase is expected. A separate entrance is provided for *purdah* women, who can be attended to between 8 and 9 in the morning. It is considered necessary to increase the staff in order to meet the demand. The *Englishman* appeals to the wealthy gentlemen of Bengal in aid of this Dispensary.

The Government of Bombay have sanctioned a grant of Rs. 100 per mensem for one year towards the support of the Institution for Deaf-mutes, promising thereafter to further consider its claims to additional support.

Syud Ameer Hossein, Presidency Magistrate, Calcutta, has been appointed a member of the Supreme Legislative Council. The Syud has been in the service of Government for the past

twenty-five years, and was a member of the Bengal Legislative Council during the period 1878-80.

Babu Ram Kissen, a well-known Hindustani merchant, of Calcutta, has subscribed Rs. 2,000 in aid of the Indian Association for the Cultivation of Sciences.

The Alexandra School at Amritsur for Native Christian Girls, sent up three candidates for the Calcutta University Examination of this year, two of whom passed. One is the daughter of a Native pastor at Kurrachee, the other the daughter of a pleader at Amritsur.

The Dayanand Anglo-Vedic College at Lahore has opened a School Branch, for educating up to the Matriculation Standard. In the first five days, about 300 students were enrolled. The head-master has offered his services gratis to the School, which has been opened temporarily in the premises of the Arya-Somaj.

Sir Madava Rao considers that the Nair women of the Western coast of India would be capable, if well educated, of engaging in various branches of useful employment, as teaching, printing, Government post-office and telegraph service, &c. Sir Madava has, therefore, expressed his willingness to give a reward of Rs. 200 to the first Nair woman that passes the Matriculation Examination, and Rs. 500 if she passes the First Arts Examination.

The *Hindu Patriot* mentions that Babu Gour Chunder Dey, of Burdwan, has manufactured single-bladed and double-bladed knives, which he sells direct from the manufacturer at five and nine annas respectively. He takes orders for all kinds of cutting instruments.

Mr. Naoroji Dorabji Khandalawala has been appointed Oriental Translator to the Government of Bombay, a post for which he is said to be peculiarly fitted, by character, abilities, and manners.

The death is announced of Babu Akshaya Kumar Dutt, whose name has long been revered in Bengal as "the Father of Bengali literature." He did much to popularise Western science among his countrymen, and by the moral and religious tone of his writings he helped to elevate the standard of his community. One of his works was a comprehensive account of the Religious Sects of India. For many years A. K. Dutt had been obliged, through severe illness, to retire from public life.

The Maharaj Kumari of Tikari, Bengal, on whom the title of Maharani, as a personal distinction, was bestowed on Her Majesty's Birthday, died on May 27th.

Mr. A. Boruah (of Assam), B.O.S., has devoted much attention to improvements at Bogra, of which district he is in charge, by establishing a gymnasium and reviving the public library, and in other ways.

A Law Class has been opened in connection with the Hyderabad College, and Mr. Hukun Chand, M.A., of the Calcutta University, has been appointed Law Lecturer. The lectures will, for the present, be delivered in the Urdu language.

Under the wills of two ladies, sisters,—Miss Sarah Bruce and Miss Mary Ann Bruce,—who died in England, sums amounting to Rs. 600,000 were bequeathed to the Secretary of State for India, in trust for the foundation and endowment of an institution at Calcutta or in its vicinity, “for the education and maintenance of half-caste or Eurasian female children, and in particular orphans or those deserted by their parents; such children to be admitted only between the ages of five and ten years, and to be maintained until they can be provided for in some respectable and useful station in life.” Various religious societies in Calcutta having put in a claim for the control of the bequest, the High Court has had the matter in consideration for two or three years, and Mr. Justice Wilson lately pronounced a judgment which may be fairly regarded as the best possible method of carrying into effect the wishes of the testatrices. Arguing that the word “institution” does not necessarily mean a “building” or other tangible object, but an established organisation for a settled purpose, he sets aside the idea of purchasing land and erecting buildings, and proposes to create a governing body of twelve members, by whom the girls will be selected and placed in such suitable boarding-schools as they may select, regard being had to the religious denomination of the girls. Thus all religious bodies are fairly dealt with. No girl will be educated or maintained after she has attained the age of 17 years.

A Bombay paper states that K. M. Bhat, a young Hindu, who went to America to study the art of dyeing, was excommunicated by his caste-fellows on his return to Puna; and as he can do nothing with them, he has determined to return to America.

Dr. W. W. Hunter lately gave a Lecture at Simla on Aurangzeb, in which he contrasted as follows the conciliation policy of the Emperor Akbar with that of Aurangzeb:

AKBAR'S POLICY.

“Aurangzeb's great-grandfather, Akbar, deliberately accepted the policy of conciliation as the basis of the Mughal Empire.

Akbar discerned that all previous Muhammadan rulers of India had been crushed, between two opposite forces: between fresh hordes of Musalman invaders from without, and the dense hostile mass of the Hindu population within. He conceived the design of erecting a really national empire in India, by enlisting the support of the native races. He married, and he compelled his family to marry, the daughters of Hindu princes. He abolished the Infidel Tax on the Hindu population. He threw open the highest offices in the State, and the highest commands in the army, to Hindu leaders of men.

"The response made to this policy of conciliation forms the most instructive episode in Indian history. One Hindu General subdued for Akbar the great provinces of Bengal and 'Orissa; and organised, as his finance minister, the revenue system of the Mughal Empire. Another Hindu General governed the Punjab. A third was hurried southward, two thousand miles from his command in Kabul, to put down a Muhammadan rising in districts not far from Calcutta. A Brahman bard led an imperial division in the field, and was Akbar's dearest friend, for whose death the Emperor twice went into mourning. While Hindu leaders thus commanded the armies and shaped the policy of the empire, Hindu revenue-officers formed the backbone of its administration, and the Hindu military races supplied the flower of its troops. It was on this political confederation of interests, Musalman and Hindu, that the Mughal Empire rested, as long as it endured."

AURANGZEB'S POLICY.

"The measures taken against the Hindus seemed for a time to promise success. Aurangzeb at once stopped the allowance to the Hindu high priest at Benares. Many of the Hindu temples he levelled with the ground, erecting magnificent mosques out of their materials on the same sites. He personally took part in the work of conversion. 'His Majesty,' says a Persian biographer, 'himself teaches the holy confessions to numerous 'infidels, and invests them with dresses of honour and other favours.' He finally restored the Muhammadan calendar. He refused to take offerings at the Hindu festivals; and he sacrificed a large revenue from Hindu shrines. He remitted eighty taxes on trade and religion, at a yearly loss of several millions sterling. The goods of the true believers, indeed, were for some time altogether exempted from duties; and were eventually charged only one-half the rate paid the Hindus.

"These remissions of revenue compelled Aurangzeb to resort to new taxation. When his Ministers protested against giving up the Hindu pilgrim-tax, he sternly refused to share the profits

of idolatry, and proposed a general tax on the infidels instead. That hated impost had been abolished by Akbar in the previous century, as part of his policy of conciliation towards the Hindus. Aurangzeb revived the poll-tax on infidels, in spite of the clamours of the Hindu population. They rent the air with lamentations under the palace windows. When he went forth in state on Friday to lead the prayers of the faithful in the great mosque, he found the streets choked with petitioners. The Emperor paused for a moment, for the suppliant crowd to open. Then he commanded his elephants to advance, trampling the wretched people under foot. The detested impost was unsparingly enforced. If a Hindu of position, writes a Persian historian, met a messenger of the tax-office, his countenance immediately changed. So low were the native races brought, that a proclamation was issued forbidding any Hindu to ride in a palankeen or on an Arab horse without a licence from Government."

PERSONAL INTELLIGENCE.

Mr. Adhar Singh Gour, Fellow-Commoner and Prizeman of Downing College, Cambridge, has passed in the Second Division of the Law Tripos of the University of Cambridge, being the first Indian student who has gained that place. On June 22nd he received at Cambridge his B.A. and LL.B degrees.

On the same day Mr. Aziz Ahmad, Mr. Inayatullah, and Mr. Lowji M. Wadia (all of Trinity Hall), and Mr. Ramdas Chubildas (Christ's), received the B.A. degree of the University of Cambridge, and Mr. Ramdas Chubildas also the LL.B degree.

Mr. George Nundy, B.A. of Sidney Sussex College, Cambridge (resident at Berar, India), has been admitted by proxy to incept in Arts.

Mr. T. C. Biswas (Balliol) has passed in Class IV. of the Honour School of Jurisprudence of the University of Oxford.

Mr. N. D. Allbless (Caius) and Mr. Mahomed Shereef Khan (St. John's) have passed Part I. of the Previous Examination of the University of Cambridge in the Third Class, and Mr. Mahdi Hasan (Christ's) and Mr. B. A. Wadia (Downing) in the Fourth Class.

Kumar Bhabendra Narayan, of Cooch Behar, has passed his Second Professional Examination for the triple qualification of L.C.R.P., L.R.C.S. of Edin., and L.F.P.S. of Glasgow, with high commendation.

The Hon. P. Ramanathan, member of the Legislative Council of Ceylon and Advocate of the Supreme Court of the Island of Ceylon, has received the honour of a special call to the Bar from the Benchers of the Inner Temple.

The following were also called to the Bar, on July 7th : Satyendra Prasanna Sinha (Lincoln's Inn Scholarships in Common Law, 1884 ; Equity, 1885 ; and International and Constitutional Law, 1886). Mahomed Hameed Ullah, B.A. Cambridge (Lincoln's Inn). Ibrahim Ahmed, Oxford, and Adhar Singh Gour, B.A., LL.B. Cambridge (both of the Inner Temple). Tahir Uddin Ahmed, Satya Ranjan Das, B.A. Cambridge, and Nagendra Nath Dé, Calcutta University (all of the Middle Temple).

The Benchers of the Middle Temple have awarded a First Class Scholarship of one hundred guineas, in Common and Criminal Law, to Moungh Kyaw, and a Second Class Scholarship of thirty guineas, in International and Constitutional Law, to Chan Toon. Both these students are from Burmah.

Mr. Mahommed Raouf and Mr. M. Ahmad, students from the Allyghur College, have passed the Preliminary Examination of the Inns of Court.

Mr. M. L. Dutta took the Honours Certificate in the Senior Physics Examination of University College, London, at the close of the Session, and received a prize of books.

The following gentlemen had the honour of being presented to H.R.H. the Prince of Wales at the Levée held on June 25th : Moulvi Sayyud Karamut Husein, Edulji Cursetji Banatwala, and C. Yetherajooloo Naidu.

His Highness the Rajah of Narsingarh received an honorary degree at Cambridge, on July 9th, among the representatives of India and the Colonies on whom also this honour was conferred.

Mr. M. M. Bhownaggee, representative of H.H. the Thakore Saheb of Bhownagger, who is one of the Commissioners of the Colonial and Indian Exhibition, has been appointed to the Order of the Indian Empire for his services in connection with the Exhibition.

Departures.—Mr. M. A. Turkhud, Vice-Principal of the Rajkumar College, Rajkote, Katthiawar ; Mrs. Turkhud and two children ; Mr. Narendra Nath Dé, Barrister-at-Law ; Mr. Satyendra Prasanna Sinha, Barrister-at-Law ; and Mr. Satya Ranjan Das, Barrister-at-Law, for Calcutta.

The Telegraph Code word of the National Indian Association (standing for name and address of the Hon. Sec.) is "OMNES."

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1886.

THE COUNTESS OF DUFFERIN'S FUND.

SHORT ACCOUNT OF THE RECENT WORK OF THE NATIONAL
ASSOCIATION FOR SUPPLYING FEMALE MEDICAL AID
TO THE WOMEN OF INDIA.

1. The last list of subscriptions received by the Central Committee was issued at the beginning of April; and the next list will not be published till July. Since the 31st March the Central Committee have received a contribution of $2\frac{1}{2}$ per cent. on the gross receipts of the Bombay Branch; and several fresh annual subscriptions have been promised by individuals. But the Fund has not increased as it should, and it is only by continued additions to the number of members, together with the annual subscriptions of those members who joined in 1885, that the income of the National Association can be maintained.

2. The success of the movement is already ensured if eagerness to claim the benefits to be derived therefrom can be taken as a criterion. From all parts of India applications for help are being constantly received, and there is a difficulty to find a sufficient number of duly qualified Anglo-Indian or Indian ladies to take the appointments offered for female medical practitioners.

The expense of European or American lady doctors with the sums at present at the disposal of the National Association, precludes their employment, except in some central positions, where their superior attainments can be turned to use in the training of local students, and so justify the increased cost of their support.

3. In Calcutta Mrs. Van Ingen, who was placed in charge of the Countess of Dufferin's Dispensary for Women, has within the short space of two months so gained the confidence of the public that *purdah* ladies now attend the Dispensary, sure that they will receive careful attention without any risk of their privacy being invaded by men. The success of this Dispensary, the first fruit of the Bengal Branch in Calcutta, is largely due to the untiring exertions of Mrs. Amir Ali, who has been indefatigable in arranging the various details. It may be of use to others starting similar dispensaries elsewhere to note that the only men employed about the establishment are the porter and the compounder, neither of whom come in contact with the women patients.

4. The Bengal Government has intimated its intention of handing over the management of the Surnomoye Hostel to the Bengal Branch of the National Association on the 1st August, by which time it is hoped that the Hostel will not only be ready for occupation, but provided with an efficient staff.

5. At Durbhunga the Countess of Dufferin laid the first stone of a Female Hospital and Dispensary on the 31st March, which is being built at the sole cost of the Maharajah.

The Maharajah of Durbhungah has engaged Miss Rambotham, another lady doctor from Madras. This makes the fourth lady doctor placed by the National Association in less than a year from its formation.

At Bankipore (Patna) there is every prospect of the community coming forward with sufficient funds to guarantee the expenses of a lady doctor, who will find more than enough work in the neighbouring city to keep her hands fully employed.

6. At Allahabad a matron has been engaged to look after the Female Hospital which is being established there by the North-Western Provinces and Oudh Branch.

At Agra work is being pushed on in order to provide increased accommodation necessary for the number of female students who are now coming up to the rising Medical School. Great attention has been paid to the maintenance of the *purdah*, and it is hoped that the recent arrangements in this respect will afford additional privacy to girls attending the lectures and hospital.

7. At Lahore the work begun last winter by Miss Bielby, M.D., has been so successful that it was seriously considered whether she should not have an assistant (lady doctor). Unluckily, want of available funds prevented this.

At Delhi public feeling is being stirred up with a view to the appointment of a lady doctor to the charge of the female ward in the new City Hospital (Municipal). From other districts of the Punjab, enquiries are being made for lady doctors or trained midwives to instruct classes.

8. At Rewah the State has determined to establish a Midwifery Class, and a suitable instructress is now being looked for.

Miss Smith, in Ulwar, who only took up work last January, has already won the confidence of the Maharajah and his people; and Her Highness the Begum has offered a similar appointment at Bhopal to Miss Stewart, of Madras.

9. A public meeting held in Rangoon on the 17th April established a Branch of the National Association in Burmah; and by way of at once beginning work, decided to open classes for the instruction of midwives and nurses.

10. The recent alterations in the rules regarding the entrance examination of female medical students in Calcutta has been attended with marked success, and thanks to this alteration and Sir Walter de Souza's liberality in the way of scholarships, there is now every prospect of a good supply of female medical students being trained for Bengal. This promises well for the future, but it will be some time before the pupils now entering on their studies will be ready or qualified to practise. In the meantime Madras is reaping the benefit of its enlightened action in the medical training of female students, and before long it is hoped that all who have passed from its Medical College will be provided with advantageous situations. Already three out of six ladies who have qualified either hold or have been offered appointments through the agency of the National Association.

11. The publication of the conditions on which the Queen-Empress' and Viceroy's medals will be awarded has been unavoidably delayed owing to the desire of the Central Committee to make the competition one which will ensure an equally high standard in every part of the Indian Empire; but it is hoped that very shortly the conditions will be made

public. A handsome design has been selected for the Queen-Empress' medal, and is now being executed at the Calcutta Mint.

The delay in publishing the conditions on which the medals so liberally offered by the High Priest of the Baidyanath Temples is also to be regretted; but it is expected that the rules will soon be ready to submit for the approval of the generous donor. These medals will be only open to Hindu girls of high caste.

12. The Central Committee have every reason to be grateful to the Committees of the various Branches for the way in which the objects of the National Association have been, and are being, made known, and where possible being practically applied. The Branches are now fairly organised and in working order, but there is a very strong desire on the part of the promoters of the movement to make the Association a thoroughly national undertaking, and to interest the public generally in its management.

13. For the convenience of business it was found necessary to limit the members of the Central Committee to a comparatively small body; but in order to infuse fresh ideas into its councils, and as widely as possible to give members of the Association an idea of the work done by the Managing Committee, it was decided at a recent meeting that all Life-Councillors (subscribers of Rs. 5,000 and upwards) should be invited to attend the meetings of the Central Committee when staying in any place where a meeting was to be held.

It has also been decided to bring before the next General Meeting an amendment by which subscribers will be allowed to count the aggregate of their contributions towards qualifications for the title of Life-Councillors and Life-Members.

14. The money subscribed is not sufficient to meet the requirements of the movement, which is now assuming very large proportions; and it may interest the public, as well as induce them to subscribe more liberally, if they know how the money collected by the Central Committee is being expended.

15. A lac is being invested in Municipal (Calcutta) Debentures in order to secure an income sufficient to cover the few scholarships about to be offered. These scholarships, moderate in themselves (Rs. 150 per annum), are available for female

medical students at any Indian University or Medical College where, from various circumstances, the student has been unable to secure local help. Scholarships of Rs. 6 a month are also to be given to students training either as sick-nurses or midwives.

A grant has been given to the Punjab Branch in aid of the translation of medical text books for the use of female students. Another grant has been offered to the North-Western Provinces Branch towards building and other expenses at Agra.

16. A paragraph recently appeared in an Indian paper asking to whom applications regarding the National Association should be addressed. The Honorary Secretaries of the various Branches are always ready to give any information in their power; and any queries addressed to the Honorary Secretary, Countess of Dufferin's Fund, Simla, will meet with a ready answer.

H. C.

SIMLA, 17th June, 1886.

THE COLONIAL AND INDIAN EXHIBITION.

(*Kindly contributed by Mr. T. N. MUKERJI and Mr. B. A. GUPTA.*)

The brotherly tie in which Providence has in a most miraculous way bound the English nation to the people of India, has been fostered and strengthened by the magnificent Exhibition lately successfully inaugurated under the auspices of His Royal Highness the Prince of Wales. Englishmen now regard their fellow-subjects of India as their own kith and kin, and incidents have lately occurred to show how strongly the people of Great Britain repudiate the idea of classing the Indians as a foreign nation. The splendid display which India has made of her artistic wealth at the Colonial and Indian Exhibition has elicited the admiration of the world; and any civilised country would feel proud to own and cherish an affectionate relationship with the intelligent producers of such beautiful things. Thus everyone, from the Queen-mother of the great Empire, the like of which the world never saw, to the humblest individual in the United

Kingdom, has vied with others to accord the most hearty welcome to the representatives whom the Government of India has selected to take part in the Exhibition. And what is more, the sincerity of the kind reception accorded them has made them feel that neither their Empress nor the British nation wish the Indians to be considered a subject race, but that they are anxious that the people of India should be co-sharers in the glory of the Empire, and fellow-labourers in working out the great destiny which it is the lot of every British citizen to fulfil in the history of the world.

Most aptly does the equestrian statue of the Prince of Wales, with the models of the native Indian soldiers in the background, meet the eye of the visitor as he enters the Exhibition by the main entrance. The walls of the vestibule where the statue has been placed have been decorated with various scenes from the British Colonies all over the world, among which there is a panorama of London as the metropolis of this vast Empire. The wall behind the statue has been tastefully draped with chintzes made in the Panjāb and Kashmir. The native Indian soldiers, arranged in a semi-circular form near the statue, represent the various warlike races who have contributed to the consolidation of the Indian empire, and belong to regiments which fought side by side with the British in the plains of India, on the mountains of Afghanistan, under the walls of Peking, and in the deserts of Africa. The brave Pāthān, the stalwart Jāt, the haughty Brāhman and Rājput of Oudh, the sturdy Goorkha, the wild Bhil, and the dark Nāik of South India stand proudly near their future Emperor, with determination in their eye to uphold the victorious banner of England in defiance of all the world.

A magnificent view of two rows of screens, having a broad pathway between and courts on either side, bursts upon the eye of the visitor as he leaves behind the mighty array of these dusky warriors. This is the Indian Art Gallery, in which each Province of India has a separate court, filled with art-ware of the most beautiful workmanship, as well as articles weird and curious in shape, size, and construction. India also occupies the two galleries on each side of the Art-ware Section. In that on the right are the shops organised by Messrs. Henry King and Co., the Government agents for the Exhibition, where articles are sold and delivered on the spot

while on the left is the Economic and Ethnological Court, containing the raw products and the models of non-Aryan races inhabiting the forests and wilds of continental India. But before the visitor enters the Art-ware Gallery, his attention is arrested by the Jungle Trophy on his right. This beautiful panorama of forest scenery has been contributed by His Highness the Maharaja of Kuch Behar, and was tastefully got up by Messrs. Ward and Co. Here is shown how the royal tiger noiselessly creeps through the tall grass before he springs on his prey; and how, in another place, the fearless beast leaps on the head of the mighty elephant, and fixes on it his fangs and claws in an iron grip, while the elephant, with his uplifted trunk, sends forth a roar of pain, which resounds through rock and ravine, spreading consternation among the herd of deer grazing on the hillside, awaking the lethargic bear from its mid-day slumber, and making the terrified ape cling fast to the branch, on the young blossom of which he has been feeding. The trophy is intended to give an idea of a hunting scene; but owing to the small space available, it is more an assemblage of forest animals than an actual representation of tiger-hunting in India.

As mentioned before, the first things which attract the attention of the visitor in the Indian Art Gallery are the screens, which stand in two rows on each side of the broad central avenue. These screens have been contributed by the various Provinces and Native States of India, to represent the characteristic style of architecture prevalent in each locality, and are made of various materials, but chiefly of wood and stone. First stands the gateway from Jaipur, surmounted by a platform called *Nakkarkhānā*, on which musicians play at intervals during the day. Models of these musicians in picturesque dress, and with their respective instruments in their hands, are shown on this platform. Floral decorations, with the Saracenic lattice-work, have been freely lavished on the gateway. Naturally, the bare country of Rajputana, where timber-wood is scarce, cannot be the home of wood-carving; but these States have long been the refuge of the followers of the Jainā system of faith, who have, from a remote antiquity, loved to adorn their temples with wood and metal embellishments. They imported the wood from distant places, had it carved into door panels, windows, or balconies for their temples; and Dr. Hendley

says that "wonderful old traditional designs have thus been preserved." Two very appropriate mottoes have been affixed on either side of the gateway: on the front side is the oft-repeated text from the *Mahābhārata*, "*Yatodharma stato jaya*," which has been translated into Latin as "*Ubi virtus, ibi victor*," and into English as "*Where virtue is, is victory*." On the opposite side is placed the motto "*Ex Oriente lux*," or "*From the East cometh the light*." The symbol of the sun-god, from whom, according to Hindu mythology, the Rajās of Jaipur have descended, has also been carved on the platform. The rails are decorated with the five coloured banners of Jaipur, and with a copy of the standard which Jaipur, as member of the Imperial Federation, received from Lord Lytton on the occasion of the Queen's assuming the title of the Empress of India, as also with the Dignity of the Fish (*Māhi-muratib*) which the Emperor Farrukh Siyar conferred on the chief at the end of the last century. The Jaipur screens on each side of the central avenue are a continuation of the wood-work which has been so well illustrated in the gateway. They have, however, the additional adornment of panels of pictures, for which the town of Jaipur has long been famous. These pictures represent mythological scenes, chiefly from the *Rāmāyana* and the *Mahābhārata*. Among them there are copies of a most interesting book called *Razm-nāmah*, which is a Persian abridgment of the *Mahābhārata*, by the poet Faizi, compiled from the translation of the whole work done under the direction of the Emperor Akbar the Great. There are also allegorical scenes representing the bad and good effects of sin and virtue, the transitoriness of the world, the way to wisdom, and other illustrations both from the Hindu and the Jainā faith. In one of these a banyan tree symbolises Human Life; while Death, in the shape of an elephant, is trying to pull it down. Only two slender roots—the threads of life—support the branches, and these even are being gnawed by two mice—the night and day. Honey, or worldly pleasure, hangs round, which the man covets, but which God urges him to shun. The man, however, tastes the poisonous pleasure of the world, the threads of life are gnawed through, and he falls into the hell below, where avarice, senselessness, desire, and anger, in the form of serpents, soon destroy him. Thus the nothingness of the world has been kept ceaselessly before the eye of all Oriental nations in every creed and

religion, Hindu, Buddhist, Jainà and Muhammadan, and has always made them unmindful of worldly glory and grandeur: to-day as it was more than two thousand years ago, when Alexander the Great interviewed the gymnosophists of the P'anjâb.

The continuation of the screen-work is maintained with effective symmetry by the other Rajputana States. On the right hand the State of Kotah has its screen made of black *shishan* wood, inlaid with white ivory; and facing it, on the left, is the red sandstone screen of Karouli. The British district of Ajmîr has its screen made of the soft soapstone; while, opposite, the State of Jodhpur has wood-carving, in which hooded serpents are a characteristic feature. Next comes the glorious screen of Bikanîr, which is lacquered work, the floral patterns being richly gilded in gold, and placed on a black and red ground. Passing on, the Central India screens, made of wood and stone, and ornamented with Hindu floral patterns, on which Saracenic designs have been thoroughly blended, the visitor arrives at the superb Bombay wood-carving, which is perhaps the best of the work of this description shown at the Exhibition.

So much praise has been awarded to the Bombay ornamented screen in all directions, that we should only be re-echoing it even if we were to express it in the most unfamiliar language. We shall therefore confine our remarks more to the workmanship and design than to any praise. The Baroda portion of this structure, contributed by His Highness the Gaekwar, represents actual work usually found in His Highness's territory, only with a certain amount of care and exactness necessary to make it a good sample. While walking in the streets of Surat and Ahmedabad, one finds rows after rows of houses with the whole of the frontage carved as elaborately as the piece now on view; and on enquiry at the establishment of Mr. Mulchambhai Hattising, of the latter city, it is interesting to learn that most of his carvers came from Pattan, in the Baroda territory. How proud must His Highness be of his artisan subjects, the Gujerathis, who are acknowledged to be the best art manufacturers of the Bombay Presidency! In passing to the Bhownagar portion, contributed by His Highness the Thakur Saheb of that place, we find distinct traces of Gujerathi work; and we did not receive with astonishment the news, through the columns of the *Times of India*,

of Bombay, that the chief carver was the late Harilal, of Surat. It was Mr. Harilal, of whom we heard in the time of the late Major Mant, who strove to bring to the notice of the public the wood-carving of Gujerat during the administration of Sir Richard Temple, the great advocate of technical education in India. We now turn to the Royal Commissioners, and catch portions of their screen, and find that perforated panels introduced into its design are selected from the Rani Sipri and other Muhammadan mosques of Ahmedabad. The originals are carved in stone; but the adaptations of the stone-carving in woodwork seems to reflect great credit on those who selected the patterns, as they are made to harmonise well with the Baroda and Bhownagar pieces. The Junagad portion of this screen is an instance of work done by native artisans without any qualified European supervision (we say qualified, because unqualified European supervision, such as that seen in the Agra and other jails, has ruined the carpet-weaving industry altogether by the introduction of glaring and fugitive aniline dyes). To come to our own subject of the Junagad screen, we regret to find in it, mixed with beautiful, chaste, and well-executed panels, some angels and figures foreign to India and the Indians. It is, however, judiciously placed by the Bombay Committee only on one side of the Court, and does not always attract attention. The general arrangement of these different sections of the screen deserves notice. As we come down from the Exhibition Road, we find four small pillars, exquisitely carved, marking the boundary of the Bombay Court, two on each side. Although these pillars do not belong to the screen, but to the glorious pigeon-house in front of us, they admirably suit the position given to them. Between the pillars on each side are the frontages of the screen, the middle portion in both cases bulging out in the shape of two well-carved balconies—that on our right belongs to Baroda, and that on the left to Bhownagar; the perforated, or remaining portions, belong to the Royal Commissioners, who paid for it; of the side portions, the first belongs to Junagad, and the farthest to Cutch. It certainly requires some ingenuity in conceiving such a perfect arrangement, keeping in the most conspicuous parts the most superior and elaborate work, and giving to the second or third a position just in keeping with the comparative merit of the work. He who has done it deserves commendation and thanks.

We shall now briefly refer to the most remarkable of the other screens in the Indian Gallery, as officially described. Those of the Bengal Court illustrate, chiefly by means of *papier-mâché* castings, the styles of architectural ornament which characterise the best Hindu and Mahommedan buildings in Bengal. The Hindu screen has been adapted from a temple of Krishna, near Dinajpur, of brick architecture; and the Mahommedan was designed from mosques at Gaur and Pandua, the detailed ornamentation being taken from casts of the remains of these and other buildings preserved in the Indian Museum at Calcutta. The screen of the N.W.P. is of three series. One part consists of marble pillars with inlaid work like that on the Taj, and these, being too large for their intended position, are placed near the Indian Palace; the second is of stone carving, executed at Muttra and Agra; and the third is entirely of wood-work, mainly dug out of ancient houses in the city of Lucknow. The Punjab screen consists of wood work, arranged in six arcades. The woods used are *shisham* (the cabinet wood of the Punjab) and *deodar* or Himalayan cedar, which is very durable, and, being full of resin, is not attacked by insects. One of the *shisham* arcades was made at Udokè, a village in the Amritsar district, by a large family of Sikh carpenters. The Kashmir Court has also a *deodar* screen, copied from the verandah of an old wooden mosque. The screens of the Central Provinces are in wood carving of a kind characteristic of this part of India, where the palaces are often distinguished by elaborately-decorated verandahs of black teak. The Madras screens are in a style of the Dravidian architecture of Southern India, of the 15th or 16th century, and have great variety of patterns in the decoration. The general design was prepared by the superintendent of the Madras School of Arts, and about twenty Madras carvers carved it out under his direction. The screens of the Hyderabad Court consist of a series of arches, giving good examples of the brass and lacquer work of the State, and of Bidri ware, which has been described as blackened pewter inlaid with gold, silver, or copper. Mysore and Coorg, Kashmir and Burmah, have also characteristic screens, and the whole series is well worth studying, in illustration of Indian carving and ornamentation.

MISS HELEN PRIDEAUX, M.B. (LONDON).

It has been remarked that a country is in the highest state of civilisation where women have received a most liberal education.. There is undoubtedly a great deal of truth in that remark; and we are convinced of it when we look to the histories of nations, past and present. We find that in ancient India female education had brought the country to a high condition. In comparatively recent times, the Moors of Spain owed much of their greatness to the same cause. In modern times England and America have reached the acme of civilisation, on account of the high education that ladies have received. Accordingly, such countries can boast of many learned ladies; and this learning is not only confined to one particular branch of study, but we see women acquitting themselves creditably in various learned professions. In America one not only hears of lady doctors, but of lady lawyers as well. But it is principally with female medical education that we are at present concerned. As it is the all-absorbing question at home in India, I resolved to write an account of a remarkably intelligent young lady who, after a most brilliant career at the London University, died when she was a house-surgeon to one of the children's Hospitals. The London School of Medicine for Women has sent forth within a very short period some very distinguished students. The name of Mrs. Scharlieb is familiar to many readers of the *Magazine*. The subject of this sketch was another; and, as will be seen further on, she paved the way for others. The prejudice that still exists in England regarding women doctors will, therefore, soon be a thing of the past. With us in India, when the question of admitting women to medical degrees was raised, there was not the slightest opposition on the part of Indians. The Schools were thrown open to them, and every encouragement given. This would show that there is a growing desire amongst educated Indians to restore Indian women to that proud position which they once occupied in ancient India. Many Indian ladies who are studying medicine in India will read the life of Miss Prideaux with pleasure. I am indebted to one of the leading medical papers of this city for all the particulars.

Miss Prideaux was educated at Queen's College, London, where she obtained many Scholarships, which defrayed all the expenses necessary for her education. Later—in 1878—she

passed the General Examination for Women of the London University. This Examination, which has been discontinued, was equivalent to the Matriculation of that University, which all must now pass if they wish to obtain the degrees of the University of London. In the Examination she stood second in Honours. At the Preliminary Scientific Examination in the following year, she passed in the First Division, taking Second Class Honours in Chemistry; and at the Intermediate in Medicine, in 1881, she obtained the Scholarship and Gold Medal in Anatomy. Her successes at the Final Examination for the M.B. degree, in 1884, are remarkable. She obtained the sixth place in the First Class Honours in Medicine; the third in Second Class Honours in Obstetric Medicine; the second in Second Class Honours in Forensic Medicine; and the first in Third Class Honours in Surgery. In December last she was to have presented herself for her M.D (Lond.) Examination, where undoubtedly she would have shone as was usual with her. At the London School of Medicine for Women her progress was very satisfactory. Many of the Class Honours fell to her share, and when she was qualified she held the posts of Demonstrator of Anatomy and Physiology.

Before and after the Final M.B., Miss Prideaux, in order to gain experience, attended for some time the several Hospitals of London where particular forms of diseases are alone treated. At all these Hospitals, it is believed, she was held in high esteem by all the medical officers who had admitted her to see their practice. When she had obtained the degree of M.B., the Committee of the New Hospital for Women, Marylebone Road, appointed Miss Prideaux one of their assistant-physicians. After this she was house-surgeon to the Paddington Green Children's Hospital. Here she discharged her duties to the entire satisfaction of her immediate superiors. While holding this post she had an attack of diphtheria, which carried her away. It will be needless for me to state how assiduously the eminent physicians and surgeons watched her and treated her during her illness. Her sufferings, it is said, were terrible to behold; and, notwithstanding the consummate skill and ability of the medical attendants, she succumbed to the attack.

Such high attainments and intellect did not, however, fail to make a deep and lasting impression on the profession; and accordingly a meeting was held last February to consider steps for establishing a Scholarship in Miss Prideaux's memory. It is not necessary to record all the proceedings of the meeting. Suffice it to say that a Scholarship was established in her name. But I wish to draw the attention of my readers to the speech of one of the leading members of the medical profession in London,

namely, Sir William Gull, who took the chair at the meeting above referred to. I give it here in full in order that it may be seen what change Miss Prideaux's ability had brought over the minds of the learned men.

Sir William Gull said:—"That they met there that day to establish a Scholarship in memory of Miss Helen Prideaux, a Bachelor of Medicine of the University of London, who died last year of diphtheria on the eve of presenting herself for the Final M.D. Degree. The purity of character, the high intellectual endowments, and the honorary distinction which Miss Prideaux obtained in her medical studies, all claimed a lasting memorial. Miss Prideaux had indicated the right of woman to take the highest position in a difficult and intellectual profession. In the course of her studies she obtained at the University of London the Exhibition and Gold Medal in Anatomy, the highest award and first position for the year in that difficult department of medical studies; and later on she took a first class in Medicine and two other subjects. In the now distant past, one objection that was strongly felt against the admission of women to University degrees was, that it might lead to a lowering of the standard of proficiency. Helen Prideaux, by heading the Honours' list, conclusively answered that objection, and swept away that prejudice from the path of all who might follow her. For himself, he had to confess that he had opposed the admission of women to medical studies, in common with many of his most distinguished colleagues, owing to a misgiving that in practice the good work of medicine might be deteriorated, without a sufficient opposing check. But when the movement acquired force, and the Legislature had by its Acts and by a Charter to the University confirmed the rights of women to an equal claim with men to University distinctions, it seemed to him that it would have been unfair and factious on his part to have stood in opposition. To the less elevated mind, medicine was apt to become a mere trade; to the more elevated and better educated, it was a profession; but in woman,—he believed also in man,—but especially in woman,—it acquired the character of a religion. The Helen Prideaux Medical Scholarship for Women would, he trusted, as time went on, be a vindication of the claim of women to a more liberal consideration on the part of the corporate bodies."

Such was the life of one who, had she lived longer, would have played a conspicuous part in the medical world. It ought to have been mentioned that the Medical Degree of the London University is the highest qualification that any one can obtain. The tribute paid to the memory of Miss Prideaux by Sir W. Gull is, therefore, a deserving one; and, later on, the

same great authority says that medicine in a woman is religion. I also join Sir William in paying my share of tribute. As a member of the English-speaking race, I can assure the readers of this *Magazine* in England, that we in India are ever willing and ready to pay homage to those who are endowed with rare intellectual capacities. Fortunately medicine is a Science, and on the common platform of Science men of all races and creeds can meet, and unite in doing honour to those to whom honour is due.

My object in writing this life is, first, to lay before those of my Indian sisters who are trying to enter the medical profession a correct account of the high attainments of one of their own sex; so that, by reading the lives of the great, they may try to make "their own sublime." Secondly, to offer a few suggestions. Those of the Indian ladies who are adopting the healing art as a profession should remember that they have a sacred duty to perform; viz., that of raising the condition of their sisters, who are at present considerably behind the women of the civilised world. Through this profession they will have ample opportunities of doing good to suffering humanity, and through the same source they will have access to those quarters where the presence of men doctors would be deemed unnecessary. The task of effecting reform will thus devolve on the Indian lady doctors themselves. They will, of course, have the sympathy of the English lady doctors, but English ladies cannot be expected to do much. If the social position of any country is to be raised, the people of that country itself must exert themselves considerably. England has never depended on any help from outside, but she owes her greatness to the native pluck and energy of her sons and daughters. The lady doctors are fully aware that their practice will be confined to their own sex; and if they point out to their patients the baneful effects of early marriages, the advantages of inhaling pure air—the conditions which will make the future generation healthy—they will not only be doing a useful work, but a work which will be pleasing to Him who is the Creator of us all. It was in this sense, I believe, that Sir W. Gull meant that medicine has in woman the character of a religion.

There is another point also to which attention should be directed. Dr. Francis, in his admirable and interesting papers, on "How to Preserve Health in India, with Special Reference to Medical Women," has suggested that some treatises about diseases peculiar to Indian women should be forthcoming. He says that the profession knows next to nothing about the maladies of Indian women. This is a very valuable hint, which should not be left unnoticed. Any lady doctor who will take

notes of all the interesting cases that she sees, and publish them in the form of a book, will confer a great boon. By exposing abuses and advocating necessary reforms, a mighty change of affairs will be brought about. If ably written, the book is sure to be well received both in Europe and India.

It will be seen from all this that the Indian lady doctors have a noble task to perform, and they will be rewarded if they perform it conscientiously. Let me remind my readers of the gentler sex that medicine is not a profession for the needy or the avaricious. If they make money their aim, disappointment will very likely stare them in the face for a time; but if they start with the notion that they are missionaries in a great cause—namely, that of relieving the distress and ameliorating the condition of their sisters; and also, if they look upon medicine from a scientific and religious point of view, a happy future is certainly at once before them.

B. S. M.

London.

REMARKS ON THE PRESENT STATE OF THE PARSEES.

The Parsees are the very descendants of the ancient Persians, to whom the modern poet addressed these words :

“Ye proud sons, ye high-born souls,
In whom the blood of Zal and Rustum rolls.”

Readers of history, ancient and modern, are no doubt familiar with the names of kings, such as Furedoon, Jamshid, Ardeseer, Huseing, Shappor, and Nowsherwan the Just, or the Great. They were the kings who founded kingdoms over vast tracts of country, covered the land with canals and water-works, and established institutions, varied and numerous, for the good of their people and subject races. These men may be justly considered the greatest benefactors of mankind, and every true-born Parsee may be proud that he belongs to the race of these most glorious names.

Through effeminacy, luxury, and internal strifes, the once proud Persian race succumbed to the invasions of the Mahomedan conquerors, and now the Parsees look upon India as their place of birth, and Englishmen as their rulers. What mighty changes the whirligig of time has wrought in their present community is well known. Those who are acquainted with the history of the community are aware that since Bombay passed

from the hands of the Portuguese into the hands of the English, the Parsees have made rapid strides in every movement, and have advanced in wealth and power.

The ordinary hazy notions about the Parsees, their history, and their whereabouts on earth, which the great and civilised world beyond India entertains, are now being dispelled by degrees by Parsee travellers, lecturers, authors, merchants, and pleasure-seekers who sojourn in foreign lands for various purposes. They are becoming recognised as the descendants of the ancient Persians, that once mighty race of warriors and conquerors. They are now known by various names all over the world, such as Iranees, Magians, Fire-worshippers, Zoroastrians, Persians or Parsees.

I venture to think that the very fact that such a small band of foreigners, inhabiting a small corner of India, should be so well known and so highly spoken of everywhere, proves that they are worthy of the great name they inherit from their forefathers. The fortunes of the Parsees in Bombay have suffered a long eclipse since the great crisis of 1864, which marked the beginning of a period of depression, then believed to be but a passing cloud of adversity. But the end of it has only been reached within the last seven or eight years; and we may now fairly believe that the tide of prosperity has again begun to flow for the Parsees in the Presidency, under the benign administration of Queen Victoria. The stream of charity flows always freely with them, and their purse is constantly open for deeds worthy and charitable. It is this ever-living presence of public charity with them, and the bonds of union among themselves, which have made them what I believe they are—the most ambitious community in India. I speak of that ambition of every-day life which is the mother of success, and which has at all times given to the Parsees determination to succeed, as much for the honour of their community as for their own sake. Enthusiasm of late is going out of fashion; but I do not believe that any cynical critic will think the worse of me for being, perhaps, a little over-enthusiastic about my little community, which holds such a good place among the communities of India. To be proud of, and fondly attached to, our native town, community, or clan, does not unfit a man for being at the same time a faithful narrator of facts. It is a common remark among European travellers, that go where you will, the chances are that you will find a Parsee, or a Parsee and his wife, and that, too, in the remotest parts of the world. Parsees have gone to Australia, America, China, Jerusalem, San Francisco, Persia, Abyssinia, and I am sure a Parsee would not mind going to the North Pole or the Fiji Islands if he only were told that he

could make money, and live there happily with his family, and that he and his worldly belongings would be protected. In short, there is no place on earth to which you may not induce a Parsee of the present generation to go, either as a trader, a shopkeeper, a traveller, a fortune-hunter, a settler, or in any other capacity, bent on the great mission of the life of the world, which seems to me to be nothing but money-making and money-spending.

The ancient Persian national character may be summed up in a few words: love of agriculture, horse taming, riding, habit of truthfulness, manliness and soldierly bearing; a spirit sincere and enthusiastic, of chivalry and gallantry to their women; and love of conquest. Parsees are as much foreigners to India as Englishmen or Europeans are. They are acknowledged on all hands as most loyal and trustworthy. Their own safety consists in the existence and prosperity in this country of their kind rulers. The future of the interesting community of Parsees is entrusted to our rising youths. In enlightenment, education, morals, and good manners, the Parsees literally copy their English friends.

The religion of the Parsees is very pure and ancient, and its sublime doctrines and philosophy are nowadays more thoroughly understood by German, English, French, and American *savants* than by the Parsee *Dustoors* themselves. Their ancient works on religion have been translated into modern European languages by French, English, German, Danish, and Russian scholars. It is a religion which, if studied with care and precision, teaches mankind above all things that man will rise again after death, and give an account to God for all the good or evil done in this life. I wish there were dozens of Rustamjee Kherseetjee Camas, Sheriarjee Dadabhoy Dustoors, and Nowrosjee Dorabjee Khandallawallas to propound the theory of the old Zerthostee religion to the present Parsees. The *Dustoors* are no longer learned and religion-teaching pundits, professors, and *mobeds*; and notwithstanding their high origin, I consider that the Parsees in general, especially those of the lower classes, are not at all educated and well-informed. Those living in the Mofussil and other out-of-the-way districts, towns and villages (save a few exceptions) are entirely debarred from the blessings of English education and civilisation. The Parsees of Bombay and of the large Indian cities are, as a body, far more intelligent and civilised than those of the interior of the country; but I venture to say that, taking the Parsees as a whole, three-fourths, or at least half, of them are still uneducated and ignorant. They are reputed to have a special aptitude for picking up easily any European or Asiatic tongue. I have myself heard a

Parsee speak French very fluently in Bombay; and as for Persian, Arabic, and other Asiatic languages, there are Parsee scholars by the dozen. I have even heard Parsees speak Chinese very fluently and well, but these are few and far between. As for English, the Parsees are, perhaps, the only people in Asia, if not in the world, who are reputed to speak, read and write English like born Englishmen, or as if it were their mother-tongue.

City life and country life make a great difference between the ideas, manners, intelligence, enterprise and industry of the city Parsee and the country Parsee. And this is, I think, the reason: A Parsee living in Bombay, or other great Indian cities, has greater opportunities to mix with Europeans: he comes into business contact with them every day; he has occasion to speak in English to them, and be spoken to in English, in the affairs of ordinary life; he knows and sees more of genuine English life and manners than those living around Bombay and the outlying districts or villages. Country life is mostly dull, dreary, monotonous, unprogressive and unprofitable. All your bright energy, fire, vigour, activity, and life's vital essences are apt to rust and melt away in a dreary Indian town, or village, as you have to move in the same well-worn groove day after day. To put it briefly, those living in large seaport towns or cities, like Bombay, are being steadily Europeanised, or, if you will, Anglicised; and those living in the interior of the country mostly take and keep to their old Hindoo habits, ideas and manners. They are chiefly old-fashioned, conservative, and obstinate in all things concerning themselves, their households, families, and ways of living. Generally our Bombay Parsees like to play the "gentleman," only unfortunately their notions of gentility are very queer. The question, "Who is a gentleman?" has often been asked in this country, but the definition of the ideal "gentleman" is still to seek. According to education, views, and manner of life, the ideal differs, but in each case it is an ideal. The word is so entirely English that no exact equivalent has yet been found in any modern language. To become a thorough "gentleman," one must try to be as polite as possible to his equals, superiors and inferiors. Few persons realise how great a power for happiness is wielded by the simple habit of politeness. It is frequently regarded as a superficial thing, consisting of an adherence to rules and forms of etiquette, or, at best, a mere imitation of kindness, which would lose all value if seen through. Thus many worthy and sincere people, associating it with pretence, feel a certain contempt for it, and of course do not cultivate it; while others, shrewdly seeing in it only a useful lever to gain personal ends,

try to practise it accordingly whenever they suppose it may react beneficially upon their own interests. Both these classes err in underrating true politeness. It is not a spurious imitation of kindness, respect, or regard, neither is it synonymous with them, but it is their natural, outward expression. While our friends may claim our love and loyalty, the aged our reverence, great and good men our respect and esteem, and the unfortunate our sympathy, all may justly claim that general regard that expresses itself in polite behaviour. Therefore, although politeness has many counterfeits, it is in itself true and honest coin, and should be respected as such. The truly polite man is polite to his children, to his employes in the factory, to the stranger in the street, to the crowd who jostle him, to the poor whom he relieves, to the vicious whom he rebukes, as well as to those whose society he craves, and whose esteem is dear to him. To become really polite, therefore, we must cultivate a kind and friendly feeling to all.

The domestic life of Parsees living in small villages is very limited. The men in the family go to work in the fields, miles away from the place where they live, or to their shops, on their daily avocations; and the women do their cooking, pot-cleaning, water-fetching, sewing, and attending to general house-work or their children; and if they have only to think for themselves, they absolutely do nothing, or kill the time as they best can. Poor things! hardly one among ten or twenty of them can read and write; they have no opportunities to improve their minds, and to learn about the great world around them, or to amuse themselves rationally. They know of little outside their own houses or streets, and almost of nothing beyond their town walls. To say that there is anything like society, in the English sense of the word, among the Parsees, even of the large Indian towns and cities, not to speak of the Moffusil, would be a sham and a delusion.

I would now say a few words about the want of healthy sports, pastimes, amusements, and recreations among Parsee girls and women. Work and relaxation are ordained by Nature. There are no lively, rational, innocent amusements among Parsees. The ladies of a Parsee family are at a loss to know what to do with themselves during their leisure hours. In all civilised societies in the world there is to be found something or other to engage the mind and attention in useful, or at least pleasant and harmless, pursuits for those who wish to turn their spare moments to some account. But all that is to be observed, in the way of pastimes and recreations among Parsee ladies in the Moffusil, consists in eating and gossiping. It is strange that, notwithstanding all the interest and enthusiasm that is

being aroused in the cause of female education, both in the Presidency towns and villages, no one has agitated for an inquiry periodically by Government, or other well-qualified and independent judges, into the management and condition of the native girls' schools, and the sort of education given there. The supervision and control at present exercised over these important public institutions is but nominal and irresponsible. With regard to the intellectual education given in half the boys' and girls' schools in India, it is not too much to say that it is worse than none; for the reason that the great variety of useless subjects disgusts the tender young minds with learning. This is, of all others, the result most to be avoided. Education is the "drawing out" of all the powers and faculties planted by God and Nature in the human heart and mind, so as to make the person educated useful in the affairs of common life, and to promote individual welfare and happiness. Parsees ought to pay greater attention to the education of their children.

Is the existing education enriching the country or impoverishing it? Is it promoting happiness or diminishing it? Increasing contentment or provoking discontent? These are questions for the practical statesman. Technical education is much more satisfactory than the ordinary university education. The one is ideal; the other real. Expressed in other words, we would say that the finished university man may rest upon his academical laurels; while the finished technical man must at once go into the market, and dispose of his qualifications to the highest bidder; failing which, he must force his knowledge on the public, by applying it to produce something that somebody else wants, and is willing to pay for. But Parsees also want a dash of the American leaven which will lead them to risk something, and to experiment without being easily disheartened.

Again, our Guzarati literature is very poor. There are very few, almost no books for imparting general knowledge, or knowledge of the objects with which we daily come into contact in our various pursuits in life. To supply this deficiency, there ought to be translations of many useful English works into the Guzarati language.

The best plan would be to form a special class of Parsee girls, well educated in their own language; and to impart to that class a thorough knowledge of the English tongue—a knowledge almost coming up to the level of the standard which a graduate of the Bombay University is required to go through. Such a class would prove immensely beneficial to the Parsee girls and ladies of the rising generation. The establishment of the Government Female Normal Schools at Poona and Ahmed-

abad, under the direction of Mr. K. M. Chatfield, the able Director of Public Instruction in the Bombay Presidency, seems to point to such a result; but it is a matter of great regret that almost no Parsee girls seem to take advantage of these useful institutions.

S. N. GINWALLA.

(To be continued.)

REVIEWS.

INDIA REVISITED. By EDWIN ARNOLD, M.A., C.S.I. London : Trübner and Co.

When, a few months ago, we read with much interest, in the *Daily Telegraph*, a series of letters under the above title, we felt sure that so popular a contribution to our knowledge of Indian life would not be suffered to rest in the ephemeral pages of a daily newspaper. In the collected form in which they now appear—a beautiful volume, bearing on its cover the lovely lotus flower, and adorned with many attractive illustrations,—they will be read and re-read in many an English home, and will charm the reader no less by their vivid pictures of scenery and places, than by their warm sympathy with the peoples of the land and their religions. During the twenty years of his absence from India, Mr. Arnold has done much to correct our conceptions of the religions of India, by his graceful poetical renderings of some of their leading principles and characteristics, and of the tales and legends gathered from their ancient classics; and it will be readily believed that he was received in India as a welcome and honoured visitor. He writes:—

“We brought goodwill to India, and leave it with that goodwill doubled and trebled. I, myself, have found nothing but friendliness and courtesy among the countless millions of this land, from strangers, townsfolk, peasants, servants, men, women and children. I have witnessed a thousand instances of simple virtues—of charity, of domestic affection, of natural courtesy, of inherent modesty, of honest dignity, of devotion, of piety, of glad human life;—have encountered grace and goodness in passing, as one encounters bright birds and fair flowers; have, more than in my old years of service, become endeared to this kindred and

civilised population, whose intellectual and religious history is so noble, and the guardianship of whose peace and progress is Great Britain's proudest charge."

Mr. Arnold's pen brightens everything he touches, and we read, almost with a sense of novelty, the familiar incidents of the voyage on the stately P. and O. steamer, with her veteran commander.

Landing at Bombay, Mr. Arnold bestows a due amount of admiration on the extraordinary changes and improvement in its outward appearance. but "everywhere," he says, "behind and amid the vast commercial bustle of modern Bombay, abides ancient, placid, conservative India; with her immutable customs and deeply-rooted popular habits, derived unbroken from immemorial days." And yet, "certain social alterations are silently operating at this Indian metropolis." In proof of which we have some charming pictures of social gatherings, in which graceful Parsee and Hindoo ladies took part.

At Poona, "a grand new college has replaced that ancient Mahratta palace, where I taught my Brahmans and Parsees; and I find, with a certain feeling of envy, mixed with satisfaction, Gunpati, the God of Wisdom, much better lodged now than in the days when education was beginning in the Deccan."

After a pleasant sojourn at Baroda, at Bhaonagar, "a model native state," and at Ahmedabad, Mr. Arnold entered Rajpootana, the land of romance and chivalry, measurelessly old, the home of a proud and warlike people, "the commonest of whom claims royal descent, and bears himself as a soldier and a prince." Jeypore, the capital, is the most beautiful city in India. A splendid street, one hundred and eleven feet in width, runs from east to west more than two miles, and is crossed by two roadways of the same width and a mile and a quarter long. All these streets are lined with picturesque buildings and shops, of roseate tint, interspersed here and there by stately palaces and buildings of the strangest form and most elaborate ornamentation. In this beautiful city are large hospitals and dispensaries, a first-class observatory, a museum, a hall and public gardens, a school of art and technical education, the fruits of which may be seen in the beautiful screen and other works of art in the Colonial and Indian Exhibition

And so on to Imperial Delhi, memorable as the seat of the Great Mogul, and still more memorable to British hearts by the great struggle of 1857;—and thence to Agra, the city of Akbar, “who began to rule as a boy of fourteen, and lived to prove so powerful a monarch, knew no country except his empire of Hindustan, and gave himself, heart and soul, to the idea of blending in India conquerors and conquered into one people.” “He even invented a reconciling religion,” which, however, “fell at the death of its founder.” Yet of Akbar it is related that he carried a “fatal sweetmeat box,” one side of which contained innocent pastiles of honey and almonds, and the other sweet-scented lozenges imbued with deadly poison:

“If Akbar gave you a *bon-bon* from the kind side of his box, you were in high favour at Court, and likely to command a province soon, or to receive the charge of five thousand horse. If he smilingly offered you one from the other part, you could not refuse—for none dared to say ‘No!’ to Akbar—and your mouth for a while became full of the fragrance of nard and myrrh, while you rode hurriedly home in your litter, and there died before the golden palace robes could well be stripped off.”

Mr. Arnold next visited Benares and the Land of the “Light of Asia.” We wish our space permitted us to quote some of his beautiful descriptions of the places and the peoples of the Holy City, hallowed by the “wonderful fervour of belief among these gentle, metaphysical people,” and by their practical manifestations of it.

“Yet,” writes Mr. Arnold, “it is not Hinduism which—to my mind, at least—chiefly consecrates Benares. ‘The divine memory of the founder of Buddhism broods over all the country hereabouts; and just as the walls and buildings of ‘Kasi’ are full of old Buddhist stones carved with symbols and legends of his gentle faith, so is the land, North and South, famous with the passage of his feet, and so are the religious and social thoughts and ways of all this Hindoo people stamped with the impress of his doctrines.”

Visiting and describing Sarnâth, where Prince Siddârtha preached, and Buddha-Gya, “where—upon a spot known to a rood, to a yard, of ground—this lofty and tender teacher elaborated in solitude that statement of belief which, rightly comprehended, is so full of life, of hope, of peace, and of philosophic truth,” Mr. Arnold puts forth an earnest plea

against the sad neglect of the "noblest localities in Indian philosophic annals."

Calcutta and Madras receive but brief notice; which we can hardly wonder at when we know that Mr. Arnold was bound for Ceylon, the home of Buddhism, rich in natural beauty, famed alike for its fertility and for the contentment and prosperity of its inhabitants under the just and tolerant rule of the British. Here Mr. Arnold enjoyed some very interesting interviews with the Buddhist priests, from whom he received a most appreciative welcome. Mr. Arnold returned to Bombay through the South Country, Ootacamund, and Hyderabad; and after a gracious leave-taking from Lady Reay and numerous other friends, started on his return voyage. And in thus recording his impressions, we feel that Mr. Arnold has done much to hasten the coming time, "when India must approach much nearer to us—must have larger life—and not only know England better, but be better known herself."

JAS. B. KNIGHT.

BYABASAYI. A Monthly Magazine of Agriculture, Commerce, Science, and Handicrafts, with illustrations. Calcutta.

We cannot speak too highly of this Magazine. It is conceived and conducted in a spirit of true patriotism. Avoiding the vexed field of politics, it addresses itself in the most practical manner to the husbandman, the trader, and the worker in all handicrafts; bringing sound knowledge, couched in simple straightforward language, to bear upon their different wants, endeavouring at the same time to infuse the spirit of self-help and love of country.

Comparisons are drawn between Indian conditions and those of more advanced nations—the cause of difference pointed out, and the remedy. In one article, the first of a proposed series, allusion being made to the Darwinian theory, it is pointed out that the present development attained by man is a subject of just pride; and the practical lesson is drawn that backward races should take courage thence, to believe that they also may obtain the front rank, if actuated by an earnest and disinterested purpose.

The Magazine is now in its third year; and we rejoice to see that, amid many causes for discouragement, there are yet

signs of its making its way among those for whose benefit it is intended. Some adopt the improved methods recommended, some express a wish to do so, and many seek information.

The Editor, Mr. Sri Nath Datta, is making noble use of the knowledge and insight gained by years of study in Europe. If all Indians made such use of their travels, parents would make the sacrifices demanded of them with joyful hearts.

We heartily wish the *Byabasaaji* increased success.

M. K.

INFANT MARRIAGES.

It is an axiom among Hindu reformers and all persons taking any interest in the moral elevation of the Natives of India, that the custom of infant marriages which now exists among them must be altered; and, for the last two generations, this question has engaged their serious attention. It is, therefore, not a little disheartening to learn from the papers, that in a case which, a short time ago, engaged the attention of the learned judges of the Bombay High Court, their decision should have been such as virtually gives a legal sanction to this custom.

Hindu marriages, as is well known, are contracted by the parents of the child-boy and the child-girl at an age which varies from three to eleven (latterly raised to about thirteen); and everyone knows that, even at the superior limit of age, the children cannot be aware of the duties undertaken by them under the marriage vow. Under the circumstances, it is perfectly absurd to obtain their own consent to the act; and, as a matter of fact, it is never thought of. During the marriage ceremony, the little ones think of nothing but the week's festivities held in their honour: when they are treated by the whole caste as little kings or queens, when they are handsomely dressed, when sweetmeats abound everywhere, when the house is brilliantly illuminated, and processions go backward and forward from one house to another, with the great din of music and neighbours crowding the street windows to look on, and grand fireworks wind up the scene. It is a

veritable heaven of enjoyment to the little ones; and no wonder if some, when they see their little friends and neighbours being made so much of during the ceremony of their marriage, that they too should wish that their time also would soon come. Their future duties,—the whole life-tie of duties to one man or woman, whether he or she turns out good or bad; the great responsibilities of the home that is in store for them; the still greater responsibility of rearing up and training the children to come,—all these the little ones do not see. They *cannot* see them. The little girl thinks only of the show and of the great importance that is thrust upon her for the short week. She little knows how much her future happiness or misery depends upon that boy whose name she is teased by her companions to utter, much to her distress, as it is now no longer modest for her to call him by name. But, in spite of all this, often the child grows into a dear little woman, and makes a very good modest and loving wife, and an affectionate mother. All honour to her who does so in spite of such adverse circumstances; but what a little heaven every Indian household would be, if every little maiden was allowed to grow up and to select as husband the man whom she herself has chosen as the one man she loves!

But all child marriages do not end so; and then, perhaps, the daily drudgery of the house work, the tyranny of the mother-in-law, and the disfavour with an occasional beating from the husband, make even the old parents wish that the marriage had not taken place. But there is no help now; for, though the parents found the work easy enough to do, they find it not so easy to undo. Nothing but death can part them; and, at times, the once dear little maiden is converted into a little virago if there is any spirit in her, and becomes the terror of the household; or, it often happens that one day she is missed, and the house well is dragged to bring up a drowned woman, who has gone, uncalled, to her Maker, perhaps to lay her complaint before Him, or perhaps—let us hope so—to ask Him to forgive them, for they had known no better.

In the case alluded to, Rakhmábái was thus given away when a child. Her mother became a widow and married again, and Rakhmábái lived under the care of her step-father, a practical reformer, who had shown that he could practice what he had preached, by having married a widow. In her

new home, Rakhmábái grew up in an atmosphere of education and reform; and when she arrived at a discriminating age, must have assuredly learnt of the various social abuses which exist in the Hindu community. At all events, she came to look upon a marriage in which she was never consulted with regard to her own wishes, as no marriage at all, and rightly refused to recognise it as such.

While her step-father was alive, Rakhmábái was left undisturbed, though, I believe, her sentiments were well known to the man who alleges to be her husband. He dared not then molest her. But no sooner was the father dead than poor Rakhmábái's persecution began. Some narrow-minded people, it is said, have supplied the funds to make this persecution more effective; and, finally, a complaint was lodged in the Bombay High Court against Rakhmábái, for restitution of conjugal rights which had never been exercised. This appeal to a British Court had become necessary because the ordinary methods of coercion had failed, as the girl had imbibed enough pluck from her step-father to defy caste and excommunication. With her, the old machinery, with all its terrors, was useless; and a new one had to be invented. This new one was a *British Court of Justice*!

Luckily for the honour of the British name, the judge who tried the case in the first instance, saw through the scheme, refused to entertain the case at all, and sent the alleged husband away with words which would have burned on the heart of a man of ordinary modesty, and would have made him hide his face in life-long disgrace. Not so with this man and his friends. He, instead of learning a good lesson, appealed against the decision to the full bench; and, to the horror of all right-thinking people, the full bench has sent the case back for re-trial. Thus, under the name of British Justice, a new machine is established for the furtherance of the old abuse!

It now becomes necessary to examine under what law this decision was arrived at. If under the Hindu law, then it can not be upheld. According to that law, the refusal to live with a husband or wife is considered a sinful act, and punishable, like all sins, in the world to come. Thus, such cases are removed from all earthly jurisdictions to a much higher one; and Mr. Justice Pinhey was quite correct not to entertain the case at all. If the decision was arrived at according to the

English law, it is true the case can be entered both the contracting parties must have given the marriage,—and no one, for a moment, a consent was given, or could be given, which the alleged marriage took place. ms that under neither law, if strictly read, could the decision be upheld.

The damage now done to the cause of reform is incalculable. Under Mr. Justice Pinhey's decision, the custom of early marriages would have died a slow death, without causing any disturbance at all. The very fact that a child on arriving at the age of discretion, would have the power to repudiate a marriage to which its consent had not been given, would have been enough to make intending parents pause before they performed an act which, after all, might turn out to be non-effective. The reform would have been gradual, and therefore more thorough; and a good transition between the present early marriages and the future marriages with consent at an advanced age, when consent has a meaning, would have been found. The present baneful custom would have been *gradually* revolutionized; for all the boys and girls now tied together would not have immediately rushed into court to have their ties cancelled. Single cases, gradually increasing in number, would have come on wherever it was felt that great mistakes had been made, and these great mistakes could have been rectified. Where, under the present system, the two children would have, luckily, grown into a liking for one another, the marriage would not have been disturbed at all. In fact, the good marriages would have remained, and the bad ones done away with; and a great gain of happiness would have been the result. Simultaneously with this, the fear that the early-made ties might be repudiated would have made parents cautious, and child marriages would have gradually stopped. All this, if the decision of the full bench be not completely set aside and Mr. Justice Pinhey's decision upheld in its stead, will be lost. Hindu reformers and their sympathisers may never again get so good an opportunity for furthering the good cause. The general British public too have an interest at stake. They must see that the British courts are put to an honourable use for the furtherance of justice and honour, and not made tools of for caste tyranny and oppression; and if a point is to be stretched, that it is stretched on behalf of those

who are suffering from bigots' persecution, and not in favour of persecuting bigots.

And, finally, let me recall the picture I have drawn in an earlier portion, which is by no means a rare one, and ask all right-minded men and women if, when such things happen, they can rest for a moment without doing their very best to get rid of this pernicious system, which will bring many bright and happy little maidens, at the present moment joyously playing about in Indian households, to such a pass of misery and wretchedness as would make the poor little ones at last seek death as the only release from lives blighted on God's good earth by men's laws, either badly made or badly interpreted?

PEACE.

FACTS RELATING TO WOMEN'S WORK IN THE WEST.

Miss Amelia B. Edwards, the novelist, has received the honorary degree of LL.D., from Smith College, Northampton, Mass., U.S.

The Committee of the Cobden Club have elected Miss Florence Nightingale, Mrs. Cobden Sickert (daughter of Richard Cobden), Mrs. G. M. Crawford, of Paris, and Madlle. Raffalovich, members of the club. These are the first ladies whose names have been enrolled.

The "Nishin Ul Shefaket;" or, The Order of Good Works, was instituted by the Sultan to honour Lady Layard, wife of Sir Henry Layard, Ambassador from England in 1873, who was a second Miss Nightingale in the hospitals. The Queen of the Netherlands, the Crown Princess of Austria, the Marquise de Noailles, the Countess of Dufferin, Mrs. Wallace, and Miss Cox have recently received this order in honour of their benevolent activity in various directions.

The Queen has an interesting article on the Higher Education of Women in connection with the recent Examination for the Mathematical Tripos at Cambridge. In the class list one female student attains a position "following that of the 24th, and preceding that of the 25th, wrangler." Two are equal to the senior

optimes, eight to the junior optimes, of which the 'first four' absolutely head the list. They are students of Girton and Newnham, and their names appear in supplements to the class lists, with the places they would have gained had they been allowed to compete with the men. The writer warmly defends the study of mathematics by women, and adds: "As with the bodily, so with the mental powers—the race must be run, or the faculties will never be developed; and there must be true competition for places in an examination, or no students will exert themselves. Hence the uses of examinations, and of such abstruse subjects of study as mathematical theories. The acquirement of the latter is not the end of a student's career, but the means to a much higher end; namely, the full development of the mental powers and reasoning faculties, which are as useful to a woman as to a man."

In October next, will be opened in Oxford a new College for Women, to be called St. Hugh's. It is intended for students who cannot afford to pay the expensive terms of St. Margaret's or Somerville Halls. The fees for the College year, including board, residence and tuition fees, will be about £60.

The Royal Holloway College for Women at Egham, erected at the cost of nearly a million sterling, from a legacy under the will of the late Mr. Holloway, was opened by the Queen on the 30th June. The building contains about a thousand rooms, in addition to the museum and library, picture gallery, gymnasium, racquet court, lecture theatre, chapel, &c., and will accommodate 250 students. The grounds are some ninety-five acres in extent, and are beautifully laid out and wooded. Students must be above 17 years of age, and have passed a satisfactory examination; and the term of residence is limited to four years.

● The Camden School for Girls, of which Miss Lawford is the head mistress, numbers 427 pupils. • At the annual distribution of prizes, it was announced that two pupils had taken the degree of Bachelor of Arts, one of Bachelor of Medicine; and several others had obtained scholarships and certificates.

Women have hitherto been excluded from the sittings of the French Academy of Sciences; but on Monday, June 28th, the interdiction was raised in favour of Mdle. Sophie Kowlewska, Professor of Mathematics at the University of Stockholm, and daughter of the eminent palæontologist. The president welcomed her in graceful terms, and said that her presence should be a cause of pride and pleasure, not only to the mathematicians present, but to the whole Academy.

Mdlle. Clemence Royer has founded a society in Paris, entitled "Société d'Etudes Philosophiques et Morales," the object of

which is to stimulate in France a taste for the higher intellectual studies.

Miss Helen Beloe is delivering a course of lectures at the British Museum on "Ancient Egypt."

A Society for Improvement and Progress has been founded by the ladies of Copenhagen. The President, M^{me}. Ch. Bajer, opened the session with an extremely clever lecture on "Peace."

Miss Winifred Egerton, of Wellesley College, has been made a doctor of philosophy *cum laude* by Columbia College. She is the first woman who has received this mark of distinction from New York's great university.

Dr. Emily Bruce, well known to the leading Paris professors by her assiduous clinical studies, is about to return to Boston to practice among her fellow-countrywomen.

M^{me}. Ribart, M.D., who accompanied the Paul Bert Mission to Tonquin, and was about to operate on the queen-mother of Annam for blindness, has fallen a victim of dysentery. She was a skilful oculist, and had earned the confidence of the aged queen by successfully operating on several mandarins of her household.

No fewer than 136 lady sculptors are now exhibiting in Paris. Of the 182 works now on exhibition, 100 are busts, twelve of which are executed in marble. At the Paris *Salon* this season there are 223 female exhibitors.

A drinking fountain, erected in the Thames Embankment Gardens as a woman's memorial of the late Professor Fawcett, was appropriated to public use on the afternoon of the 27th July, by Louisa Lady Goldsmid. A beautiful bronze medallion portrait of the statesman to whose memory the fountain is dedicated is placed above the basin, with the following inscription:—"Erected to the memory of Henry Fawcett by his faithful countrywomen." The cost of the fountain exceeded £600.

The garden of St. James's Churchyard, Bermondsey, which has been laid out as a public recreation ground at the cost of Mrs. Montefiore, was opened by the Countess of Galloway on the 29th June.

Mrs. Cracroft has established a village co-operative store at Hackthorn. The goods are charged at the ordinary retail prices for ready money, but at the end of the quarter a percentage is returned to the buyers, who thus reap the double advantage of incurring no debts and at the same time of unconsciously saving money.

Some years ago a small co-operative store was established in a Yorkshire village, out of the savings and profits of which the managers have established a business of fustian cutting, which turns over £40,000 a year.

Forty men, and nearly four times that number of women, mostly English, who recently became involved in labour troubles at Chelsea, Mass., U.S., have decided to set up manufacturing on the co-operative plan. The capital has been fixed at \$20,000, in shares of \$5 each, with the understanding that no person shall possess more than one hundred shares.

The Churchill Home, a restaurant and lodging-house for city workwomen, founded under the auspices of the Marchioness of Waterford and other noble ladies, was opened a few weeks ago by the Lord Mayor.

Last year four prizes of £10 each were offered in the Northumberland mining district to enable the winners to spend a month in Cambridge during the long vacation. Two of the prizes were won by women belonging to a mining family, who went to Newnham College, and worked in the laboratories and museums during their four weeks' residence. The experiment was to be repeated this year.

In the South London Industrial Girls' Home some 2,500 women and work girls received help last year, either in the shape of orders for work or clothing, or food or small gifts of money. Many others were trained in needlework or for domestic service.

The Institution of the Sisters of East Grinstead was established to provide visitors and attendance for the sick, and other works of charity. The services of the sisters are rendered gratuitously, and they have been called at various times to all parts of England, and even abroad. They have also established Orphanages for Girls, and Convalescent Homes, for the benefit of which a concert was recently given, at which the Princess of Wales and her three daughters were present.

Mrs. Elizabeth Surtees-Allnutt has opened a dépôt at 134 St. Owen Street, Hereford, for the reception of magazines and periodicals to be regularly transmitted to our troops abroad.

An important section in the Edinburgh Exhibition is devoted to women's industries, past and present, from the homeliest fabrics to the most artistic.

Lady Burton, of 23 Dorset Street, Portman Square, appeals to her compatriots for assistance to her work, in Austria and Italy, to prevent cruelty to animals. She has laboured in this direction for fourteen years, with beneficial results, and has the satisfaction of knowing that active cruelty is now the exception, not the rule.

M. K.

NEEDLEWORK EXHIBITION AT MADRAS.

The following notice has been issued in reference to the Annual Needlework Exhibition at Madras :

The Madras Branch of the National Indian Association will hold a Fifth Annual Exhibition of Needlework, &c., early in 1887.

1. The following prizes will be offered :

I. For the best collection of Native garments, cut out and made entirely by the exhibitor or exhibitors, two prizes; one a sovereign, and the other ten rupees. The first to be awarded to a Native lady, and the second to the pupils of a Native Girls' School.

II. For the best specimen of Native embroidery, two prizes, as in paragraph I.

III. For the best collection of English garments, two prizes of twelve rupees (or an English sovereign) and ten rupees, to be awarded as in paragraph I.

IV. For the best specimen of English embroidery, in satin-stitch or open work, *white*, two prizes, as in paragraph III.

V. For the best specimen of crewel-work, two prizes, as in paragraph III.

VI. For the best Indian design, for embroidery, two prizes.

VII. For the best specimen of mending, by darning on old cloth or stocking, two prizes, as in paragraph III. "

VIII. For the best specimen of mending by patching, two prizes, as in paragraph III.

IX. For the best specimen of pillow-lace, *white*, two prizes, as in paragraph III.

X. For the best specimen of pillow-lace, *gold* or *silver*, two prizes, as in paragraph III.

XI. For the best specimen of knitting, one prize.

XII. For the best sampler, with English or vernacular letters, two prizes.

XIII. For the best Kindergarten work, two prizes.

XIV. For the best kolam drawing, two prizes.

XV. For the best freehand drawing, two prizes.

XVI. For the best map drawing, two prizes.

XVII. For the best Native bead-work, two prizes.

2. The specimens should be sent to Miss Nixon, Gunpowder Factory, Perambore, between February 1st and 15th, 1887.

3. Each competitor for a prize should send, with the specimens, a declaration, attested by herself, or her parent or guardian, that the work has been executed entirely by herself. In the case of a school, the declaration should be to the effect that the work has been executed entirely by the pupils in the school, and should be signed by the Manager.

(a) The garments exhibited must not be in miniature, but of a useful size.

(b) In awarding prizes I. and III., the shape of the garments, the beauty and strength of the needle-work, and the size and variety of the collection, will all be taken into consideration.

(c) In awarding prizes for embroidery and other fancy-work, the beauty of the workmanship, the taste displayed in colour and form, and the suitability of the ornamental work for the purpose to which it is applied, will all be taken into consideration.

(d) In awarding prizes for Kindergarten work, that which shows a knowledge of Froebel's principles and ideas will be valued more highly than that which displays only mechanical skill.

(e) No prizes will be given for kinds of work not mentioned in this notice.

(f) Work sent from schools should have the name and address of the schools securely fastened on *each piece*, and on the boxes containing the work and on their keys, and should be accompanied by a list.

(g) Work sent by private individuals, as well as the boxes containing it and their keys, should have the name and address of the owner similarly secured.

4. Competitors for prizes will not be allowed to send the same specimen twice for exhibition.

5. Those who desire to sell their contributions may do so, if they appoint an agent of their own to conduct the sales, remit the proceeds, and return any work that remains unsold.

The price should be clearly marked on each article.

6. The Sub-Committee will be glad to receive specimens of fine needlework (both plain and fancy) for exhibition only. These also should be sent to the care of Miss Nixon.

7. All the specimens will be returned to such exhibitors as send a messenger to fetch them within a fortnight after the close of the exhibition. If this is not done, the Secretary cannot be responsible for the safe-keeping and return of specimens belonging to contributors in the town of Madras. Contributors in the Mofussil are requested to arrange, if possible, for the removal of their contributions by a messenger in Madras. When this is impossible, the Secretary will, if requested, return the specimens by train or post, in which case it is requested that the receipt be acknowledged immediately.

8. Competitors who receive a certificate or prize are requested to send an acknowledgment immediately.

ISABEL BRANDER,

*Honorary Secretary, National Indian Association,
Madras.*

Madras, 29th January, 1886.

The Madras Committee desire to increase the interest of the 1887 Exhibition by showing specimens of needlework of different countries; and Mrs. Brander, who is on a visit to England, will gladly take to Madras any such work, whether as a gift or loan, which friends may kindly contribute. Parcels should be sent to her at 35 Blomfield Road, Maida Hill, W.

SOCIAL INTERCOURSE BETWEEN NATIVES AND EUROPEANS IN INDIA.

What strikes the European, visiting India for the first time, is the manner in which the different races hold aloof from each other in all social matters. The division which separates the various native races from each other is as great, but not quite so marked, as that which sunders the one fair from all the dark races of the Continent. The stereotype distance of three to five miles which lies between a native city and an English cantonment, is a true likeness of the social isolation which British residents maintain amongst

native inhabitants. A phenomenon like this is truly astonishing; for the British resident in India is brought into contact with natives every day, every hour of his life. From the early morning, when he is awakened by his servant bringing *chota hazri*, till late at night, when the same menial carries a glass of iced water—at home, or in his office working at his desk, or riding out, the European is sure to have always about him some native attendants, officials, clerks, visitors, or his servants. Continuous as are the communications which Europeans and natives have in everyday life and work, as soon as it comes to social matters they immediately part company, like chemicals abhorrent of each other, like oil and water. Every Englishman is struck by this fact. Every Englishman cannot but see the lasting disadvantages and evils which arise from such a state of things in an equal measure for both sides. The characteristic features of the two races are clearly cut; they are strongly marked; they are cast in moulds as different from each other as it is possible to conceive. The English have the reputation of possessing amongst European nations the strongest individuality. Foreigners, whether on the European or the Indian continent, do not necessarily look upon our characteristics as we ourselves do. Our self-confidence appears to them as pride; our strength as harshness. The natives of India, on the other hand, and amongst them especially those who are most advanced in knowledge and education, and who annually send to Europe, we believe, the largest number of students,—the natives of Bengal,—have the repute of presenting in clearest relief the features characteristic of their own continent. The result of a history of two centuries has been to place two races, typical of the different continents from which they have sprung, side by side in a country in the welfare of which they have both an equal interest. They are thrown upon each other, for the working out in that country of social and economical tasks of the highest importance. It will be as well for them, as for the accomplishment of their task, if they work in concord and with as little friction as possible. If we are to live together in one country, it is as well we should live together as friends.

Social intercourse, so far as it has hitherto existed,—if indeed the exchange of calls between European and native gentlemen deserves that name,—is not sufficient to remove,

in any appreciable degree, friction, and to promote friendship between the two races. What is the intercourse which the Englishman, official or private, outside a large station, holds with natives of a class corresponding to his own? Out in the district he will generally meet with a number of native gentlemen, chiefs, landholders, bankers, or men who in some capacity or other have served Government, who come to pay him their respects, and to have "the pleasure of making his acquaintance." Their visits are a matter of form and of etiquette, and then they are not often repeated; or their visits have some aim and object, and then they sometimes become tiresome from their frequency. The Englishman, on his part, finds himself unable to return all the calls. There are, further, those great days,—for instance, Christmas—the *barra din*,—when his verandah is filled with the legally acceptable offerings of fruit and flowers, and looks like a garden, and when a continuous stream of congratulating visitors passes through his drawing-room. There are, finally, those festive and highly ornamental gatherings on New Year's Day, and on the Queen's Birthday, when the chief official, whether he be a Lieutenant-Governor, Resident, or Commissioner, receives a crowd of European and native gentlemen in his garden, in a pitched tent. These are, in the main, the occasions on which native and European gentlemen are brought into communications which, by stretch of language, can be called social intercourse. There are other chances by which they may be thrown into each other's company. Many a young officer out on a shooting expedition, especially in native States, has been kindly received and most hospitably entertained by the chief through whose land he is passing, and has made the acquaintance of his host in a most agreeable manner. This is, however, a mere chance. Again, the cases of native Christians—by no means all of low caste or inferior position—and of men who have studied in England, who have thrown off all restraint of caste, and who associate with Europeans,—for instance, are members of station clubs,—are too few, as that they could alter the main outlines of the picture which we have given above.

This is the actual state of the intercourse maintained to-day between native and European gentlemen. This state is highly unsatisfactory; and yet how can it be altered? How can the gulf which seems everlastingly to divide races,

residents and inhabitants of one country, subjects of one Government, be effectually bridged over? The distance at which the two societies move is but an indication, on the surface, of a hidden, deep, far-reaching difference of religion, of modes of thought, of customs of life. The social distance shows itself especially on two points: in the refusal on the part of the native to break bread, to eat salt, with the European; and in the different position which he assigns to the ladies of his household, as compared to that which the lady occupies in the European family. As long as these two obstacles are not removed, social intercourse between natives and Europeans will remain what it has hitherto been—a meeting of men, a formal calling of men on men. We do not see any chance or possibility of the second obstacle being removed within measurable time; but we think there are forces at work, in certain sections at least of the native community, which may gradually remove the first obstacle, and which may draw into closer connection the two races which have succeeded each other in the government of the country. It is a well-known fact that there is no rule, no precept of religion, which prohibits Muhammadans from eating with Christians. The Muhammadans were the rulers of Upper India. From Muhammadans the English took over, nominally and formally at least, the government of the country. Such, however, was the strength, the influence of caste—the peculiar property of the subject Hindu nations—that it left its mark and impression on the conquerors; and at this day, in most parts of India, the Muhammadans are as far removed as the Hindus from any social communion with people who are, like themselves, called the “faithful” in the *Koran*. This is merely the result of foreign influence, the outcome of antiquated habit. Those amongst the Muhammadans who have been farthest removed from caste influence, and who are most outspoken and determined in their religious zeal,—the Afghans along our North-western frontier,—never disdain to hold such intercourse with Europeans. Many a time have we sat at table with Afghan Khans and Sirdars; and every time have we been struck, as every European must be, with their exceedingly dignified and courtly manners. There is no reason why their example should not be imitated in other parts of India by Muhammadans of position, and why that which has been done amiss by the force of habit

should not in future be done aright by the same force of custom. As far down as the Rawulpindi division has the barrier been removed, in one district mainly, through the influence of one civilian. Invitations were issued by him at certain times to all the "local gentry," Nawabs, Khans, Zemindars, &c. The guests assembled in his house, or garden; tea and refreshments were offered, and the guests partook of the entertainment,—the Hindu gentlemen repairing to a separate tent. All the Englishmen of the station were present on such occasions. A perceptible increase of mutual knowledge and good feeling was brought about by these gatherings, which may be in justice called a first attempt at social intercourse. There seems no good reason why the example set here should not be followed in other parts of the province and the country. At such festivities the lady of the house becomes, of course, *purdah-nashin*,—she does not receive the guests.

The question is materially changed in the case of Hindus or Sikhs: the first step must be taken by them. It remains to be seen whether movements born from out of their midst, like the Brahmo Somaj, for instance, the ethical teaching of which lays the axe at the root of all caste distinctions, will have such an effect as to render possible social intercourse of any kind between themselves and those who stand outside the pale of their religion. We do not venture on any prophetic forecast; but we devoutly believe that the enlightenment brought about by religion and education will, in course of time—perhaps of long time—knit together, not only in one polity but also in one society, different races, which are now as far apart from each other as the poles of the globe.

CHARLES MERK.

EVERYDAY LIFE OF INDIAN WOMEN.

BY CAPT. RICHARD CARNAC TEMPLE.

(A Paper read before the Society of Arts, on May 21st.)

To those of my hearers who are practically acquainted with India, the title of this paper may sound misleading. At any rate, it may be objected that it is quite impossible to deal with so vast and varied a subject as the feminine daily life of the very heterogeneous peoples which go to make up the 250,000,000 of the Indian population, in so short a time as that at my disposal.

I am, of course, aware that one of the chief characteristics of Indian domestic polity is extreme subdivision, and that the tendency among all classes of the natives of India is towards the social isolation of groups with contracted interests, and the consequent accentuation of minute differences in habits of life. The results of this are what is generally known as "caste," and it is caste that underlies and controls all social matters that are peculiarly Indian. At first sight, therefore, under these circumstances, there can be no such thing as a common method of life among the women of a population which is an ill-assorted compost of wild and savage tribes of diverse origin: of Brahmins and orthodox Hindus; of heterodox Hindus and Brahmanists by conviction and birth; of Buddhists, and Jains, and Parsis; of Muhammadans, and Jews, and Christians of long standing; of Aryan and Dravidian races; of original clans of Aryan and non-Aryan descent; of highly-cultivated communities and completely ignorant tribes; of whole peoples within and without the pale of Oriental civilisation. But, nevertheless, there exists a standard of life which is Indian, and to which all the varieties of the natives of India are drawn—just as there is a life which is Oriental in the usually restricted sense of that term, habits that are Indo-Chinese, and manners that are European. No one supposes that Norwegian and Italian ladies live exactly in the same way, or that English and Spanish women adopt precisely the same mode of life; but that there is a general line of conduct which is common to all European countries is apparent to everyone who observes mankind. So it is in India. And the overshadowing influence to which every true native of the great peninsula unknowingly submits is that wielded by the modern Brahmins through their staunch henchmen, the high-caste Hindus. In describing, therefore, in very general terms, the aims and habits of an ordinary Brahmini, one can give a fair notion of a life to which every Indian woman, however antagonistic her creed and race, is unconsciously led on by instinct, as it were, to imitate, and which is her invariable model.

Habits of life are enormously, if not mainly, influenced by religion, and this leads me to say a few words here regarding Brahmanism as a living and active faith, though it has been the fashion in certain authoritative quarters to look on it as dying, if not already dead. Granting that it is not a proselytising, in the sense of being a missionary, religion, and granting that its fundamental theory—it is only a theory and not a practice, be it remembered—is, to parody a well-known saying, that *Hindu nascitur non fit*, still there can be no doubt that it manages to make more converts by mere assimilation than can any other

religion in India by direct missionary effort. This absorption into Brahmanism is becoming, under the *pax Britannica*, day by day, a more important feature in Indian social economy. As surely as the English bring fresh uncultured tribes under their civilising influence, so surely do they add to the number of the Hindus; as surely as the iron hand of Anglo-Indian law, by refusing to recognise any difference between man and man, causes the upward rise in the social scale of those that labour to good purpose, so surely is the cause of Brahmanic orthodoxy advanced and its influence widened. I have watched the first process myself in the case of the recruits to our little army of Gurkhas. The wild mountain boy, on joining his regiment, is taught not only his drill, but also the Hindustani language as understood in military circles, and with it his religion, *i.e.*, a smattering of current Hinduism. The second can be seen in progress any day all over India, by anyone who will take the trouble to observe the career of a successful handicraftsman, or small trader. At first an "outcaste," dealing only in matters of religion with his tribal soothsayer; as he gathers money, he sets up a Brahman priest, and minds the orthodox gods, and at last, when respectable and wealthy, he develops into a full-blown Hindu; and then, since in all Hinduism ceremonial orthodoxy is synonymous with social respectability, he adopts Hindu manners to the full; isolates his women, prohibits the re-marriage of widows, marries off his infant children in the proper quarters, and practises the thousand and one customs peculiar to his adopted religion. Of course, in order to be able to thus attract to itself so many antagonistic principles of custom and belief, the modern Brahmanism can have no hard and fast creed. It has, in fact, no creed at all, properly so called. Nothing in the shape of "I believe in God the Father Almighty;" nothing like the strict Muhammadan formula—*la ilaha ill' illahu, Muhammad-i-'r-Rasulu'-llahu*—"There is no God but God; Muhammad is the Prophet of God." It consists rather of a leading principle; viz., to gather together whatever items of belief may come to hand, in order to develop them in a certain definite direction, under the control of its own priests, and for their benefit; and while the process of development is going on, it naturally engrafts its own customs on to those it already finds in existence. Herein lies its wonderful vitality and strength, and its power of resisting internal disruption. The apparently elastic network of caste and family customs that it invariably twines round its victims is marvellously cruel, and so unendurable that revolt after revolt has been made against it; but the result, so far, has been only to loosen the meshes for a time. Slowly and surely the intangible threads have tightened again,

as, by degrees, the very customs created by the schismatics are adopted by its priests, and made to conform to the general theory—all the harder to resist because it is never formulated. The mighty rebellion of Guru Nanak may be said to have already collapsed; for, though the Sikhs are still to be numbered by the million, Brahman priests now habitually control those domestic ceremonies from which the schism was mainly intended to exclude them. The Raidasi Chamars still, perhaps, keep themselves separate; but signs are not wanting to show that they, too, will go whither have long gone the Kabirpanthis and the free-thinking followers of Tuku Ram and Namdev. Again, the bulk of the Muhammadans of India, being descendants of tribes converted wholesale in various ways to Islam in days gone by, are still Hindus in many matters of thought and custom. In fact, if we extract the profession of faith and a few formulæ, it is not at all easy to say, as regards them, where Islam begins and Hinduism ends. In any case Brahmanism overshadows their lives. The Jains, at least that important section of them known as the Saraogis, are separated from Hindus proper rather in sentiment than in fact; and though the Parsis, Jews, and Christians have greater powers of resistance, yet it would not be difficult to show how greatly the all-pervading faith of Hindustan has influenced them too. Many a missionary could tell a tale of more or less ineffectual battle against the notion of the existence of a Christian "caste." Of course, I am not now speaking of the tenets deliberately held by the authorised exponents of the several rival creeds, but of the religious ideas of the unintelligent masses, which are, to my mind—and here I find myself in accord with the best credited observers of Indian life—the outcome of an unthinking reverence for things usually held to be holy, *i.e.* hagiolatry, whatever be the outward expression of faith. Of such a state of things Brahmanism is pre-eminently adapted to take full advantage, for it presents no bold front to prejudices, and bends no man to its will; but rather puts forth its tender tentacles, gradually draws to itself and quietly absorbs all things.

As my opening sentences will have shown you, I would not have it inferred from what has been just said, that I hold all the women of India to lead practically identical lives; that the secluded banker's daughter has much in common with the scavenger's wife, free to go where she pleases and to speak to whom she will; or that the worthy spouse of the village Maulavi would not at once flare up and feel highly insulted if told that her life was conducted on much the same lines as that of the Panditani over the way. It would be more than erroneous, moreover, to state that a woman of Kumaun has exactly the same

views of propriety as she of Mahabaleshwar, or that the grimy Panjabi has manners similar to the oiled and carefully-bathed inhabitant of Madras. All I wish to assert is that a special way of living underlies all those differences which appear so great to the casual observer, and that beneath the chance-tossed waves on the surface there lie hidden depths of female life which are distinctly Indian, and which can be best sounded by a study of the high-caste Hindu women. The Brahmani is, as it were, the fashionable beauty, whom all of her sex in India follow, each in her own way, and with the varying success with which maids copy their mistresses all over the world.

Enough has been said already to satisfy you that I cannot on the present occasion enter into the details of the life of orthodox Hindu women. Nothing more, indeed, can be done now than to indicate its merest outlines in order to show of what it mainly consists, whither it tends, and how it affects those that lead it. In endeavouring to go through the task I have been invited to undertake to-night, I am bound to plead that, as an Englishman, I cannot do more than speak under correction. Hindu exclusiveness, as you all know, absolutely prohibits outsiders from personally observing what I am about to describe, and all that can possibly be done by persons such as I, is to procure our facts as nearly at first hand as practicable. Hence the necessity of explaining briefly what the sources of my information are. Chiefly, then, I have drawn upon matters which have come to me as the first hearer of the tale; partly because I am quite sure that all the facts thus learnt are straight from the mouths of trustworthy natives of India, and partly because I should be sorry to be, by any mishap, a misinterpreter of other people's writings. Although I shall not to-night be wittingly guided by any of them, there are several works of original information, more or less directly bearing on my subject, which all who are interested in it would do well to study. Among these are: *Hindus as they are*—written, indeed, by a Christian convert, with something of the convert's proverbial asperity towards the followers of the religion he has discarded, but containing much that is valuable to the student; *The Hindu Family* of Balram Malik, a far superior work to the last, by the well-known judge of the Calcutta Small Cause Court, who has treated his subject as only he can—that is, in full sympathy with it, and, of course, with complete knowledge; and *The Life of a Hindu Woman*, by the celebrated Brahmani Ramabai. This latter is a mere paper hidden away in the *Cheltenham Ladies' College Magazine*, and there is not much of it; but naturally, as far as it goes, it contains the confessions of one who has herself been through the mill. For Muhammadans, there are Dr.

Herklot's *Quanoon-e-Islam*, and *Notes on the Indian Musalmans*, by the wife of Mir Ali Hasan, who was an Englishwoman. And then there are several collections of folk-songs—notably Gover's, from Southern India, and Grierson's, from the North—which, between the lines, contain facts about Indian women that none can gainsay. However, I shall now confine myself to statements based, firstly, on notes supplied me by natives for *Panjab Notes and Queries*, which I have edited from the commencement; secondly, to the late Dr. Fallon's splendid collection of *Hindustani Proverbs*, 12,500 in number, which I commenced editing and translating in 1883—a work still in progress; and, thirdly, to the various collections of folk-songs I have made and published at different times within the last eight years.

There are, of course, several ways in which the female life of India can be viewed. For instance, it can be looked at from a high moral standpoint of the European sort, or an instructive lesson in religion, as understood by us, might be taught from it, with our dusky Indian sisters as the "dreadful examples." Anything of this kind is, however, far from my present purpose. My aim is rather to try and grasp, without unduly criticising it, what that life must really be, and, in roughly describing it, to bring it home to your minds; and though I shall touch upon matters and notice conditions which are very foreign and even shocking to our ideas, I shall not mention them for any other reason than that they are facts which cannot be blinked.

Domestic manners are everywhere composed of the same elements, if we eliminate from our daily life the occurrences dependent on chance, and those circumstances which, even if recurrent, are in reality occasional. All the world, in fact, sings the same tune, though each community has its own pet variation. Every family is bound to evolve a *modus vivendi*. It cannot help making rules of conduct for eating, and drinking, and sleeping; for work, and intercourse, and recreation; as these are matters that, happen what may, must be attended to every day of our lives. Accordingly, wherever we go, we find regulations upon all these things, and the point we have now to consider is, what the ideas of household economy are which dominate in a general way the domestic laws of the most orthodox of the Hindus, and through them the whole of the Indian communities, and then how they affect the women subjected to them.

An Indian woman's life in its ordinary course is divided into two clearly defined parts, which are quite distinct, though separated from each other only by the fateful day on which she first goes to take up her abode within her father-in-law's family. Note that it is not called in the Indian languages her husband's

family; for that, under the Indian family system, it can seldom be in the case of a bride. Childhood rather than girlhood is the heyday of the Indian woman. Free to play as she pleases, with plenty of companions—for children galore can hardly ever be wanting in a family where all live together, from oldest to youngest; free to run in and out of the houses of friends; never bothered to learn anything except what she can pick up from the women about her; never worried with caste restrictions; never asked to do more in the way of labour than to help in the housework; petted by her parents, spoiled by her aunts and uncles, and beloved by her brothers—an Indian girl is indeed happy, as children count happiness. And then suddenly the curtain falls. At about ten years of age—earlier in some parts and later in others—our spoiled child is old enough to work in earnest, and so she is packed off, sorely against her will, to join her husband's family; entering it, not as our brides enter their future homes, at the head of the female community, but at the bottom. Child though she still is, her childhood is now for ever past, and she is turned into a young woman, only too often by no means a happy one.

At this stage it is necessary to consider two matters, so far as they affect an Indian bride; viz., the practice of infant marriage, and what is known as the joint-family. I need hardly state that the so-called "marriage" of infants is practised among all classes in every part of India, though, of course, there are many exceptions to the rule. The term "marriage," as applied to this ceremony by us, is, however, rather misleading. It is in reality an irrevocable betrothal—a bargain, not between the infants who are "married," but between those who control them, being often nothing else than a purely commercial contract. It arises out of the theory that a woman is for life under tutelage, and her "marriage" is, therefore, merely a transfer of the right over her to another party—a transfer naturally very frequently made in return for a pecuniary consideration. After this marriage, or betrothal, the girl usually remains with her parents, in trust for those to whom she is to be transferred, until the home-coming, going to her husband's house, which may be looked upon as the real marriage, as we Europeans use the word. Until the second ceremony takes place the child-wife is still a child to all intents and purposes, and treated as such, and it is only after it that she in any sense enters on the duties of female life. The family she joins is exactly like that she has left, only it is that of another—to her a vast difference, and one which she never forgets; indeed, it is not unfrequently made painfully apparent to her at every step. What I may call the regulation Indian joint-family is one composed of the *paterfamilias*,

all his sons and brothers, and various extraneous relatives, such as nephews, cousins, and wife's kindred, for the male part; and all their wives, in addition to his own wife and daughters, together with a sprinkling of the family widows, for the female part. In this patriarchy there are grades upon grades, both male and female, dependent chiefly upon age and distance by blood from the head of the family; and as everybody is married in India as soon as the time for it comes, the chances are that the last-made bride is, in the nature of things, in the very lowest place.

In the average Indian family the strictest domestic economy is the rule of life, and the household work is done by the women of the household, not, as with us, by paid servants. Servants there are, of course, in all Indian families; but they are, as a rule, on a totally different footing to the European domestic, being for the most part independent persons with a *clientelle*, for whom they perform certain customary services for a customary wage. The distribution of the daily work, down to that of the most menial kind, lies with the materfamilias, who may be best described as the oldest woman in the family proper under coverture, for widows can have no authority. The cooking, as the work of honour, she keeps to herself; but the house-cleaning, the washing, the care of the children, the drawing of the water, the making of the beds, and so on, is done by the less dignified members of the household, as she directs; and whatever is most menial, most disagreeable, and the hardest work, is thrust upon the bride. She is the servant of the very servants, and must obey everybody. It is hardly, therefore, to be wondered at that, after her previous training, it is by no means an uncommon occurrence that she has to be forcibly broken into her new way of life; that she is for ever sighing after the flesh-pots of her father's house; that there are various "customs" which enable her to revisit it at stated times after the marriage; and that the law is often invoked to oblige brides to return to their husbands' families after the customary term of such visits has expired.

Not only is our bride thus turned into a drudge, often unmercifully overworked, but from the day she gives up her childhood to the day of her death—it may be for sixty years—she is secluded, and sees nothing of the world outside the walls of the family inclosure. It should always, therefore, be borne in mind, when trying to realise Indian female life, what a very important thing the domestic economy is to a woman; how largely the petty affairs of the household loom upon her horizon. Her happiness or misery indeed entirely depend on the manner in which the affairs of the family are conducted. Now, considering that the female mind has for centuries been mainly

directed to this all-important matter, it is not astonishing to find that such questions as the proper method of eating and drinking, and of domestic propriety generally—the intercourse, that is, which is permissible and right between the various members of the household, male and female—have long been regulated with the utmost minuteness. To us who roam the world at will, and whose interests are often fixed far more outside than inside our homes, it may seem remarkable that such infinitesimal restrictions and numberless customs as are found in full swing in an orthodox Hindu household should be remembered and carried out with the exactitude demanded of the womenkind; but if we consider that these make up their whole life, and that they are called upon to pay attention to nothing else, their capacity for recollecting when to veil and unveil, whom to address and avoid, when they must run away, and when they may speak, ceases to be extraordinary. And regarding these customs of social propriety, I must say that the more one studies them the more one is impressed with their perverted ingenuity. They seem purposely invented to make the unfortunate victim of them as uncomfortable as possible. The Indian woman, isolated from the outer world by custom, is again by custom isolated as far as practicable from all the male members of that little inner world to which she is confined. Free intercourse, even with her own husband, is not permitted her while yet her youthful capabilities for joyousness exist. No wonder then that absence of jollity is a characteristic of the Indians generally, for the happy laughter of a home is denied them by custom in the most persistent manner. I cannot go into all, or nearly all, the customs by which the orthodox Brahmanists have succeeded in rendering themselves a sombre people incapable of seeing a good-natured joke, and whose young men and maidens never laugh for laughter's sake. A few will suffice to bring home to you how completely the women are, in sympathies and life, separated from the men, and how the members of the sexes again are far from mixing freely with each other. Very small is the world within the four walls of an Indian house, and it is really pitiable to see how greatly it is divided within itself.

(To be continued.)

APPEAL OF A BLIND STUDENT.

We have received the following appeal from Chanda Singh, son of Dial Singh, Delhi, a student of the Punjab University, who is totally blind: This remarkable boy stood tenth in the Entrance Examination of the Punjab University in 1883,

taking English, Persian, Urdu, Panjabi, and Bhasha, Mathematics and Entrance Standard, Natural Science, History, and Geography of the World. He was permitted to dictate his answers, instead of writing them; and the same permission was granted him, on the application of the Director of Public Instruction, when he went up for the first Law Examination of the University. Chanda Singh has a wonderful memory, and is remarkable for his power in mental arithmetic. His testimonials from his tutors speak most highly of his perseverance as well as of his abilities. His desire was to become a Pleader; but by the rules of the Punjab University, the Intermediate Examination in Arts, which includes Higher Mathematics, must be passed before a candidate can present himself for the Final Examinations in Law and B.A.; and this rule it has been decided not to relax. Chanda Singh had asked for an exemption because of the great difficulty he had, owing to his blindness, in getting up the required subjects without some special arrangements. Under these circumstances, Chanda Singh makes an appeal, as follows, for help to enable him to come to England, and study for the Bar. We willingly publish his letter, whilst, at the same time, we cannot but think that work of an educational kind in India might be more suitable for him.

APPEAL.

May it move, Sir, your kind heart.

Oh that some noble, comprehensive mind
Would task itself to rescue the poor blind
From bondage, far more terrible to bear
Than slavery, the bondage of despair!
Who, by dire accident, at six years old
Lost blessed sight, with which mankind behold
The variegated scenes that around them spread—
The daylight from his eyes for ever fled,
By awful Small-pox: dreadful, dire disease,
That on the human form so oft doth seize.

I beg most humbly and respectfully to introduce to you myself as a poor and helpless blind student, studying in the Government College and Law School, Lahore; and beg to lay before you my tale of woe, to which, it is my sincere hope, you will give an attentive ear and feel for my distressed condition.

During my progress in education, I have had to contend against difficulties, the extraordinary nature of which can better be conceived than described. The magnitude and number of disadvantages under which I have long laboured, and now, when money and sight are most wanted, labour, in a special

manner, owing to the lamentable infirmity of blindness and want of means, can hardly occur to one who enjoys the blessings of sight.

“He jests at scars that never felt a wound.”

Perhaps you are aware that there are no schools in India as in England for the deaf and the blind, and that there are hundreds of thousands of the helpless victims of the direful disease small-pox, because the people here have not yet begun to appreciate the value of the Vaccine Art. For these there is no other means of earning their livelihood than the only and degraded one of begging from door to door.

Hence are our towns and cities overrun
With sightless mendicants, who like a dun
Invade our ears with Sorrow's piteous claim,
That tarnishes Philanthropy's pure name!

I am the only one of hundreds of thousands of the blind here, who have, in spite of the very unfavourable circumstances under which Nature has placed me, succeeded in matriculating myself an undergraduate of the Punjab University. My only and possible hope was to study for the Bar, and that hope, now, seems to be dashed to the ground; because the new rules for the Law Examination have made it compulsory for one to pass the Intermediate Examination in Arts of the Punjab University before he can hope to be enrolled as a Pleader. But, although I have been studying in the Lahore Government College for the last three years, and tried every means in my power to get up higher Mathematics, which is a compulsory subject in the said Examinations, I have failed in all my attempts to do so; as it was impossible for me (owing to the lamentable infirmity of blindness) to learn that subject without some special arrangements being made to teach me Mathematics, which the Principal of the College could not make in spite of my earnest and repeated requests to him to do so. I have, as you will see from my Testimonials, a very strong aptitude of mind for Mathematics; but, alas! my want of sight puts a veto upon that taste, thereby blasting all my future prospects. It is at this time, and never before, that I have been made to feel my loss of sight more keenly for the first time and my life rendered simply miserable. I almost wish I were as illiterate as my other brothers in affliction here are, who, compared with me who have eaten the fruit of the “tree of knowledge,” are far happier in their happy ignorance. Now that I have no more funds to support me, and that my lamentable infirmity of blindness makes me quite unfit to enter into any other line of business than that of Law, the door of which profession has here thus

been closed against me, my long-cherished and fond hope of being able to devote the greater part of my earnings to the amelioration of the condition of my fellow-sufferers, from the calamity of blindness, seems to be thus frustrated. The mind that has for years been buoyed up with hopes and expectations is now sinking down into dead lethargy. The only and least ray of hope that at times glimmers over my disappointed mind is to think of studying for the Bar in England, where there are no such strict rules and restrictions as have here stood in my way of progress; but the most insurmountable obstacle to my progress at this stage of studies is my utter inability to meet the necessary expenses of my education in England, on which alone depends my success in life and for which an enormous amount of money is required, of which I am utterly destitute, my father being an agriculturist too poor to support me away from home. As Law seems to be the only profession in which I can hope to succeed, and to enter which was the sole object I had set before me from the very beginning of my educational career, it would blight the hopes of my lifetime, and would send a pang of disappointment and despair through my heart, to know that my path of progress was beset with a difficulty that is most likely to prove absolutely insurmountable. Under these circumstances, I beg to appeal to your best and highest feelings of humanity, mercy, sympathy, and benevolence; and beg to express my fervent hope that you will do me the great favour of graciously undertaking to defray the whole, or, in co-operation with any other friend of yours, a part of the expenses of my education in England, by which act of generosity you will be instrumental in saving me from the manifold misfortunes and disappointments which seem to overcast my future prospects, in case I should have to give up my hope for want of proper funds.

Copies of my Testimonials are herewith attached, in the hope that they will afford to you the requisite information about my intellectual and mental powers. In conclusion, it is my sincere hope and humble prayer that you, being one of those more favoured mortals on whom our beneficent Creator has bestowed, not only the blessed gift of sight, but every comfort that money will procure, will be moved to respond to my humble appeal.

I beg to subscribe myself, Sir,

Your most obedient Servant,

CHANDA SINGH, *Blind Student,*

(Government College and Law School, Lahore, Punjab.

Lahore, 10th July, 1886.

THE BARANAGAR GIRLS' SCHOOLS.

We have received the 21st Annual Report of the two Girls' Schools at Baranagar, near Calcutta, which was read at the Prize distribution, held on June 5th.

These Schools were founded, and have been mainly carried on, by the exertions of Mr. Sasipada Banerjee; and some of our readers will recollect the interest taken by Miss Carpenter in the Schools, and in the other institutions established by him at Baranagar. These encountered in their early days much bitter opposition. The Report says that the pupils used to be taken away, "the doors of the School-houses were closed, furniture was scattered about;" and public feeling was at one time so roused against the Schools, that it was thought impossible that they could be reorganised. The managers of the Schools "in those trying times knew how difficult it was to bring together the agencies for work." It appears that Baranagar, though near Calcutta, is a very backward place in regard to education and enlightenment; and thus much strife goes on of a petty kind, which hinders reforms. Early marriage, too, has been a great obstacle to the progress of the Schools, while innumerable social and religious observances make the attendance of the scholars irregular. All the more important, however, it is that the influence and work of these Schools should be maintained; and we are sorry to find that the diminution of funds has been such that the managers have had it under serious consideration to close them—one immediate cause of the difficulties being that the Baranagar Jute Company have, owing to depression of trade, discontinued their subscription of Rs. 30 a month.

One of the Schools is held in the Baranagar Institute, at the northern end of the town; the other at Kutighata, in South Baranagar. There are 74 girls on the rolls, about equally divided between the two Schools. Besides being under Government inspection, the Examinations held by the Central Bengal Union have been made use of, and several of the girls of these Schools received prizes. Four young married ladies of Baranagar are also stated to have obtained six silver headdresses as prizes. Scholarships have been found very useful. In the last year, four—of one rupee each a month—were given by the Bengal Branch of the National

Indian Association. We wish to draw attention of friends willing to help in this direction to the fact that such very small Scholarships—less than £1 a year—are prized; and it even appears by a private letter from Mr. S. Banerjee that it was found desirable to divide one of these one-rupee Scholarships into two; the holders thus receiving *half a rupee* only, monthly. Mr. Banerjee and his wife are devoting much time to conducting the Schools, with good results.

Additional subscriptions are very much needed in support of these useful Schools. We are glad to be able to report that Mr. Beveridge, C.S., in whose district Baranagar lies, has lately promised a monthly subscription of Rs. 5; and Rai Jatendra Nath Chauduri, Zemindar, will also contribute Rs. 5. Dr. Waldie gives an additional rupee per month, and the Committee of the National Indian Association have sent £5 for this year. These sums make up about two-thirds of the subscriptions formerly paid by the Jute Company. We earnestly hope that some of those who knew Mr. Sasipada Banerjee when he was in England will come forward to prevent the breaking up of Schools which have struggled through numerous trials for twenty-one years, and which give education to girls of the poorest class, many of whom would, but for these Schools, receive no training.

INDIAN INTELLIGENCE.

A Durbar was held on June 7th, at Mount Abu, by Sir Edward Bradford, Agent to the Governor-General in Rajputana, to celebrate the delivery to H.H. the Maharao Raja of Ulwar of the insignia of a Knight Grand Commander of the Star of India. The Durbar was held in a large *shamiana* erected at the entrance to the Residency. Shortly after 5.30 p.m. His Highness arrived, escorted by an Assistant-Agent to the Governor-General and by Colonel Peacock. The Maharao Raja was received with a general salute from the guard, and, on dismounting, was led by Sir Edward Bradford to a seat on the dais on his own right. After a few words of private greeting, Sir Edward rose, and, briefly explaining the object of the assembly, expressed the peculiar pleasure which it afforded him that it had fallen to his lot to be the deliverer of

the insignia of the most exalted Order to a Chief whose friendship he had so long enjoyed, and with whose loyalty to the throne and solicitude for his own subjects he was so well acquainted. After touching on the exceedingly satisfactory condition of the Ulwar administration, and pronouncing his conviction that his new honours would serve to stimulate and encourage His Highness in the scrupulous and thorough discharge of his responsible duties, Sir Edward alluded to the liberal and enlightened policy which the Chief pursued on the two last occasions of threatened famine in Rajputana, and concluded by instancing the zeal and generosity with which His Highness had seized every opportunity of proffering his assistance to Government.

The thanks of His Honour the Lieut.-Governor of Bengal have been conveyed to the Maharani Surnomoyee, I.C.I., for erecting at her own cost a separate building for Hindu female lepers at the Calcutta Leper Asylum. The Maharani has also provided beds for the patients, and, with other improvements, she has expended over Rs. 7,500. The *Hindu Patriot* states that the building has been named after this generous lady.

Mr. Shripad Babajee Thakur, C.I., left Bombay for Europe on July 10th, with his wife and mother. It is said to be the first time that an aged Hindu lady of orthodox views has taken a voyage to England.

Dr. Prosunna Kumar Roy has been transferred from Dacca to the Presidency College, Calcutta. A large gathering of students was convened by the Secretary of the East Bengal Students' Association to bid him farewell.

Dr. Bhandarkar, of Bombay, will probably attend the Oriental Congress, to be held at Vienna, October 27th—November 2nd, as one of the representatives of the Bombay Government. The Austrian Lloyd Company proposes to take *bond-fide* members of the Congress to Trieste and back for Rs. 600.

The Hon. Budrudin Tyabjee, Barrister-at-Law, has been appointed to act as Government Professor of Law at Bombay, while Mr. W. Webb acts as a Presidency Magistrate.

Nawab Abdul Luteef Khan Bahadur returned to Calcutta from Bhopal on July 10th. On bidding him farewell, the Begum presented him with a valuable *khillut* of seven pieces, a pearl necklace; and a jewelled *serpaitch*, in recognition of his great services in the administration of the State during the last six months.

We have the satisfaction to announce that His Highness the Maharaja Mungul Singh, G.C.S.I., of Ilwar, has made a donation of Rs. 100 to the National Indian Association; and that the same sum has been sent for the Association by His Highness the Maharaja of Benares, G.C.S.I.

PERSONAL INTELLIGENCE.

At the close of the Summer Session of the Army Medical School, Netley, Dr. Basanta Kumar Basu, M.D., O.M. (Edin.), stood fourth, and Dr. Narendra Prasanna Sinha, M.R.C.P. (Lond.), fifth in the list of successful candidates for the Indian Medical Service. Dr. Basu gained 3,105 marks at the London and 2,567 marks at the Netley Examination, and Dr. Sinha 2,900 marks at the London and 2,645 marks at the Netley Examination. Both were highly recommended by Sir Thomas Longmore, Professor of Surgery at the Army Medical School.

Mr. Keshavji S. Budhbhatti, First Year's Student at the Royal Indian Engineering College, Cooper's Hill, received a Prize in Chemistry at the recent Annual Prize Distribution ceremony. The Earl of Kimberley presided on the occasion, and in the course of his speech he remarked that he had heard with the greatest pleasure that portion of the President's (General Sir Alexander Taylor's) address in which he had dwelt upon "the extreme importance of those who were about to go to India maintaining the best relations with the natives of that country. The warm reception which had been accorded on that occasion to the prize-man, who was a native of India, showed that the kindest feeling was entertained by the English students towards their fellow-subjects in that country, and it had formed not the least interesting incident in that pleasant meeting."

Mr. Man Mohan Lal Agrawala, Int. Sc., Muir Central College, Allahabad, and University College, has passed the Intermediate Examination in Arts and Science of the University of London in Mathematics in the Second Class, and in the Intermediate Science and Prel. Sc. (M.B.) in Inorganic Chemistry in the Second Class.

Mr. Alfred W. G. Chuckerbutty has passed the Matriculation Examination of the University of London in the First Division.

At the Final Examination of the Indian Civil Service Candidates of 1884, Mr. Arthur G. Chuckerbutty stood fourth, obtaining 2,437 marks, and Mr. Lokendranath Palit stood thirty-seventh, with 1,364 marks. Mr. Chuckerbutty obtained the Second Prize in Hindustani (£15). *

The Prize Distribution at the close of the Summer Session of the Royal Agricultural College, Cirencester, was held on August 11th. Nitya Gopal Mukerji, Bengal Scholar, headed the list of those students who received the Diploma of Membership of the College, obtaining 1,937 marks (maximum marks 2,100). P. Yeshwanhad Sheshadri, Nizam's Dominions, 1,601 marks; and Durjendra Lal Roy, Bengal Scholar, 1,517, also obtained the diploma. Mr. N. G. Mukerji, was equal with Mr. James Rennie in competing for the Holland Gold Medal, and being ineligible, a second gold medal was specially awarded him. The Third Scholarship, open to the whole College (£10), was gained by Nogenbro Nath Banerjea, Bengal Scholar (not eligible), 2,565 marks (maximum, 2,700). The following deserved Honourable Mention:—Sri Lal, 2,311; Khasherao, 2,307. In Practical Work, Khasherao was most highly commended. Banerjea and Sri Lal received hon. certificates. One of the External Examiners, referring to Mr. Mukerji's *viva voce* Examination, writes: "It is quite a pleasure to meet with such a proficient student. On every subject I received satisfactory answers, and I have great pleasure in awarding him the full number of maximum marks; viz., 100." From another External Examiner, Mr. Mukerji also obtained full marks in the *viva voce* Examination, as well as for his written Examination. The Principal said he believed that this success was unprecedented in the history of that College or of any agricultural institution.

Arrival.—Mr. Mahommed Yusuf, from Bengal. Mr. Nowrojee Maneckjee, from Bombay.

Departures.—Hon. P. Ramanathan, with wife and daughter, for Colombo. Mr. Etherajooloo Naidu, for Madras. Mr. Umar Shankar, for the N.W.P. Dr. B. K. Basu and Dr. N. P. Sinha, of the Indian Medical Service.

We acknowledge with thanks Social Reform in India. By a Sympathiser. Published by Behramji M. Malabari, Bombay; The Truth about Russia and England, from a Native's point of view. By Muhammad Mahfuz Ali, Lucknow; and The Royal Victoria Hospital for Caste and Goshia Women, Madras.

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THE COLONIAL AND INDIAN EXHIBITION.

THE JAIPUR COURT.

Jaipur rightly occupies the place of honour in the Indian Section of the Colonial and Indian Exhibition. Its magnificent display of curious and beautiful handicrafts forms the opening scene of the vast panorama of artistic wealth so effectively made by the sister principalities and the larger British Provinces of north, south, east and west. In modern history, what Vikramāditya was among the Hindu sovereigns, Asoka among the Buddhists, Akbar was among the Muhammadan monarchs of India. Closely bound to that great emperor by ties of relationship and mutual interests, Mahārājā Mān Singh, the most enlightened and powerful of the Jaipur princes, imitated the policy of the Agra Court, and made his capital a seat of learning and a centre of all kinds of beautiful workmanship found in the country or brought from regions beyond the Indus. His conquering career, from the snowy mountains on the north-west of Afghanistan to the alluvial plains through which the Mahānadi rolls its waters into the Bay of Bengal, expanded his mind, taught him to break through the icy barrier of orthodox Hindu exclusiveness, and placed within his reach opportunities for collecting in his capital all that was found good in the treasures of humbled foes and the temples of the subdued countries. Thus, Kirmān supplied carpets of the richest hues, Herat its pottery, Kashmir its enamel, Benares its paintings, and Bengal its exquisite works of silver and gold. Not only were the articles themselves taken, but

artisans to make them, as well as gods and priests to minister to them, were bodily removed to enhance the splendour of Ambar, the then capital of the Jaipur State. For, in those days the respectability of a chief or a noble was measured as much by his number of wives (Mán Singh had 1,500) as by the number of master-artisans, master-architects and men of learning obeying his command. As a Hindu, Mán Singh encouraged the conservation of the indigenous arts, and as an honoured noble of the Mughul empire, he displayed his fitness for the altered circumstances of his country by absorbing all that was good in Islamite civilisation. A combination of Hindu and Muhammadan art is the natural consequence of such a close contact, and nowhere is it seen in a more definite shape than in the art industries of the Panjáb and the neighbouring State of Jaipur. The liberal policy inaugurated by Mán Singh was continued and fostered by his successors, and the State maintained its prominent position in the empire until the time of Sawái Jai Singh, the great astronomical prince; when the struggles, agonies and throes attending the dissolution of the Musalman power, which convulsed all India in the last century, had very nearly dragged this principality into the vortex of ruin. It was, however, saved from such a fate by the opportune advent of the new era of universal peace which the progress and consolidation of British supremacy brought in its train all over India. The enlightened policy of Mán Singh was revived by the late, Maharájá Rám Singh, and the importation and absorption of new ideas again became the characteristic features in the policy of this Indian State. In intimate friendship with Lord Mayo, surrounded by Englishmen of high merit like Colonel Jacob and Dr. Hendley, and having one of the ablest representatives of the most progressive people of modern India as his principal adviser, Maharájá Rám Singh established a new régime, not only in the administration of the Jaipur State, but in the history of chiefships all over India. Water-works, gas-works, public garden, college, museum, and the School of Art, all attest the enlightened views of this well-gifted prince. His successor, Maharájá Mádhó Singh, has continued this beneficent policy, and has already evinced qualities deserving him of that motto of high morality—"Yato dharma tato jaya;" i.e., "Where virtue is, there is victory," to act according to which has been the pride of the Jaipur royal

family for centuries. These are the circumstances under which artistic manufactures of high excellence have found a congenial home in the beautiful city which stands like a flower amidst the wilds of Rájputáná.

Of all the specimens of art-workmanship displayed in the Jaipur Court, enamelling should receive a prominent notice. This art is practised at Multan and in Kashmir; but the Jaipur work excels the manufactures of these places for the minuteness, high finish, and great permanency of the designs. The art mainly consists in the adroit placing of colours of metallic oxides on depressions made on metallic surfaces. Considerable patience and great skill are requisite in the work of placing these colours, especially the red, in the fixing of which the Jaipur workmen are famous throughout India. Personal ornaments with enamel work are generally made of gold, and these are of various patterns, shapes and sizes, some being made for use of the people of the country, while others are for Europeans, such as the mango-shaped locket, the fish-shaped charms, breast-pins, bracelets, &c. Enamelling is also done on silver and copper, and is employed to embellish boxes, caskets, plates and arms. Specimens of large articles of enamelling work have not been sent to the Exhibition, as they are already shown in the South Kensington Museum. In the Exhibition, some of the larger kinds of enamelling work are represented by illustrations, with a small picture showing a group of intelligent-looking workmen carrying on their laborious avocation. The collection at the Exhibition further consists of small trinkets, which have been so appreciated by the British public, that almost all of them were sold within a few days after the opening of the Exhibition.

In a country where stones abound, manufactures of this material must be a very old industry. The best white marble is found in the quarries of Makerom, near the Sambar salt lake, which chiefly supplied the material for the Tájmahal at Agra. Of the collection of stone manufactures sent to the Exhibition by the Jaipur State, the most interesting are the images of gods and figures of animals. Among these may be seen the image of Mahádeva, with his consort Párvati on his lap, and the river Ganges issuing out of his matted locks and bending her course towards the plains of India on her errand of purification of human sins and fertilisation of the parched soil. Then there is the sun-god on his golden chariot, guided

by the shivering half-developed bird-deity, Arun, in his movement through space, diffusing life, light, and heat among the myriads of creatures that people the planetary system under his rule. Vishnu, the benevolent protector of the universe, is also there, in the act of instructing his child-devotee, Dhruva, the way to wisdom, perfect life, and final emancipation from miseries attending innumerable births and deaths. Our present Manu, the progenitor of the human race in this cycle, sits cross-legged, with his arms folded on his breast, in deep meditation, apparently in the act of working out the rules of life for the guidance of his numerous descendants in their social and moral life. Ganesha, the Janus of Hindu mythology, should have, according to established custom, occupied the first place in this array of gods and goddesses; but in this iron age the world is out of joint: an obscure place has been assigned to him; and, god of wisdom though he is, people nowadays prefer to seek light from Huxley, Tyndall and other mortals of earth, rather than from the immortals of heaven. I cannot close this subject without expressing my admiration for the beautiful workmanship of an image of Krishna placed in a niche of the Jaipur Court, near the figure of a bull, in marble, and that of an elephant in block stone. Krishna is here represented standing cross-legged in an inclined posture, his favourite attitude, which has given him the name of *Tribhanga Murāri*; with a long garland of wild flowers round his neck, an ornament with which he liked to adorn his person when grazing his flocks at Gokul, and for which his devotees fondly call him by the name, *Banamālī*, or "the wearer of wild-flower garland." He is playing on his flute, the sound of which set the maidens of Brindāban into raptures. These were nymphs of heaven who chose to be born in flesh on earth, to have the opportunity of bestowing on Vishnu's Krishna-incarnation the highest form of worship; viz., that of purest love, as an example for human beings, and a precept to love God as the dearest object, and not to fear him as a vengeful demon.

From the interesting illustrations of Hindu deities, the visitor's attention is drawn to the brass-work of Jaipur. The brass manufactures of Jaipur are of a superior class to those made in many other parts of the country. Artistic decorations are mere waste of labour in articles for ordinary use;

for, according to Hindu custom, such utensils are considered defiled by their coming into contact with cooked food, and require to be rubbed, scrubbed, and thoroughly washed before they are clean and fit for use again. Ornamental work would thus soon wear away, and hence such articles are generally made plain. Ornamentation is confined to utensils which do not come in contact with cooked food, such as smoking hukkas, betel boxes, spittoons, water jugs, vases, &c. A few things of this description are shown at the Jaipur Court, which are ornamented with patterns taken from the Indian mythological lore. To a Hindu, religion is everything. His earthly life is but a probationary period for the actual everlasting life to come after death. Charity, mercy, and indifference to worldly glory have established such an irresistible power over the Indian mind as to prove, from the unparalleled fate of the Hindu nation, that the unnatural development of even the most elevated moral faculties is subversive of manly qualities in other directions which are absolutely essential for our mundane existence. Religion is at least one of the potent causes which have made the Hindu among men what the sheep is among the brute creation. The Hindu uses religion in everything. To enable himself to constantly see the image of his god, he covers his house with religious pictures, and sketches the figures of his god on his household plates. He names his children by the names of gods, so that he would repeat those names when in the act of calling them. He prints such names on his body, and wraps himself up with cloths on which the names of gods have been printed. The ingenious mind of the Buddhists of the north, who received their religion from the Indians, has enabled them to improve upon this idea: they have invented prayer wheels, by the mechanical aid of which prayers can be *done* thousands of times, without having had the trouble of repeating them. The introduction of steam-engines in religion will doubtless be a great boon to the pious-minded people of Tibet and India. I could not help this digression. The stone gods filled my mind brimful with religious sentiments, and the likenesses of gods on the brass utensils overflowed it. It is, therefore, a relief to see a large plate hung on the wall with a hunting scene vividly depicted upon it: a scene in the jungle, with hills of low elevation on the background, having underneath a plain covered with rank tall grass, the monotony

of which is broken by clumps or pairs of palmyra-palm trees. On the top scene may be seen a herd of deer on the distant horizon, some grazing, some lying down ruminating, young kids gambolling by the side of their mothers; while two huge antlered stags which have been watching, look suspicious as if they have just got a faint scent of danger, but have not yet been able to arrive at a certainty. A different scene is being enacted elsewhere. A band of huntsmen on horseback have come up to another herd of deer. With bended bows, and that Rajput swagger in the face, which was the terror of India three centuries ago, not only to the effeminate races in the deltaic regions of the east, but even to the brave overbearing people of the Sulaiman Range, they are about to make havoc on the retreating flock. The lower part of the plate depicts one of those perilous adventures which occasionally fall to the lot of brave huntsmen in an Indian jungle. In one part, a tiger is about to spring on a beater who is too far in advance of the hunting party on elephants. In another part, a tigress is attacking the beaters, who are defending themselves with their swords.

T. N. MUKHERJI.

THE BOMBAY COURT. (*Communicated.*)

The students of the Bombay School of Art contribute to the Colonial and Indian Exhibition a large and interesting collection of drawings, paintings, sketches, photographs, and models of their work, through Mr. Griffiths, the Superintendent of that useful institution. Among these drawings and paintings the works of Ganpat Kedari, Krishnaray Bhai, De Mello, and Issack Benjamin are worthy of praise. Mr. Benjamin sends also a beautiful set of copies from nature of the flora of Bombay, prepared for Dr. Kirtikar, the Civil Surgeon of Thana, which is not only a good addition to the art work, but to the scientific treasures of the Presidency. Mr. Jagannath Anant, an ex-student of this School, contributes four paintings, one of which is copied from the old Ajanta caves, painted 300 years before Christ. Mr. Jagannath, we are informed, worked at the caves for thirteen years in taking *fac-simile* copies for the Secretary of State for India, many of which were unfortunately burnt at the South Kensington Museum last year. The fresco he now sends represents a dying princess, or perhaps a princess who has just fainted. The troubled expressions of

the faces of her attendants are very well portrayed, and this group not only proves the skill of the ancient artists of India, but it also marks the progress of the modern Schools of Arts in producing exact copies from such highly-finished work. Mr. Jagannath's "Dancing Girl" is also a very good specimen of art, but we cannot say so much for his other two paintings. Before we leave the subject of "painting," we feel it a pleasure to notice the excellent contributions of Mr. Griffiths himself, and that of another celebrated artist, Mr. Horace Van Rieth. They are full of interest, and surely above criticism in an unprofessional *Magazine* like ours. The British public ought to feel thankful to these two gentlemen for their valuable contributions.

The photographs and casts of the exquisite designs supplied by the School of Art to the architect of the Bombay Railway Terminus bespeak great artistic taste and genius in Mr. Gomes, Mr. Griffiths' assistant.

His Highness the Rao of Kutch sends a representative collection of water-colour sketches of the domestic life of the artisans of his territory. In this group there is a long roll depicting his Royal holiday procession. The work, though interesting in itself, lacks artistic finish in the proportions and perspective positions of the figures.

The "Poona Chitrashala Press" is represented by a set of chromo-lithographs, which show that that art has been introduced into India; but there is much room for improvement in the execution of the work. Next in order come the photographs by Mr. Shivashankar Narayan of the wood-carving of Ahmedabad, Surat, Nasik and Yeola, taken under the direct supervision of Mr. Griffiths. To this set is added a collection of photographs of the artisans of the Presidency in their own workshops. Both of these sets are highly interesting to the British public, and we are not surprised to hear that they have been secured for the South Kensington Museum.

Of sculpture, we have the marble window of the Bhavnagar cenotaph, or *chhatra*, one of the most admired pieces of workmanship at Colindale. It is taken from the architectural design of this building, which also comes from Mr. Griffiths' brush.

A large collection of designs for manufacture may be seen in the shape of carved blocks for calico-printing, received

through the Committees of their Highnesses the Maharaja Gaikwar of Baroda and the Thakur-Saheb of Bhavnagar.

Of models in clay, we have the life-like presentations of the different tribes sent from Poona, the ancient capital of the Deccan; plaster-of-Paris busts of the Honourable Mr. Peile and of Mr. Percival; and the marble bust of one of the Ministers of Bhavnagar, executed by Vala Hira Head Mistri, employed under Mr. Proctor Sims.

Mr. Proctor Sims, to whom is due the credit of making the whole of the Bhavnagar collection, sends a panel of decorative painting on chunam (mortar) as applied to architecture, which is the only specimen of the kind in the whole of the Indian section.

In the shape of lacquered ware and other specimens of decorative painting as applied to domestic use, we have a very fine collection from Col. T. Westropp, Political Superintendent of Sawantvadi; Col. Trevor, Collector of Hyderabad in Sind; Col. Hayes Sadler, President of the Baroda Committee; His Highness the Thakor Saheb of Gondal, supplemented by a set from Nasik. All these sets came through the Bombay Committee, like everything else in this Court.

Besides the carved screens and the Baroda pigeon-house, there are two large sideboards from the East India Art Manufacturing Company; two from Mr. Mulchanabhai Hattising, of Ahmedabad; one chair from Bhavnagar; one inlaid sideboard from the Ratnagiri School of Industry, established by Mr. Arthur Crawford, Revenue Commissioner, S.D.; and a well-selected set of brackets, picture frames, and clock cases from Mr. De Forret's agents at Ahmedabad. There are also the Gokak toys, the Kanara sandal-wood carved workboxes, Vijiadurg bison's-horn work, and Surât spangles, all of which have very readily been sold.

The Bombay Committee send a complete set of the local musical instruments collected at Baroda, Bhavnagar, Nasik, and Bombay.

As regards silver plate, the contribution of His Highness the Rao of Kutch stands unrivalled. It is the largest, most elaborate, and most cleverly-executed work in the Exhibition. Messrs. Cursetji and Sons, of Ahmednagar, have a special case for their collection, which consists of smaller articles, such as tea sets, spoons, pepper casters; milk jugs, mustard pots,

and sugar tongs. On account of its cheapness, it is being very easily sold.

The heavy silver anklets, hukhas, plates, boxes, and the beautiful gold bracelets from Baroda are very much admired. The palace jewelry from Bhavnagar is very valuable, and stands unique. The curious shapes of the Aden jewelry attract much attention; and the imitation jewelry from Poona is very instructive and equally effective with genuine articles. The Kutch Darbar contribute a few samples of enamelled work; but the collection from Jaipur outshines every other.

Koft and damascened work is seen in the Bombay Court, only in the ancient arms from Baroda, and in the large and varied collection of decorated arms from Kutch.

Of brass, copper, and mixed metals, the Bombay Committee sends a very fine collection from Baroda, Poona, Nasik, and Bombay Island. Mr. Dongre, of Poona, sends a fine collection on his own account.

The well-known Bombay inlaid work in sandal-wood and ivory comes from His Highness the Gaikwar's artisan, Sorabji Jamasji Billimoria, and is a fine set.

Agate and jasper beads, necklaces, seals, studs, paper cutters, pieces for caskets, rings, cups, and various other articles are contributed by His Highness the Nabob of Cambay.

As regards glazed pottery and tiles, we have only to draw the attention of our readers to the splendid samples from the Bombay School of Art, and from Col. Trevor, the Collector of Hyderabad, who obtained copies of panels from the ancient mosques of that city; the grotesque collection of Pattan, in the Baroda Territory; and the unglazed but elegant shapes of Ahmedabad.

Cups, saucers, spittoons, bottles, lamps, bangles, rings, and toys, made of glass at Kapadwanj, have all been sold. The shapes of the little vessels are quaint and beautiful, and they are remarkable for their iridescent properties and good colour, resembling antique and old Venetian glass.

The gold and silver brocades of Ahmedabad, Surat, and Baroda; the silks of Yeola, Poona, Thana, Belgaum, Bijapur, Baroda, Kutch, Bhavnagar, and Bombay; the cotton prints of Broach, Kaira, Ahmedabad, Khandesh, Baroda, Bhavnagar, Kutch, and Sind; the *saris* of the different centres of manufactures; the jail made carpets of the Thana, Yarrowda,

Ahmedabad, Surat, and Ahmednagar; and the beautiful embroideries of Hyderabad, Shikarpur, Kutch, Surat, and Baroda, are well represented.

It seems that neither the Government of Bombay and its officers, nor the Bombay Committee and its members, have spared any pains in making their Court the best of its kind. The Bombay Committee, under the presidency of the Honourable F. Forbes Adam, deserve the greatest amount of credit, and command the applause of the European public for the trouble they have taken in bringing out this splendid collection, most of which we are informed had to be made to order, necessitating the advance of money to the artisans, and the constant travelling and moving about, for close supervision, of the Secretary, assisted ably by the local officers of each district.

The Colonial and Indian Exhibition will be closed on Nov. 10th.

SOME CHARACTERISTICS OF INDIAN ENGLISH-EDUCATED YOUTHS.

A Paper lately read before the Indian Society (a Society in London, consisting almost exclusively of Indian gentlemen).

That the fate of every society depends upon its rising generation, is a commonly-accepted truth, and deserves the special attention of those of us who are watching closely and with interest the progress of events in India. Those who approve of the changes that are taking place in India, and those who do not: those who think that European influence is destined to become the regenerating force of our society, and those who think that it is a hindrance to our real progress, are alike agreed on this point—that whatever of good or evil happens to India in future, will be due, in a large measure, to the actions of those young men who have been and are being brought up in English Schools and Colleges.

Upon this, as upon every other subject, we have to consider the views of two kinds of men; the optimists, who take a very hopeful view of everything, and look upon the present chaos of actions and principles in India as a sure precursor of a permanent order; and those, the pessimists, who take a constantly gloomy view, watching with sadness and despair the gradual wreck of an old order of things, thinking that in the present

revolution all that is noble, all that is elevating to human nature, is passing away, and that a stream of ideas from the West, by no means calculated to raise the mental and moral tone of the Indian people, is flooding the country. Those opposite views we find prevalent in India, and we may safely assume that there is some truth in both, though mixed with much alloy. In order to adjust properly their respective claims, we shall have to qualify the unqualified praise lavished by the one, and the unqualified censure pronounced by the other, upon the great social ferment caused by the action of European civilisation upon India. But as Indian youths are the direct recipients of the impact of Western civilisation, it is necessary that before forming any estimate of the consequences of this great social ferment, we should notice the effects that it has already produced and is still producing upon these youths, and examine carefully in what way they differ from the rest of their community. Starting then with the supposition that young men are the trustees of posterity, that whatever reform is to be introduced into our society must be introduced by them, the best way to ascertain the value of that reform is to form an accurate and impartial estimate of the mental and moral equipment of those young men; to discriminate between what is good in their tendencies and what is not—between those traits of their character which are the product of English influence, and are essential to our progress, and those other traits which, though likewise the product of English influence, are a source of our weakness, and calculated to do us more harm than good in the long run.

It is an historical fact, that in countries where political feelings are not very strong, new reforms are generally introduced and condemned (as the case may be) in the name of religion. The reformer says that he wants to make certain changes, in accordance with some higher truths hidden beneath the absurdities of his religion. His opponents persecute him, on the ground that the reforms he proposes are contrary to the tenets of that religion. Socrates taught morality to the young men of Athens, in the name of Greek gods, though he was condemned to death by his opponents on the charge of atheism. Great political changes, such as the substitution of the sovereignty of the people for the divine right of kings, have been introduced and opposed in the name of religion. Every educated man knows that slavery in Europe and America was upheld and condemned on religious grounds, and the same has been the case with female subjection. Similarly, we find in India, where political activity is at its lowest ebb and the feeling of patriotism unknown to millions, every great reform proceeding in the name of religion. Ram Mohan Roy, Keshub Chunder Sen, Swami Dayanand Saraswati,

were religious reformers. Their teachings, doubtless, brought about great social changes, gave a new turn to our intellectual conceptions, and awakened us to the perception of higher ideals of social progress. But these were their indirect results. Their main object was to draw people's attention to the great religious truths embalmed in the *Vedas* or in the sacred literature of the whole world. In fact, they inculcated social reform as the realisation of the higher meaning of this or that sacred scripture; and we know that the persecution and opposition they met with in their work were likewise the result of religious enthusiasm. People called them infidels; but we know they were not infidels. Young men too, on account of their new ideas and practices, are called infidels by our people. Can we say that the charge of infidelity brought against them is totally unfounded? I do not think we can. If I understand rightly the sentiments of the young generation, the cardinal difference which exists between it and the elder generation is this: that while religion is the enthusiasm of the latter, social liberty is the enthusiasm of the former. The Brahmo reformers and Swami Dayanand shared the true religions of their people, and therefore the people were wrong in calling them infidels. But the rising generation does not, in my opinion, possess any strong religious zeal: whatever good it is capable of doing to its society, it does by introducing useful political changes or by taking an active part in purely philanthropic movements, and therefore it is not altogether wrong to charge them with a certain amount of religious indifference. Still, it is not quite safe to attach much importance to the opinion of the people on this subject, as they very often misjudge the tendencies of modern civilisation.

Young men, it is said, are irreligious, and have no respect for the past; their atheism is the fruit of English education and the root of social evils and immoralities. I think those who advance this charge are unjust alike to the rising generation and to English education. Young men may be "atheists" because their conception of Divinity is somewhat different from that entertained by the masses; they may be "immoral" because they reprobate the subjection of women, and are strong advocates of free intercourse between the sexes; they may be very disrespectful to the past, because they do not believe in the infallible wisdom and the all-perfect institutions of the ancient Aryans. Mark the strange irony of fate—that English literature and English civilisation, which have revived a new interest in our literature and religion, and unearthed for us tangible relics of a civilisation the very idea of which had passed into the region of myths and fables, are accused of having made us atheists and disrespectful to the past! Looking at the energy

and activity with which researches are being made into the past history of India by the English and other European nations, I have no hesitation in saying that whatever knowledge of ancient Aryan religion and customs can be obtained, will be through the instrumentality of European literature; and those who, ignorant of that literature, undertake to preach to us the wisdom of our ancestors, and lecture on the merits of ancient and modern civilisation, talk of things about which they know nothing. But in all that is said against the religious tendencies of young men, there is this truth: that the disintegration of religious beliefs and the rise of a new political spirit—both the products of English influence—have turned (as far as they have at all succeeded) the current of popular enthusiasm from religion to purely social movements. The two things which have always excited the enthusiasm of mankind are religion and patriotism; and no nation has been able to achieve any great thing which was not pervaded by intense religious or patriotic feelings. In India, religious enthusiasm has nearly vanished away, and a purely patriotic zeal has not yet taken its place. And herein lies the interest, perhaps the danger, of the present crisis. In all social changes, it is good to recognise the truth, that ideas change sooner and more easily than feelings. The fear of ghosts remains long after men have ceased to believe in their existence. Now, applying this truth to the present revolution in India, we find that while English education has given a new turn to our habits of thought, and changed our ideas upon almost all subjects regarding man and nature, it has not been equally successful in changing our feelings. It has destroyed our belief in old customs and traditions; it has done everything to weaken the theological, and strengthen the secular, spirit of our society; it has taught us to believe in the indefinite progress of humanity and to subordinate individual to national interests: and these teachings, through the medium of popular education, are passing, by a gradual process of infiltration, down to the lowest strata of our society. And what is the consequence of this change? Religious ideas have changed, religious enthusiasm has cooled down; but no patriotic spirit has yet diffused itself through the society. We all *know* that it is good to be patriotic; but we do not *feel* the warmth of patriotism. Thus the very first essential of social progress—enthusiasm of some kind—is wanting in us at the present moment. Whether it is possible for mankind, or any section of mankind, to make any real progress without religious zeal, is a question upon which I shall not venture any opinion; but it is my belief that, for the development of national energies and faculties, it is necessary that men should be pervaded by a certain amount of enthusiasm, be it religious or

patriotic. By these remarks I do not mean that English civilisation is altogether responsible for the disappearance of every kind of enthusiasm among the people. What it did was to change certain of our religious conceptions, and to offer us new and secular ideals; and, if we had possessed any national feelings, the enthusiasm lost in religion would probably have been gained in social progress. But as we do not possess any consciousness of nationality, our enthusiasm, having lost hold of our religious feelings, and being unable to find in us any other congenial and generally-diffused feeling around which to entwine itself, has nearly died away. That it is destined to revive again, I do not entertain any doubt. Already there exists an intellectual sympathy between us and the English; but our feelings are still a great way off from theirs. Our feelings will take a long time to change; but they will change, if everything goes on well. And the more our feelings begin to harmonise with our ideas—even those ideas which we possess at present—the stronger and intenser will grow in us that national and patriotic sentiment which is the chief guarantee of social progress.

In social matters, a great change is passing over our public opinion, under the silent pressure of Western civilisation. It is a noteworthy fact, that though our customs and superstitions held their own against Mohammedan influence for more than six hundred years, yet under the mild light of British rule, which is only about a hundred years old, they are gradually vanishing away. When we consider the incessant and fanatic attempts of the Mohammedans to propagate their religion in India and transform our social life after their own fashion, on the one hand; and the neutral position taken up by the English in religious matters, and the amount of social and political liberty they accorded us, on the other; the fact of our having been able to preserve our national features during the Mohammedan rule, and of their being obliterated day by day as English influence is making its way into our society, becomes still more striking. It will be foreign to the purpose of my paper to enter into any detailed explanation of this singular phenomenon. I shall, therefore, content myself with one remark on this point. I think the chief cause why our customs, ideas and habits are changing so much more rapidly now than they did during the Mohammedan rule, lies in the spread of Physical Science, the rudiments of which we are now taught from our very infancy. We have to bear in mind, that during the Mohammedan rule the conflict was between superstition and superstition; but now it is between superstition and reason. One superstition may for a time be held down by another; but as soon as the pressure is off, it manifests itself again: but when the duel is between super-

stition and reason, the former, if not slain, is at least maimed for ever. The study of elementary physical geography has revolutionised the Indian mind more deeply than the study of all Persian authors put together.

Our old men, who yet feel the touch of the vanished hand of Mohammedan kings, cannot understand the elasticity of the younger generation. They seldom felt the pressure of Mohammedan civilisation upon their habits and beliefs, and, consequently, cannot realise the position of young men whose minds are exposed to different and more powerful influences. And this, I think, is the secret of the charge of unsteadiness, recklessness, and want of respect towards their elders, so often hurled against them. It is said that these young men are very fickle, because they change their opinions from day to day; that they are very reckless and revolutionary, because they have no regard for their society, and are blown hither and thither by the impulse of the moment, like flies by every wind that blows; that they have no respect for the beliefs and customs of their elders, because, blindfolded by the false glamour of English education, they do not see the good which is embalmed in the sacred heirloom of the past.

While admitting a certain amount of truth in these accusations, I must protest that they owe their origin to the complete misunderstanding of some very important circumstances. We must bear in mind that the old and the young live, as it were, in two different strata of civilisation. Our indigenous civilisation is separated from modern civilisation by a gulf of centuries. When people talk of this disparity, as if it were an evil for which young men were responsible, do they ever consider what the disparity means? Is not the sudden and unexpected meeting of the Indian and the European civilisations a sufficient cause to account for this change? Where else in the history of the world can we find two streams of such conflicting ideas mingling together? It is of no use saying that even in England, which is the chief focus of our present enlightenment, this disparity of ideas and habits, between the old and the young, does not exist. Why should it? There has not been any revolution in England like that which is going on in India. No new civilisation has been forced upon the English nation. The young generation receives, in the main, the same education there as the old one did. But it is not so in India. There we still find two systems of education, and the two classes of men that have been brought up under them; and this accounts for the great mental and moral difference between the old and the young, observable in India. Thus, if a fault it is to reflect in their manners and convictions the sort of education they receive and the civilisation

under whose influence their minds are nurtured, it is a fault, not of young men, but of that inexorable destiny which has placed us under the British rule.

What I consider to be some of the chief characteristics of Indian youths, are not fickleness, recklessness, and a disregard of the feelings of their elders, but love of liberty and a disregard of authority, a restless desire for change, and belief in the indefinite progress of humanity. All these characteristics I look upon as the product of English education. Where education is not, these characteristics are not; and the more the former is spreading, the more the latter are getting common. Perhaps this may make some people think that I am looking only at that side of the picture which tells of sweetness and light, but not at the other side, which has some very objectionable blots upon it. The following pages will, I hope, dispel this impression. Though I hold certain good things to be the characteristics of Indian youths, yet I must say at the outset that those characteristics are yet *in making*; that though it is the tendency of English education to form them, yet it sometimes inflicts a great deal of harm before it can achieve its object.

One of the chief ideas which have been transported into India from Europe, and revolutionised the whole current of Indian thought, is the idea of Progress, in the modern sense of the word. I think, if there is one thing more than another which distinguishes the young from the old generation in our country, it is its belief in the indefinite progress of humanity. Whether the idea of Progress is of Hellenic or some other origin, is a question which need not be discussed here; but this can be affirmed with certainty, that in India, so far as we know anything from history about it, it is the first time that this idea has diffused itself to such an extent among the people. The whole literature of India is, in this respect, "a literature of despair," pervaded with the idea, not of Progress, but of the degeneration of the human race. Our common and homespun adages are all to the effect that "the things that I have seen are things that I shall see no more." According to popular belief, the universal history is divided into four ages—the first being the Golden, and the last the Iron age—thus showing that we are marching, not towards progress, but towards a state of sin and suffering. This degeneration-theory has created in us retrospective habits of thought, an undue reverence for the past, which appears to us perfect in every way, and an utter despair and despondency with regard to the future destiny of our race. The spirit of discontent which we sometimes observe in India is purely of European origin. The English-educated are the most discontented people, and the masses of the Indian people even

now lament over the vices and the vanities of the Iron age. Hence, it is that the struggles for Reform going on in India are not between two classes who are agreed with regard to the end and differing only in their means for attaining that end, but between two classes at variance with each other regarding the end itself—the one believing in Progress, and the other in no progress at all; the one sighing for the unreturning past, and the other pushing forward to realise the dim and distant future. I think if Europe had given us only this one idea of Progress, it would have been quite enough to transform the whole future history of India. The idea that we can be better than what we are, that in the march of civilisation we also can distinguish ourselves by trying to keep pace with the fastest runners, is a noble and elevating idea; and a product of English education as it is, it is sure to expand with its expansion, and become one of the most powerful levers of our mental, moral, and social advancement.

But we must bear in mind, that immense as is the good it has done, and is likely to do, to our young men in future, it leads them sometimes to a very grave error, against which they should always guard themselves. Many an Indian youth throws himself into the position of an Englishman, and begins to think of the past and the future of *his* country as an Englishman would do of his. This, I consider, is a grave error. An Englishman thinks of his ancestors as barbarians, rude, illiterate, and the like. He looks upon all that he sees around him—printing-press, railways, telegraph, gas, and electricity—as things of yesterday, the achievements of a civilisation far superior to that under which his ancestors lived. In every respect he is far superior to his forefathers, and has no particular reason to be proud of being a descendant of one of the followers of Hengist and Horsa, or William the Conqueror. In fact, he considers the progress of European society to be hampered to a great extent by the customs and traditions of feudalism surviving up to this day. But can an Indian contemplate the course of Indian history with the same feeling? No. That there once existed a mighty civilisation in India, nobody can deny; and though in a great many respects it is not suited to the present age, yet it developed to their full extent certain qualities and faculties of the human mind, without which there can be no *completeness* in our progress, and which it will be ill for us to lose. The greatest mistake that we can make is to think that we are wiser than our ancestors because we have come into the world 2000 years after them, and have been nourished on Western ideas. Our Aryan forefathers have done a great work for us, and a great deal of it can scarcely be improved upon by the Western people. By this remark I do not

want to encourage the mischievous faith in the infallibility of Aryan wisdom; but what I contend is this, that in our thirst for progress, we must not forget that no real progress in India can at present take place without giving a due place to the teachings of our great religious teachers, moralists, and law-givers, in our systems of thought.

A strong and restless yearning for change, which is allied to the idea of the gradual amelioration of the human race, is another most marked characteristic of Indian youths. In this nineteenth century, when change is the law of progress, when to cease changing is to cease improving, Indian society shows a strong aversion to change. Perhaps this attitude might not have been very injurious when the whole current of affairs was in its favour. Two hundred years ago, perhaps, it did not matter much whether we changed in certain respects or not. The spirit of conservatism reigned everywhere: political institutions resting upon the divine right of kings, religious institutions resting upon the divine right of priests, were safe from the ravages of change. But now change is a necessity. It augurs ill for us, that while everything is moving around us we are standing still. Those who have received English education are beginning to feel this necessity; and a new adventurous spirit is growing up among them, which jars with the spirit of their society. Some are afraid of this tendency, but I am not. I do not think it has grown too strong, and requires to be checked: I think the danger is the other way. Young men do not change as frequently as, under the circumstances, they may be expected to do. Individual instances may, doubtless, be cited of youthful rashness; but on the whole, I think, their conduct is very moderate—I was going to say, very conservative. They have to deal with a perverse and stiff-necked generation, which is the chief support of the empire of routine; owing to their connection with Europe, they have to keep pace with affairs in Europe; they have to do what it has fallen to the lot of few people to do—they have, without any previous preparation, to compete with one of the most active and most enlightened nations of the world, in every department of human activity; and that they may be able to perform this arduous task successfully, it is necessary that their thirst for change and their capacity of assimilating to themselves the various tendencies of the age be further encouraged and intensified. If there is one thing more than another which requires to be infused into our people, it is the yearning for change; and one of the redeeming features of Indian society, upon which we may build all hopes of its progress, is the manifestation of this yearning in the rising generation.

Love of liberty and a disregard of authority is another noteworthy feature of Indian youths, which it will be worth while to dwell upon at some length. The old generation of Indians is pervaded by an instinctive regard for the established order. It hates innovation, and its constant endeavour is to be guided by custom and tradition. The spirit of doubt and inquiry, the desire to test old beliefs by the rules of modern science, individuality of character, liberty of thought and action, are the things which it hates from the bottom of its heart, and which English education is slowly but surely instilling into the mind of the rising generation. Some think that the reaction has gone too far: that young men, breaking loose from the bondage of custom, have gone to the opposite extreme of disregarding every necessary social restraint; that they are trying to achieve progress at the cost of order; that their love of liberty has degenerated into a most intolerable conceit and arrogance; that they have no regard for the beliefs and institutions of their society, which they are trying to supplant, as far as they can, by those of European nations. I wish the fears entertained as to the reactionary tendencies of young men were true; but, unfortunately, they are not. Young men are not revolutionary; neither will they be so for some time to come. And if we reflect coolly and calmly upon this matter, we shall soon find the reason why it is extremely hard for them to be revolutionary men in this revolutionary age. They live in an atmosphere of conservatism. Their early education and their home and social influences have a conservative tendency. Even the English influence, which is supposed to make them radical, tends, in some ways, to encourage their conservatism. English officials, for some reason or other, do not like Anglicised Indians. Some Englishmen of repute speak very highly of our old beliefs and institutions, and sincerely think that Indian youths are making a great mistake in demolishing them. Now these are the various forces which act upon the minds of these young men, and check, modify and soften down their reactionary tendencies. But, besides these, there is another modifying force, which is often lost sight of. I mean the inherited drill of ages, which has created in their minds a most deep-rooted conservatism. The transmission of physical and mental traits from parent to offspring is a law of animate nature; it accounts also for the formation of national characteristics, which are handed down from generation to generation. Thus, as it is impossible that a child with European features and complexion be born among the negroes, so it is impossible for a people like the Indians, who from time immemorial have been renowned for their conservatism, to rear up a generation of young men with inborn radical

instincts and innate love of change and progress. The work of ages cannot be undone in a day. Our present instincts and tendencies are the resultant of forces that have been co-operating for ages; and no sudden change in our outward surroundings, such as the introduction of a European element into India, can change them. Centuries must pass away before new instincts and habits can be formed. These are the forces which act upon the rising generation, and it must be an extraordinary generation indeed, if with the help of a little English education, it can overcome them in so short a time. I think every dispassionate observer of the changes which are going on in India will agree with me in thinking that the most remarkable thing about these Indian youths is, not that they are too radical, but that they are too conservative; not that they are too fast, but that they are too slow in casting off old clothes and putting on new ones. The peculiar position they occupy, and the two conflicting systems of education under which they are brought up, have inflicted a great moral injury upon them, by making them, not revolutionary, but hypocritical.

I think if there is any phase of our present revolution which is really lamentable, it is that of the general hypocrisy of our educated youths. It is a melancholy truth, that revolutionary periods are also the periods of hypocrisy. When the conflict between the old and the new is raging, and the prospects of victory for either side uncertain; when the old and the young generation live, as it were, in two different planes of thought; when the old beliefs and convictions lose their hold upon the minds of men, and no new ideas and convictions are yet formed; it very often happens that people guide themselves by time-serving principles—principles, not right in themselves, but suited to the convenience of the moment—till the general current of events begins to flow strongly and steadily in a certain direction. Periods of change and convulsions are the very times when it is necessary that new convictions, which have not got the sanction of established opinion, should be openly expressed and boldly followed by those who hold them; but as these are the very times when moral courage involves a great deal of self-sacrifice, men lose their straightforwardness of character, and sacrifice their principles to their immediate interests, in the name of Expediency. This, I consider, is the saddest and dismallest phase of the present crisis in India. The masses of the Indian people stick to many absurd customs, but they are sincere in their belief; but that young men, holding quite different principles, should still, for the sake of general convenience, give any encouragement to those customs, is all insincerity and hypocrisy. Who can deny the fact that the whole mental and moral fabric

of an Indian youth, who has been trained in an English institution, is a protest against the tendencies of his society? But in spite of all this, his one desire is to pacify his society by sacrificing his principles; to reconcile the irreconcilables by practising "pious frauds." "I do not believe in *Prashchit*, but I perform it in order to please my sect," says an Indian youth. "I do not believe in caste; but I do not want to hurt the feelings of my people by proclaiming my belief openly," says another. "I am against forced widowhood; but I can't marry my widowed sister or daughter, as it would make my friends, and especially my female relations, very angry," says a third. Now, what is all this, if it is not hypocrisy? There is consistency in the beliefs and practices of the old generation; but the conduct of the younger one is destitute even of this consistency. So long as this time-serving spirit lasts, nothing really good and great will ever be accomplished by our young men.

But it is one of the most hopeful signs of the time, that with the progress of English education, there is gradually growing up a new spirit of liberty and individuality among a certain portion of young men, destined, in course of time, to overcome all hostile forces, and diffuse itself through the whole Indian community. Hard and painful is its struggle at present against the time-honoured prejudices of the country. Those only can fully realise the pangs, the throes, the tortures, and the appalling dangers of the present crisis, who are engaged in the fierce conflict raging between the antagonistic elements in India. At this time it is necessary that men should show the courage of their convictions—that they should put forth their best endeavours to hasten the final destruction of an order of things which, in their heart of hearts, they believe to be injurious to social progress. In India things have come to a stage which no compromises, no diplomatic measures, can cure. An open warfare, an open rebellion against social tyranny, fenced by religion and consecrated by time, is what is wanted there. If there ever was a social revolution, a complete organisation of all our institutions, most urgently needed in India, it is at the present moment. And to accomplish this work, we want men who can defy public opinion, who can protest boldly and vigorously against those beliefs and institutions which are but the rags and remnants of an antique civilisation—men who are inspired with a fanaticism of freedom, an enthusiasm for social progress. We ought to rejoice over the fact that this kind of spirit is gradually developing itself in the rising generation. We ought to encourage it in every possible way, and turn it into proper channels. I have no patience with those who say that the spirit of liberty which these young men have imbibed is of a very objectionable nature,

that they rebel against public opinion simply for the sake of rebellion, that their individuality means freedom from all social restraints. I think that any kind of liberty is better than none. A wild and untamed individuality of desires and impulses is better than the abject and servile instinct of following blindly the behests of custom. You can always hope to make something better of wild and strong natures, possessing a large fund of energy and spontaneity; but you cannot inspire a slave with the feelings of a free man. Even the mild liberty of our young men is a useful thing at this moment. It is my firm belief that nothing good will ever come from reconcilers between new ideas and old prejudices, who do not wish that any discordant voice should jar upon the harmony of belief; but those alone can be expected to work any reform who are prepared to face public censure in vindicating their belief that—

“Since right is right,
To follow right were virtue in the scorn of Consequence.”

Those young men who are imbued with a true love of liberty, who feel the dignity of human nature, and whose idea of self-respect it is to possess the individuality of character, and not to be the facsimile of some other person, are the real regenerators of India—the true upholders of the honour, the character, and the *prestige* of the Indian race.

Besides these, there is another characteristic of Indian youths, to which I want to draw attention for a moment. It is my opinion that young men, as a rule, lack that martial spirit of self-sacrifice, and readiness to endure pain for others without flinching, which their forefathers possessed; and the decline of these noble qualities is going on *pari passu* with the spread of European civilisation in India. Indian youths may be superior to their elders in those qualities which pass under the name of amiable and humane; but in heroic virtues, in courage—even in mere physical courage—in the willingness to court pain for pain's sake, they are decidedly inferior to them. The remark so often made, that young men are pleasure-loving and lack self-denial, is based upon truth. They are luxurious, pleasure-loving, wanting in the qualities of self-abnegation and courage; and this may, in a large measure, be attributed to the influence of modern civilisation. We shall first see what were the circumstances which favoured the growth of heroism and courage in ancient times, and then those other circumstances which are of recent date, and under which they are fast withering away.

Everyone knows that there used to be constant feuds in ancient times in India. Constant quarrels between petty chiefs

formed the main history of those days. The authority of law was seldom properly obeyed, and, consequently, life and property were always in danger. Those who sigh for the days of Rajas and Maharajas, when peace and plenty reigned everywhere, suffer from the same hallucination as Rousseau did when he dreamt of an age when "wild in woods the noble savage ran." Despotism was the chief form of government in those days, and it was the interest of despots to keep their army in good order. All these things tended to keep up a martial spirit among the people. Being constantly in danger of losing their life or property, or both, they were always prepared to meet these dangers. Military drill was common, and a life of perpetual warfare made men reckless as regards encountering pain and peril. This state of things is no doubt fraught with many evils; but it has one redeeming feature too, and it is this: that by making men live in a state of perpetual strife, and exposing them continually to dangers which they must face, either for their safety or that of others, it creates in them a sort of heroic spirit which nerves them, without flinching and without hesitation, to grapple with pain.

Our early method of education was also calculated to nurture this spirit. In ancient times, student-life was a life of hardship and even of beggary. Of the many wise things which we find in Manu's *Dharm Shastra*, the wisest, perhaps, is his method of the early education of Aryan youths. These young men had to leave their home and the pleasures of home in order to lead a life of toil and trouble in some *patshalah* (school). During their scholastic days they had to beg from door to door for their daily bread, and to make every sacrifice which it was possible for them to make, in order to acquire proficiency in their sacred literature. Thus, in their early life they were "made to taste of pain," and this was the reason why they so seldom shrank from pain in after-life. To wring knowledge from the hard hands of Penury, to climb the difficult heights of Parnassus, was a moral education to them; it taught them—the rich and the poor alike—what it is the chief aim of moral education to teach: it taught them to sacrifice immediate pleasure for the sake of higher ideal. Their early training, by making them familiar with the experiences of pain and privation, disciplined them for the fiercest battles of life. I have no doubt that a great deal of heroism and self-denial of the ancient Hindus was the result of this peculiar method of education.

Another element which contributed largely to the growth of heroic qualities in the Indians was their joint-family system. I am no advocate of this system, which has, most certainly, done a great deal of mischief to India. But no one will deny that it

is favourable to the growth of some very good and admirable qualities of human nature; and specially in a society wanting in the spirit and fervour of nationality, it is one of the main things which nurture them and preserve them from decay. In its day it did a great deal of good to India, which nothing else could have done. Wearing a half-religious and half-political aspect, it softened down the friction of life by performing those things quietly and peacefully which, in its absence, Religion or State would have been called upon to perform. Take, for instance, the treatment of the poor and the sick. In Europe the work is done both by the Government and by the people. There are State-hospitals, Poor Laws, and workhouses. There are also hospitals supported by voluntary contributions, charity organisations, and orphan schools. In ancient India these things did not exist—at any rate, not in any well-organised form. Was it because the Hindus did not believe in charity or kindness shown to the sick and suffering? Decidedly not. To help the needy, to feed the hungry and clothe the naked, to administer comfort and consolation to the poor and afflicted, was the religion of the Hindus which they practised in every-day life. How was it, then, that there were no public charities in those days? The cause of this anomaly lies in our joint-family system. To live together under one roof and to help each other, was taught to the members of every family as a religious and moral duty; and the consequence was, as there were rare cases of men who, in times of extreme difficulty or illness, had not some of their own relations to look after them, public help on such occasions was seldom wanted. Thus, in an age when there were no public institutions for the relief of suffering and distress, the joint-family system spread its shield over sick and sorrowful humanity, by enjoining upon men, as a religious duty, an active and never-ceasing regard for the whole family. And the performance of this duty was a moral culture to them, inasmuch as, on every occasion of any physical, mental, or pecuniary trouble, it called into play all those feelings of love, pity, generosity, and self-denial, without which human society cannot exist for a day, and in the increase of which lies the true test of civilisation. To help their weak brothers, to suffer hardship for the sake of some relation, to consider it a duty to be loyal and obedient to the head of the family, to merge their personal interests in the common interest of the family, to look upon the disgrace of any of their family members as their own disgrace, and try to avert it by all possible means—this was the lesson which the joint-family system taught to our forefathers, and the ethical beauty of which it will be ill for us to lose. Domestic attachment and many other heroic qualities are even now very common in those sections of Indian

society which have not yet been very much influenced by European ideas; but wherever the latter are spreading, the former are dwindling away. Into the causes of the hostility of European ideas to our family-system it will be needless to enter here. Suffice it to say that the patriarchal system is gradually breaking down, and that the feelings of regard for family members are not quite so strong among the English-taught youths as in the elder generation.

Now, there were three elements which kept up in our predecessors a spirit of heroism, self-sacrifice, and a courageous disregard of pain and peril; and it is these elements, or some others similar to them, which are wanting in India at the present moment. True, that in place of anarchy and confusion we have law and order; true, that in place of perpetual feuds we have permanent peace. But a little reflection shows that law, order, and peace, *minus* those activities which we find in Europe, are the very things which have contributed to the decline of a martial spirit in our young men. The police and the judge now do everything for us; the idea of danger never troubles our minds, and the consequence is that we lose all presence of mind when dangers do suddenly come. It is my belief, that by shutting us from the higher grades of military service, the British Government has inflicted a great moral injury upon us. It is time now that the people should realise the deep significance of "the volunteer movement," and do their best to make it a success. Military drill is one of the best tonics for the sustenance of national energy; and I think the time is not far distant when the Indian people will see that no system of law and order in our country can atone for its absence.

Then again, looking at the early training of Indian youths, I cannot help thinking that no system of education was ever calculated to make them so pleasure-loving, and so afraid of the very sight of pain, as the present one. Their education, at home or in Europe, is never a trial to them; it does not come to them as a difficulty which they must surmount with all their might and main; it does not call forth the feelings of self-denial, perseverance, and even of positive physical pain. On the contrary, their scholastic career may be compared to a long vacation extending over many years, during which they enjoy themselves as much as they can; for the night of busy and independent manhood cometh, when no one can enjoy himself. I am fully sensible of the softening, humanising influence which this mode of training exercises upon young minds, by refining their tastes, by making them feel the comforts and pleasures of modern civilisation, and by creating in them new susceptibilities. Still, one cannot ignore the fact, that along

with refined tastes and fine susceptibilities, there has come over our young men a sort of Epicureanism, a moral effeminacy, which, while spurring them on to everything which contributes, or is likely to contribute, to their own pleasure, makes them shrink from undertaking any work which involves a moral hardship and the sacrifice of personal advantages. This I consider to be the natural fruit of their education; and so long as this education is what it is, nothing better can be expected from them. In the young generation, heroism, self-sacrifice, courage to brave dangers, and the desire to suffer for others, even when it is not one's duty to do so, have passed or are fast passing away, like the setting of a sun that shall rise no more; and our educationists will have to recognise, sooner or later, what they have so long ignored—that unless the present system of education be made of a more *ascetic* nature than it is now—that unless young men be made to feel that their college-days are not holidays to be passed in gaieties and frivolities, but the days of trial when they must learn the virtue of self-abnegation and of enduring sufferings and hardships, as a preparatory equipment for the fiercer battles of life which they will have to fight on their emergence into the world—our moral effeminacy will go on increasing, and after some time will begin to toll even upon our intellectual progress.

Believe me, gentlemen, that no man ever became a great character who did not learn the virtue of self-mortification at an early age; and no nation ever became a great nation which did not contain a large number of men ready to make every sacrifice of personal comfort and pleasure for the sake of others—ready to court pain and danger, and face them boldly when they come. It was men of this stamp who made India what it was in the past; and it will be men of the same stamp again who will raise it to the level of the most civilised nations of the earth. The earnest endeavours of our reformers ought to be, to preserve from wreck the noble qualities of heroism and self-sacrifice, in the midst of a flood of new tastes and ideas, seething and surging like the waves of an angry sea; and to see that in our unbounded, and sometimes onesided, admiration of modern civilisation, we do not lose the noblest attributes of humanity.

BISHAN NARAYAN DAB.

IN MEMORIAM: AURUNG SHAH.

We regret to announce the death, in August last, at Glasgow, of a very promising medical student, Shaik Aurung Shah, of Assam. The following sketches, by Surgeon-General J. J. Clarke and Dr. James Christie, will be read with interest by those who knew and esteemed him, and who mourn his early death :

Of the early history of Shaik Aurung Shah I know nothing. He came under my notice in 1881, when I was Deputy Surgeon-General of the Eastern Frontier District, Bengal, and Sanitary Commissioner, Assam. He was then holding a military appointment in the subordinate Medical Department as Hospital Assistant, to which class of subordinates he belonged. In the course of my inspections of the several medical institutions of the Province, I found him very efficient in all his professional duties, and most trustworthy in thoroughly carrying out the details of his professional work. Every executive medical officer reported of him most favourably. His knowledge of medicine and surgery, and his keen desire to perfect that knowledge, far exceeded that of any other man of his class I had met; and his knowledge of English, too, was singularly good, and helped to bring him into notice. Soon after the Naga Hill campaign, Assam, in 1879-80, during which time he held the important post of Medical Storekeeper with the Field Force, I recommended to the Government of India his transference to the civil branch of the Medical Department; and, as soon as the arrangement was carried out, I posted him to the medical charge of the civil dispensary at Shillong, Assam, the headquarters of the civil and military officers of the Province. Here he was brought into contact with the clerks in the Government offices, as well as occasionally with civil and military officers. For three years—until I retired, in January, 1884—he was constantly under my observation. I never once heard a single complaint against him; on the contrary, good words of the highest praise came to my knowledge of him from many quarters. During this period he evinced a great desire to raise himself to a higher professional status, and this praiseworthy aim I encouraged. At first he was most desirous of becoming a student of the Medical College, Calcutta, under the auspices of the Government of India, and I officially used, in his favour, all the influence I

could bring to bear on the question. But objection after objection was raised to this procedure, until at length the plan was abandoned. Meanwhile, he lost no time in carrying on his professional studies: he read hard, devoted much time to the English language, and even commenced the study of Latin. Relinquishing the hope of bettering himself in India, he determined to try his luck in England, or Scotland; and in due course he placed himself in direct communication with the Glasgow University. At length he obtained permission to enter that University as a medical student. Towards the end of 1883 he obtained leave, without pay, from the Government of India for three years; and, entirely at his own expense, he sailed for England, and entered the Glasgow University as a medical student in November, 1883. After he left India I never saw him again, but he was in constant communication with me. The one great object he had in view was to raise himself out of his professionally subordinate position; and had he been spared, with health, he would, I am sure, have attained in a pre-eminent degree the one aspiration of his life. But an overruling Providence decreed it otherwise; and on August 2nd, 1886, after a lingering illness, just at the time when the aim of his life was almost within his grasp, he expired. An Assamese by birth and origin, he entered the Government of India subordinate medical service as Hospital Assistant; and of this class he was the best specimen I ever met. He was, so far as I know, the first native of India who, as Hospital Assistant, left his native land and, on his own responsibility and at his own expense, attempted to face the ordeal of an English or a Scotch University. He had an intense love for his profession; and the unwavering tenacity with which he clung to the idea of raising himself to a higher professional status was most remarkable; and this was emphasised by the earnest energy he threw into his work and studies. His mind was free, open and but little oppressed with race prejudices; and had it pleased God to spare him, I feel assured that he would have done credit to his profession, and to the Government under which he served; and, more than this, he would have been a bright example to every Hospital Assistant in India. In conclusion, I think it right to mention that intimation of the death of Aurung Shah was, by an early post, sent by me to his cousin, Mahomed Pir Buksh, at Shillong, India; and it may not be out of place to record, in his own words, how truly and sincerely he values and appreciates the warm interest shown to Aurung Shah whilst a student at the Glasgow University. In his reply to my letter, M. Pir Buksh writes: "I loved Aurung Shah dearly, and expected much from him; but it pleased God to take him away when he had just completed his

studies with glory, and a bright career was before him. As you say, we must all bow to His will. I cannot find words to express my heartfelt gratitude to Mrs. Clarke, your very kind wife, and to your own good self for all that you did for my poor cousin. To other friends in England and Scotland my thanks are equally due; and I shall ever remember with the deepest gratitude that in a foreign and distant land my beloved A. Shah did not suffer from want of kindness from those around him. If ever a poor, bereaved man's sincere prayers have any efficacy at all, then from the bottom of my heart I pray—God bless those who helped my poor Aurung Shah in his need."

J. J. CLARKE, M.D.,

Surgeon-General, H.M.'s Forces.

18 Vernon Terrace, Brighton.

In the autumn of 1883 I made the acquaintance of the late Mr. Aurung Shah, who called on me on his arrival at Glasgow. He then informed me that he had come to this country for the purpose of pursuing his medical studies, and that he had done so entirely at his own expense. He also stated that his means were very limited, and would not admit of a longer residence than three years.

The curriculum of study in the Scotch Universities covers a period of four years; so that it was necessary in order to complete his course within three years, that the curriculum, in his case, should be somewhat modified.

Mr. Shah had previously studied medicine in India, and he had received from the Medical College of Bengal the silver medal for General Proficiency; and from the Temple School of Medicine, Patna, the gold medal for General Proficiency in 1876, the year in which he obtained from the Temple School the Diploma for holding Public Employment as a Hospital Assistant. In view of these facts, and in consideration of his high-class testimonials, the Senate of the University agreed to shorten his curriculum, and relieve him from the examination in chemistry.

These difficulties having been overcome, Mr. Shah set himself to work with great diligence and unbounded enthusiasm. He was an entire stranger in this country; and so anxious was he to enter on his studies at once, that he only spent a single day in London on his way to Glasgow. During the sessions 1883-84 and 1884-85, Mr. Shah pursued his medical studies in the Glasgow University and in the wards of the Western Infirmary with great success; and he secured the respect and esteem of

all his Professors and Clinical teachers. In most of his classes he received the certificate of High Commendation.

Towards the close of the winter session, 1885, his health began to decline, though he entered on the work of the summer session. During the autumn months he went to the South of England, where he derived some temporary benefit; but it was very evident that the disease was making rapid progress. He joined the medical classes for the session 1885-86; but it soon became apparent that he would not be able to do more than put in the necessary number of attendances, so as to get his tickets signed. Towards the close of November he was confined to his bedroom; and in the month of December it was deemed advisable, on consultation with Professors Gairdner and Gemmell, to remove him from his lodgings to a private room in the Western Infirmary, where he remained until his death, on 2nd August; the immediate cause of death being pneumothorax, as a result of tubercular disease of the right lung.

Mr. Shah had successfully passed his First, Second, and Third Professional Examinations, the Fourth and last only remaining. Had he been well, he would have received his degrees of M.B., C.M., a few days before his death. By special permission of the Examining Board, and at his own urgent request, his Professional Examination was conducted while he himself was a patient in bed, and evidently in a dying state.

Professor Gairdner, in writing to one of his friends in Assam, says: "You may say to every one who knew him in your country that Aurung Shah was a most meritorious and an unusually zealous student of medicine; and that even after I knew he was very infirm in health, I was amazed at his persistency in wishing to complete his examinations. But after every effort to give effect to this, by special arrangement in his case, it was found that physical weakness interfered so much as to make it necessary to tell him that, from this cause, he could not possibly succeed, and that to go on was to do great injustice to himself. Nothing short of this, I believe, would have induced him to resign himself to what was a manifest necessity."

Mr. Shah was a student of distinguished merit, thoroughly devoted to his professional work, whose sole earthly aim was to occupy, on the ground of merit, a high professional position. The great joy of his life was the friendship and kindly interest of his superior officers, Surgeon-General Clarke and Colonel Clarke; and also the kindness of his Professors and small circle of friends. He had often doubts about his recovery; but, even a fortnight before his death, he was making arrangements for sailing for India.

JAMES CHRISTIE, M.D.

Glasgow.

REPORT ON THE ADMINISTRATION OF TRAVANCORE FOR THE YEAR $\frac{\text{M. E. 1060.}}{\text{A. D. 1884-5.}}$

In the above Report, the Dewan, Mr. Vembaukum Ramiengar, C.S.I., gives an account of the fifth year of his administration. The judicial reforms introduced by him are beginning to yield good results; but the improvement of the courts must necessarily be the work of time. Two munsiffs were removed for misconduct after due investigation by a judge of the High Court; but all those who are now holding that office are stated to be a most efficient body of officers. Among the Zillah judges, no less than three are named as having attracted the attention of the High Court by the perfunctory character of their work. Some progress has been made with the new Revenue Survey and Settlement; but the work seems likely to be a longer affair than was originally expected, owing to the exceptionally small area of holdings in Travancore, the irregularity of field boundaries, and the difficulty in finding qualified surveyors. The reorganisation of the Salt Department has also not as yet led to all the results anticipated. The season was unfavourable to the manufacture of salt, and the quantity made and sold was consequently less than in the preceding year. The depressed state of the coffee industry has been referred to in former years. Many estates have now been abandoned, and what little capital is left in the hands of the few remaining planters is being devoted to tea and cinchona. The finances of the State are in a most flourishing condition. The new tax on stamps has yielded upwards of two lakhs, and the total revenue of the year amounted to Rs. 66,78,705 (being the largest on record), against an expenditure of Rs. 64,90,960; leaving, with previous accumulations, the large sum of Rs. 56,46,434 to be carried to next year's credit.

An unusually large sum was spent on the restoration and extension of the old system of hydraulic works in South Travancore. One of the most important of these was the Pudmanabhaparom Puthenaur, regarding which the acting

Chief Engineer writes: "When the monsoon set in, the value of this restored channel was patent to all, tanks all along being filled with a rapidity heretofore unknown, and cultivation carried on with a sense of security that must have been a pleasant surprise to the owners of land." The head works for the Puthenaur and Pandian Canal were also completed during the year; and one of the last public acts of the late Maharajah was the formal opening of this great work in the presence of a large concourse of officials and spectators.

The measures adopted for diffusing education among the masses are already producing some effect, there having been an accession of 115 schools under the new grant-in-aid rules.

The great political event of the year was, of course, the death of the late Maharajah Rama Varma, on the 4th August, 1885. The Resident, in announcing his death, observed that "his entire ambition and energies were devoted with a single eye to the welfare of his country." His nephew, Rama Varma, who succeeded him at the comparatively early age of twenty-seven, publicly announced, at his installation, his intention of following in the footsteps of his enlightened uncle, and issued on that day "Neets," or royal warrants, remitting old arrears of assessment to the extent of three and a half lakhs of rupees, authorising an annual grant of Rs. 1,500 for the repair and construction of wells in localities where water is scarce, and directing attention to be paid to the timely repair of religious institutions.

R. M. MACDONALD.

FACTS RELATING TO WOMEN'S WORK IN THE WEST.

The London School of Medicine for Women, Henrietta Street, Brunswick Square, W.C., has lately been enlarged, in order to adapt the accommodation to present requirements. The entry of new Students last year was 12. This session over 20 have been admitted, bringing the total number to 66. Several of the Students are preparing for medical practice in India, including Miss Florence Sorby, to whom the Indian Medical Scholarship was awarded in 1883. Ample arrangements have been made for the increased number of Students. A new building has been erected to serve as a Lecture-room,

and as a working laboratory for Physiology. The anatomical, pathological, biological, and pharmaceutical Museums have been placed in a large room, formerly used for Lectures. A good Library has been formed, consisting of current medical literature and the text-books of the day. The Students are provided with comfortable sitting-rooms, and provision has been made for healthful recreation by a lawn-tennis ground, which, in the tree-shaded garden, can be used in all seasons. A Student desirous of entering the School is recommended carefully to consider: whether her home circumstances and pecuniary resources will allow her to spend at least five years in study, and whether her health will be likely to stand the strain of severe and prolonged work. Students are not admitted unless they have had a good general education. The Entrance Scholarship for this year, value £30, has been awarded to Miss Minnie C. Magdshon, of Jarrow-on-Tyne.

Mrs. Fawcett gave an interesting and useful address, on October 13th, at the opening of the session of Bedford College (for ladies). The *Standard* of the following day thus concludes an article upon the lecture: "Mrs. Fawcett believes in throwing open the professions to women. But she is careful at the same time to show that her advocacy of higher education for women does not depend on that contingency, and that she recommends it for its own sake, without a view to any ulterior advantages. Even for those members of the sex who do become wives and mothers, culture, as we have already pointed out, is not wasted. It may be that their husbands will like them all the better for it; and their children are certain to profit by it. The mother's influence in the family is generally greater than the father's, and she has more to do with the formation of mind and character. Even on this ground alone, we feel bound to sympathise with those who think that educated women, no less than amiable or graceful ones, are essential to the welfare of mankind."

Teaching by correspondence has been carried on with success for many years. Several Associations for this purpose are now in existence, conducted by experienced lady teachers, and have done good work among the student women of the kingdom. "Thus the Post Office forms a channel of mental irrigation, sustaining and enriching the minds of lonely students."

Among the new industries which Art Training has opened up, are the beautiful decorative pottery, porcelain, and glass now being so largely produced, on which hundreds of women are employed. At a recent meeting of one of the principal Female Schools of Art, it was suggested that women were specially suited for the delicate work of medal and gem engraving, which has

been little practised in late years. Certainly the etching on glass, and the exquisite cameo glass produced by the art students at Stourbridge, would lead us to imagine that there was no sort of engraving or cutting which could not be successfully attempted by women.

Ninety ladies are studying this year in the Women's College, Manchester. One has already graduated in honours. Eight are studying for the Victoria University degrees.

In the last session of the Mason Science College, Birmingham, 360 Students attended the College classes, of which 131 were women.

At the recent Entrance Examination of the University College of North Wales, Bangor, nine out of the seventeen open Scholarships and Exhibitions awarded were gained by women Students. A hostel for these Students has been established in connection with the College.

Miss Chreiman has begun a course of hygienic and remedial physical practices for young girls afflicted with special weakness or want of symmetry in form.

In Holland ladies are gradually taking up the occupation of pharmaceutical assistants. At the last State examination, nineteen out of thirty-one female candidates, and only eight out of twenty-four male candidates, were successful.

Four ladies have recently been appointed notaries public in New York. One-seventh of the county superintendents of schools in Kansas are women.

Mrs. Leland Stamford has purchased a piece of land in Washington Avenue, Albany, N.Y., on which she will erect a hospital for old men and women, as a memorial of her parents.

The three Misses Drexell, daughters of the well-known American banker, maintain out of their vast wealth a great place of education in Pennsylvania. They have been brought up to understand business and the control of property.

Mrs. Frank Leslie is the editor and manager of the *New York Illustrated Weekly*, and the proprietor of ten other periodicals, and the whole work in connection with their production is carried on under one roof.

The fact that women are needed where human interests are involved is more and more recognised. Two women and two men have just been selected as delegates to the conference of the National Prison Association of the United States to be held in November next.

The rewards of the Royal Humane Society have been bestowed upon Elizabeth Toon, aged 10, and upon Jane Lindley, aged 15, for saving life from drowning.

M. K.

THE VICTORIA CASTE HOSPITAL, MADRAS.

The foundation stone of the permanent building for the Victoria Hospital for Caste and Gosha Women, at Madras, was laid by Her Excellency Lady Grant Duff, on September 18th, in the Chepauk Palace grounds, Madras.

His Highness the Rajah of Venkatagiri read an address, in which he referred to the cordial interest taken by Lady Grant Duff in the founding of the institution, which but for her philanthropic exertions would not have been established; and also to the valuable aid that she had rendered to the cause of female education in Madras. He expressed his pleasure that "the able and excellent speeches which had been delivered by Her Excellency on many public occasions had been collected for publication;" and concluded by saying that it was most appropriate that, on leaving Madras, she should lay the foundation stone of a Hospital which so largely owed to her its origin and its success.

The foundation stone was then laid; Sanskrit and Telugu verses, composed in honour of the occasion, were recited; and Her Excellency Lady Grant Duff spoke as follows:

Your Excellency, Rajah of Venkatagiri, Ladies and Gentlemen,—I come before you to-day with very mingled feelings—feelings in which I hardly know whether pleasure or pain most predominates: pleasure that the permanent habitation for an institution in which I have taken so deep an interest is begun, or pain that I shall never see it completed, and that I am going far away from those for whom I have felt so warm an affection, and from whom I have received so much kindness. My first duty—and it is a very pleasant one—is to thank the Rajah of Venkatagiri for all the kind things he has said. I can assure him that if at first I took interest in native ladies from a sense of duty, it very soon became a labour of love. I formed a strong attachment for many of them; I found them most winning and attractive; and I hope, in some cases, I have made life-long friendships. I must also express, what we all feel, I am sure, a strong sense of the great munificence which has enabled us to assemble here to-day to lay the first stone of the Victoria Caste Hospital. The benefits the donor confers

will be felt far and wide—how far I did not realise till yesterday, when I visited the Hospital, and found among the patients a very intelligent lady, the wife of the Tahsildar of Masulipatam. No right-minded person can, I imagine, live in any place, even for a short time, without desiring to make that place better than he found it. Madras bears testimony to the existence of this feeling in a most vigorous and fruitful form. There are many instances, but of those which occur to me most readily are the Military Female Orphan Asylum, the Napier Park, Lady Napier's School, Lady Hobart's School, and part of the Buckingham Canal, which all attest how anxious their founders were to leave traces of permanent benefit behind them. I cannot, like them, claim to have started an original design. Many years ago, before that terrible calamity which, from 1876 to 1878, devastated the Madras Presidency, and brought death and sorrows to many homes, the idea of a Caste and Gosha Hospital was started by some benevolent persons here—among them, I believe, Mrs. Firth, whose work among native ladies has been untiring and strenuous. Some money was contributed; but the exigencies of the famine were so serious that all other considerations had to be foregone, and the sum subscribed was utilised for the survivors among its victims. Some painful stories of suffering and death I heard when I first turned my attention to the subject; some enquiries I made among native gentlemen elicited warm sympathy and interest; one and another came forward with most liberal subscriptions. The Honourable Mir Humayun Jah lent us a house, in which the Hospital has been successfully conducted for more than six months; and to-day the great beneficence of the Rajah of Venkatagiri enables me to lay the first stone of the permanent building, with the hope that the second, or at least the third, year of its existence may see it completed—a lasting centre of good to the sick and suffering, and a lasting monument to the generosity and charity of him who enabled it to be rented. I am leaving India now. My stay here is a question, not of days, but of hours. I shall soon have seen the last of that gorgeous and picturesque panorama of oriental life which has impressed the Western mind with wonder and admiration since the days when Alexander left his name to the wide stream and long grasses of the Punjab, two thousand two hundred years ago. Alexander is gone, followed by one and another conqueror whose rule held

within it the same seed of decay. We, as we look round us and read the history of the past, must perforce ask, What is to preserve us and our civilisation from the same decadence and the same oblivion? What is the germ of destruction that must be blighted and trodden down, what the seed of vitality that must be cherished? The latter is not learning. The wisdom of the Egyptians reared indestructible monuments, but could not save the dynasty of Rameses, or the faith of him who sleeps in Philæ. Not conquests. What remains of Baber, but a coin and a memoir? What is left of Humayun save a tomb? The noblest art, the finest literature the world ever saw, preserved themselves, but not the people who produced them. What must we do to be saved? You will say I am irrelevant and wandering far from the subject of the day. Yet, when I look round and see such union among persons who, differing in faith, in race, in education, can yet meet for one common object, and that an unselfish and generous one, am I wrong to remind you of the great forces which keep them together? Those forces are Love and Duty, the noblest forces of religion, the highest of civilisation. Nowhere are they more required in full potency. Great poverty; a teeming population; a young educated class, impatient of restraint, and eager for change, on the one hand; an older and more conservative class wisely dreading it, on the other—such difficulties can only be met by each individual cultivating in himself the sincere and disinterested love of his kind. You, who are about to build this Hospital, are showing a noble example to your countrymen and countrywomen in spending money, not in luxury and prodigality, but in relieving pain, in comforting distress, in restoring health; and I congratulate you on having, as you will have, a great share of the greatest of all pleasures—that of doing good to others. It is not within my capacity, nor in my province, to give advice; but may I repeat, alike to the Englishman, the Hindoo, and the Muhammadan, that truth—which is, perhaps, clearer to the apprehension of a woman than to that of men—that the problems of the day can only be faced successfully by a spirit of sympathy and love? Co-operation, not competition, should be the principle of life—the only principle which can save the civilisation of to-day from sharing the fate of the dead past. I have to thank all here for much kindness. My English friends I may reasonably hope to see again, but to most of my native friends my

farewell. I fear, must be for ever. The dearest wish of my life here has been to be of some service to them; that I have done so little, its deepest regret.

A vote of thanks was then tendered to Her Ladyship, and the playing of "God Save the Queen" in Sanskrit by the Gayan Samaj terminated the proceedings.

THE ALIGARH COLLEGE LIBRARY.

At the Mahomedan Anglo-Oriental College, Aligarh, a Joint Meeting of the members of the Committee of Directors of Public Instruction in various languages and secular learning, of the College Fund and of the Managing Committee, was held August 23rd, at the Institute Hall. Its purpose was that of thanking Her Imperial Majesty Queen Victoria, and other English friends of the College, for a present of books to the College Library. Many distinguished visitors and the staff of the College were also present, as well as a large number of the Students.

Mr. Cadell having been requested to preside, the Principal, Mr. Theodore Beck, explained the object of the meeting as follows :

Gentlemen,—The meeting of to-day is of a nature unprecedented in the annals of our College. We have met to thank people who have never been to India, or seen this College, for a gift of books to the College Library. And chief of all, we have met to thank our Queen-Empress for her condescension and kindness in making us a present of two books written by herself and signed with her own hand. The gentleman who collected subscriptions for the books is my uncle, Mr. William Beck, who takes a very warm interest in the progress of the Mahomedan College. Besides books which have been bought for the College, there are others which have been presented by the authors. I hope that these books, besides affording a great deal of interesting reading for the students, will convince the Mahomedans that they have in England many friends. It is a cause for the greatest satisfaction to find that between England and India are growing up ties of affection, and nothing can strengthen these bonds more than the feelings of kindness

which prompt a gift like this and of gratitude with which it is received.

Of still greater signification is the esteemed present of Her Most Gracious Majesty the Queen. It is, I am sure, a source of pride and congratulation to the Mahomedan community that Her Majesty has been pleased to show this favour to their young and rising institution. We have recently had ample proof of the feelings of affection with which Her Majesty regards her Indian subjects. We have read in the newspapers of the great kindness she showed to the workmen who went over for the Indian and Colonial Exhibition now being held in London. They were obscure people who had braved the journey to England and sat down patiently to ply their trade. Their lives had probably had little occur in them that was remarkable: the circle of their acquaintance was a humble one. But the Queen looked with affection on these poor distant subjects of hers. She stopped to admire their work; she invited them to visit her at her beautiful palace in Windsor. In reading such accounts, in seeing how natural was the flow of affection shown by her for Indian subjects, we must all feel that the Queen is a true Queen for the people of India as well as for the people of England.

On the other hand, it is gratifying to think that the people of India are not wanting on their side in deep sentiments of personal loyalty towards Her Majesty. Nothing of a political nature in India has struck me more than the strength of this feeling. Whatever grievances the people may complain of, they feel towards the person of Her Majesty a loyalty that is not surpassed by that of her English subjects. It would, I believe, contribute largely to the satisfaction of the people of India to have a member of the Royal Family settled in India in a manner suited to his dignity and state, receiving people of rank and taking the leading part in public ceremonies. The people of India are very imaginative, and a mechanical organised system of Government does not satisfy the requirements of their imagination. It is too cold and lifeless. It would not please the more practical English public, however perfect the organisation—however great the economy. The English public take a pride and pleasure in the Royal Family. Wherever the Queen or the Prince of Wales go in England, they are received by the whole people with the greatest enthusiasm. Such, too, would be the case here. And the ceremonies and refinements of an Indian Court, conducted by a Royal Prince, and attended by distinguished Indians and distinguished Englishmen alike, would supply the imagination of all people in India with an element which we lack. The closer the bonds that exist between

Her Majesty and the people of India, the better for India. And Her Majesty, by her unexpected and gracious gift, has done much to cheer and encourage her unfortunate Mahomedan subjects.

The College, which Her Majesty has been pleased to patronise, differs from almost all other Colleges in India, inasmuch as it is the spontaneous outgrowth of the efforts of the people, and has not been given them by Government. This College, hence, has special objects in view, not only educational, but social and political, which distinguish it from colleges that have no object beyond education. One of the political aims of this College is to bring about a good understanding between the English and Mahomedan peoples. The change produced in the minds of Mahomedans who are induced to take up English education can hardly be realised by those who have not had personal experience of it. To begin with, they look on the English as utter strangers, queer people who are not influenced by the ordinary motives of humanity. The possibility of real intimacy between Englishmen and Mahomedans has never occurred to them. But residence in this College is enough to prove that the warmest intimacy and the strongest feelings of respect and affection are not only possible, but are the natural outcome of free intercourse between the races. It is this good feeling which it is the object of this College to cultivate. If good feeling can be established, the most serious political difficulties will disappear. We therefore view with the severest disapproval those people, whatever their nationality, who, by their actions or their writings, inflame feelings of ill-will between the English and the people of India. And we hope that the students of this College, who more than any others owe their education to the efforts of their own people, will be distinguished in after-life by their manly sense and hearty good feeling. They will not forget that, while the College was young and struggling, Her Most Gracious Majesty the Queen remembered them in her far-off home, and sent them a token of her good wishes. In what way can we best show our gratitude to Her Majesty for her gracious gift? I think we can do so in no way more acceptable to her generous heart than by trying to improve the condition of a large section of her subjects. It is the hope of the founders of this College, that as it grows it may raise the Indian Mahomedans from their sunken state, and cause the sun of prosperity to shine on them once more. If we succeed in so doing, we shall, I think, have made the most fitting return possible for Her Majesty's kindness. For, if our dreams are not visionary, we trust that in the future the Mahomedans of India will, by their learning and their civilisation, be a special source of pride and affection to the wearer of the English Crown.

Mr. Justice Mahmoud, as one of the Directors of the Mahomedan A.O. College, then proposed in an eloquent speech the first Resolution: "That an address be presented to Her Majesty the Queen-Empress on behalf of the founders, supporters, and well-wishers of the College, to give expression to their feelings of loyalty, devotion, and gratitude for the great mark of condescending favour and encouragement which Her Majesty has been pleased to signify by her gracious gift of books to the College Library." Alluding to the importance of such acts in making the personality of the Sovereign felt by the people of India, he continued: "The distance between Windsor Castle and the small town of Aligarh may well give to the proceedings of to-day a significance almost romantic and poetical,—significance which, appealing to the human heart and imagination, ranks higher in the minds of an Oriental people than circumstances of a purely political import. This institution is fast making the language of England familiar to those who receive education here; and these books, when they find an honoured place in the College Library, will contribute to acquainting them with some incidents of the life of their Queen-Empress, whose long and prosperous reign has been signalised no less by personal acts of charity, goodwill, and beneficence towards her subjects, than by great political achievements, and the commercial success of the whole British Empire." In repeating the Resolution, Mr. Justice Mahmoud said it was not in need of being seconded, and it was carried by acclamation, with three cheers given for Her Majesty the Queen.

Mr. Mahomed Rafique, B.A. (Cantab.), proposed the second Resolution: "That a vote of thanks to Mr. William Beck and his friends be passed, and that a letter be sent to Mr. William Beck, expressing gratitude for the books." He spoke of the increasing interest in India among English people, of which the gift of books to the College was one proof. He had been struck while in England with two characteristics in the English nation: first, a scrupulous adherence to principle; and secondly, their habit of acting on the belief that "the noblest aim of life, for an individual or a nation, is to try to make the lot of others happy." In referring to Mr. William Beck, as a member of the Society of Friends, he pointed out that that community had been especially dis-

tinguished by these two virtues; and it was his firm conviction that the English people owed their rise and success to the observance of such principles.

The Resolution was seconded by Khwaja Sayyid Hosain, B.A., who spoke on the value and importance of English education for India.

Mr. Ahmed Hosain Khan, B.A., supported the Resolution. He said that the College would always be justly proud of possessing the gift of Her Gracious Majesty the Queen-Empress of India in its Library.

Mozamud Ullah Khan Sahib, Raees of Bhikanpur, also made a brief speech, and expressed the gratitude felt towards Syed Ahmed Khan Bahadur, C.S.I., for his untiring zeal in the cause of Mahomedan education.

The Chairman (Mr. Cadell) said that this expression of royal sympathy and encouragement would, he was sure, move all connected with the College to fresh efforts to extend the reputation and usefulness of the institution; and he complimented the promoters of the College on their readiness to help themselves and their determination to succeed, which would partly account for the sympathetic interest felt for this undertaking in England.

Mr. Cox proposed a vote of thanks to the Chairman, and the meeting closed.

THE VIENNA ORIENTAL CONGRESS.

The Seventh International Congress of Orientalists met at Vienna, September 27th–October 2nd. The Austrian authorities gave to the Congress a very cordial reception, and the opening meeting was presided over by the Archduke Rainer, brother to the Emperor. The Sections were as follows: I. Semitic (with two subdivisions); II. Aryan; III. African; IV. Section of Central and Further Asia; V. Malayo-Polynesian. In the Aryan Section, under the Presidency of Professors Von Roth and Weber, the proceedings began with a motion on the necessity of instituting systematic research into the languages of India. The proposal, which was introduced by Mr. G. A. Grierson, B.C.S., and supported by Dr. Hörnle, of Calcutta, was warmly received, and it is

hoped that the Government of India will take it up. It was also resolved at the Congress, at the instance of Professor Bühler, of Vienna, and Professor Weber, of Berlin, that a memorial should be presented to the Indian Government, urging the importance of a systematic survey of modern Indian languages. Another point dwelt on was the revival of the post of Epigraphist to the Government, for the purpose of securing a record of the numerous inscriptions which are to be found on all sides in India. Several interesting papers were read on Indian subjects,—as, by Professor Ramkrishna Bhandarkar, of Poona, giving a sketch of the results of his search for Sanskrit MSS. in Western India; by Mr. Grierson, on Hindi Poetry; by Mr. C. G. Leland, on the Origin of the Gipsies; and by Dr. A. Stein, on Afghan Geography. Announcements were made of important works in progress, including Dr. Bühler's English translation of *Mannu*, and the first sheets of Professor Sir M. Monier-Williams's revised Sanskrit Dictionary. In the other Sections many learned papers occupied the members, and great interest was excited by that of Miss Amelia Edwards respecting the dispersion of Egyptian monuments. Mr. R. N. Cust gave a paper, in the united Sections IV. and V., on the languages of Oceania, which had been translated into German, and was read by Dr. Rost. The closing meeting took place on October 2nd, and was also under the presidency of the Archduke. The kindness and hospitality of the Local Committee made the week of the Congress very agreeable; and the receptions by the Minister of Public Instruction, by the Mayor in the Rathhaus, which is one of the finest municipal buildings in Europe, were very splendid. The Archduke also entertained the guests in a very genial manner. It has been decided to hold the next meeting after two years only, instead of three.

THE CHINESE TRAVELLER, FAH HIAN.

"It was the object I had in view that induced me to hazard my life in countries where there was no certainty of its preservation. This body hath been preserved by the sentiments which animated it." Such were the words of Fah Hian at the close of fifteen years' of travel, during which thirty kingdoms had been traversed. The object which incited him to undertake an

arduous pilgrimage was the revision of the Buddhist Scriptures, as used in China, which "were on the point of being lost, and were already disfigured with lacunæ." Their decadence had attracted the notice of the King of China, who, in 400 A.D., sent an embassy to Thibet for the purpose of obtaining religious knowledge. This measure did not satisfy the pious monk, who, in the quiet monastery in Tchanganau, had become proficient in the sacred languages of Sanskrit and Pali, and had also studied to some purpose the history of his country. He perceived that the real cause of the decay which alarmed him was the cessation of the intercourse between India and China. Central Asia had for 150 years been closed to the embassies of either nation by the rising power of the Nephalites, or White Huns. From B.C. 150 to A.D. 250 there had been continual intercourse, partly political, partly religious, which, after the conversion to Buddhism of the great Mingti of the Hun dynasty, A.D. 56, and its adoption by proclamation as a national religion, united the two countries in mutual friendship. From A.D. 250 to the days of Fah Hian, the religion of Buddha received no quickening impulse from India, the land of its birth. Fah Hian then determined to refresh the stream of knowledge from no minor channels, but from the fountain-head of sacred teaching. Though the Nephalites, under their king Shelun, were at this juncture waging a fierce war with the Hiung-noun, Fah Hian proposed to venture by the long-closed route through Central Asia, trusting rather to the protection of his religious garb than to that of royal escort or official embassy. So he and a few chosen friends started A.D. 400. Detention, due to the wars between petty States through which their course lay, was their first experience. Then came the trackless and fiery desert, where the only landmarks were the skeletons of unfortunate wanderers, and where the wind was as the scorching blasts of Death. Thence they reached the sterile country near Lake Lob, which, with the inhospitable region beyond it, proved a kind of borderland where the customs of China were blended with those of outlying countries.

From this point the travels of Fah Hian read almost like a fairy tale, to which the constant mention of gold and silver and precious things lends an Oriental splendour. He tells of dragons that spat fire or exhaled noxious vapours; of rain-giving dragons who needed to be propitiated. Traditions of miraculous deeds lend additional marvel to the narrative, which is interwoven with such vivid descriptions of the dangers and difficulties of the route, that were these latter not verified by modern travellers they might be regarded as fabulous or imaginary. It is evident, however, that the zealous and pious monk considered everything

in its religious aspect. The magnificence and lavish display of precious metals upon objects of Buddhistic reverence added importance to the religious rites. The conversion of dragons to "the true faith" proved to him the existence of these monsters. To visit sites consecrated by miraculous deeds; to examine the scenes of sacred legends; to worship at the shrines which enclosed saintly relics,—it was for these objects, together with the primary one of restoring to its pristine purity and fulness the Buddhistic doctrine, that he endured all the difficulties and dangers which he describes. He abstains from giving any extraneous information; yet his book is one of great interest, for it contains many details precious to those who strive to restore old-world history, and they serve to fill in many interstices in that vast mosaic. Much of this kind of interest centres round Yuthian or Koten, which our traveller reached after leaving the stony wastes beyond Lake Lob. Here at Koten—though, according to Fah Hian, it is a Buddhist quarter—were remnants of the star-worshippers of ancient times; and it is possible that the stone erections which he describes as standing before each house had had an earlier origin than that which the Buddhist term *stupa* suggests. Indeed, the entire disappearance of Buddhism and its remains from this neighbourhood—the modern Turkestan—favours the idea that that religion, despite its flourishing condition in Fah Hian's time, never took a firm hold on the country. The Mohammedan invasion must otherwise have been here more sweeping in its iconoclasm than it was in the countries further west. Nothing remains, save the rich gold mines of Kiria and the many gardens which perhaps were the sites of the fourteen *Sangharamas* of Koten, to identify it with the city where the pilgrims witnessed a sumptuous and imposing religious function, lasting with unflinching pomp and magnificence for fourteen days. Passing still through Buddhist countries, and, according to recent identification, *vid* Yarkund to Sirakol, Fah Hian and his companions now first beheld relics of the great Gautama (Buddha). The use of the sacred prayer wheel which attracted their notice, and the mention of the great quinquennial assembly, proves that the influence of Asoka, the great King of Magadha, who established these religious conclaves, had penetrated even to that remote region. On the southern side of the Pamir steppes the country is even to this day thickly strewn with Buddhistic remains, though the religion of the Crescent prevails. Here Fah Hian beheld a gigantic statue, over 80 feet high, representing a future Buddha. This extraordinary work of art was, we are assured, celestial in design; for the artist ascended thrice to heaven, there to contemplate the original. It is probable that the prophetic statue, being of wood, was destroyed by

Time or by one of the illuminations with which at festivals it was refulgent. A rock-cut figure, on a small scale, of a Buddha still exists in the exact neighbourhood of Darel where the miraculous one stood. The origin of the latter was coeval with the introduction of Buddhism into this region.

Between the pilgrim and the land of promise there now intervened precipices 800 feet high and the river Indus, to which the only approach was through an opening perforated in the rocks by the ancients, consisting of seven hundred steps. Ladders and ropes, or twig bridges such as Fah Hian describes, are still the only means of crossing the river. Safely landed on the further side of the Indus, in the country of Udgana, the pilgrims came on the first of those sacred marks which, from this northern point even to Ceylon, are regarded as the footprints of Buddha. How they vary in size according to the faith of the beholder is a mystery, unless for faith we read imagination. The next kingdom, that of Swat, was the scene of an exquisite myth, versified by Lord Lytton, in which Buddha is tempted by Indra in the double form of a hawk and a dove. Gaudhara, a country full of similar mementos and legends, has been identified with the modern Yuzufai, a country rich in Buddhistic remains, but hitherto unexplored in consequence of the fanatical disposition of its inhabitants. A little further south we are on classic ground; for when the pilgrim mentions Taxila, the glories of Alexander and the royal Porus are recalled. The name signifies, according to Fah Hian, "The Severed Head," for here Buddha gave his head as alms, and further to the east he gave his body to a tiger. This seemingly inexplicable legend is also rendered thus: "Buddha here gave his head to a starving tiger—his body to its seven cubs." *Taksha-Sira* does mean "The Severed Head," but it is a corrupted form of the name *Taksha-Sila*, preserved in the Greek Taxila and in a copperplate grant found on this spot. *Taksha-Sila* means *rock-cut*, a name that suits well the rock-cut city of Shah-dhin, the acknowledged site of Taxila. Surely here "the legend was made for the name, not the name for the legend," though the stupas and later buildings of Babar Khana and Mangala enshrine the names of the "Tiger's house" and the "Severed head." To Peshawur the Chinese went with eager steps, for here was the alms-bowl of Buddha, which all the might of a Yuechi, or Indo-Scythian king, could not remove, and the king was forced to build over it a glorious stupa; which, however, was surpassed in glory by that built by the greatest of Yuechi monarchs, Kanishka. The bowl, a common earthen one, had a miraculous power: "Poor people come, and with a few flowers fill it; while the rich are unable to fill it with ten thousand measures." Travelling to the west, Fah Hian beheld

what must have compensated him for all his trials—a sight which various authorities independently affirm that they saw, and which must have consequently been due to some ingeniously-constructed optical delusion.

“To the south of the town” (Beghram, near Jellabad) “is a stone building, backed by a mountain, and facing south-west. It was here that Buddha left his shadow. When you contemplate it at the distance of ten paces, it is as if you saw the veritable person of Buddha himself, of the colour of gold, with all its characteristic beauties, and resplendent with light. The nearer you approach, the fainter the shadow becomes. It is a representation perfectly resembling the reality. The kings of all nations have sent painters to copy it, but none have succeeded.”

No wonder the remains at Beghram are extensive; for not only the shadow, but the skull and the staff of Buddha were here; and here also Buddha cut his hair; and here he erected, in concert with his disciples, a tower, the model of all future stupas. Curiously enough, from the ruined heaps caskets have been unearthed, which contained bowls of perfumed waters, such as Fah Hian mentions as used in the services of the Sacred Skull.

The cold of the Soliman-Koh mountains proved fatal to the pilgrim's companion, Hoei Kin, and Fah Hian himself was glad to rest in the pleasant land of Mathura, where climate and government were alike mild and moderate. Here he saw some of those copperplate grants which are so constantly disinterred, and which generally record donations to the Buddhist clergy of lands and possessions with which no one could afterwards interfere. Resting, he yet pursued the object of his journey, for this place was celebrated for its monasteries, one of which was built by Kanishka, and the pilgrim was present at a great assembly, where they discoursed on the Law. As yet oral tradition was all he could obtain, and he therefore journeyed onwards, stopping at many interesting places, and finally reaching Sahet-Mahet, where he first obtained copies of the Law in the Temple of Victory. Here was the place where Buddha had suffered many trials previous to attaining perfection, consequently there were many mementos of his deeds. In one temple, distinguished by the pillars with the figures of an ox and a wheel, were reservoirs of purest water, groves of bushy trees, and abundance of rare and brilliant flowers. There was also an heretical temple, *i.e.* a Brahman one, which could never cast its shadow on the Buddhist chapel near it, though this latter covered the temple with its shadow towards evening. This, we are led to assume, was a magical and not a natural effect. Here

also existed a strange sect of Buddhists, who believed in all Buddhas previous to Gautama—"him alone, they honour not." On and on to the birthplace of this great reformer our pilgrim journeyed. Kāpila, with its vast solitudes and sacred spots, did not, however, detain him long, and passing through countries infested with wild beasts, he came "to a sterile and solitary place, where you may see continually herds of elephants which take water in their trunks to water the ground, and which, collecting all sorts of flowers and perfumes, perform the services of the tower," a relic shrine on the Gunduk. The wonderful services which the elephants are taught to perform in Burmah, where they are specially used for the purpose of stacking wood, render the truth of this statement not unlikely.

In the great country of Magadha, Fah Hian found much of interest to detain him. Here was the great town of Palibothra, the modern Patna, round which centred the kingdom of Chandra Gupta and his son Asoka. Megasthenes, the Greek envoy at this court, knew well this ancient town, which was noted even in the days of Bembasara, the father of Gautama. Its genius-built walls; its sculptures and windows, ornamented with exquisite carvings; its hospitals or dispensaries; its town and monasteries, were in those days all to be seen and admired, and doubtless will some day be brought to light by the extensive excavations which are being made in the neighbourhood. Here the pilgrim witnessed a similar festival to that which, at the commencement of his journey, he tarried to see at Kōten. A procession of about twenty-four wheeled cars, surmounted by bamboo stages supported by spears, were covered by carpets of white felt and awnings of embroidered work. In these were placed the images of all the celestial divinities, and on the four corners of each car were small chapels, in each of which was a seated Buddha, with his attendants standing round him. In this curious procession some writers see the prototype of the Juggernaut festival, the later ceremony adopting the pomps and rites already in vogue among the people. Fah Hian made several excursions while at Patna. He gazed with affectionate reverence on the forty-two commandments written by the finger of Buddha on the great stone near the "Isolated Rock," which may be either a hill near Giryek or the hill of Behar. This celebrated stone still existed two centuries later, but has not been rediscovered. Gya and Benāres attracted the pilgrim's notice, but he returned again to the capital, that he might study the sacred works; for here, in the centre of Buddhist learning, and assisted by literati and a copious supply of manuscripts, his first desire, to give his countrymen in China an authentic edition of the Buddhist Scriptures, could in part be accomplished.

Only one other excursion did he make while at Pōṇa. He visited one of those great rock temples, such as are the wonder of southern India. The site of this one has never been actually fixed, and we can only give Fah Hian's own description of its five stories. The first, in form like an elephant, has 500 stone chambers; the second, like a lion, has 400; the third, like a horse, has 300; the fourth, like an ox, has 200; and the fifth, like a pigeon, has 100 of these chambers. At the uppermost story there is a spring of water which, following the circumvolutions of the rock, descends to the lower story, and passes out of the gate. Here dwelt the spiritual directors called Arhans, and hither men were seen to fly from all parts. The Buddhist priests were not endowed, it seems, with such an easy means of progression, and had to mount either by ladders or by the stairs cut in the rock at each corner of the building. "Why cannot you fly like the clergy from distant parts, who arrive here on the wing?" asked the inquisitive though heretical inhabitants of the place. "Our wings are not yet grown," was their wise reply. In this marvellous place "there was no darkness at all," for each chamber was illuminated by a window cut in the rock.

Fah Hian had not yet accomplished his travels, and instead of returning by the road he came, went by sea to Ceylon, which as early as the first century after the Nirvana of Buddha had become one of the chief centres of the new faith. The island appeared to him a paradise, both of nature and of religion. "The country is very beautiful; the vicissitude of winter and summer is unknown. The grass and trees are ever verdant: there is no fixed time for the sowing of the fields. Amongst precious things to be seen is a blue jasper figure twenty feet high; it sparkles with splendour, and is more majestic than can be described; its body is of the seven precious things." Standing by this figure, parted from all his fellow-pilgrims, some of whom had died, meditating on his loneliness—on the strangeness of his surroundings, where hills, rivers, plants and trees, were all new to him—he caught sight of a little Chinese fan which a merchant laid as an offering before the jasper figure. His heart filled with deep emotion, and his eyes with tears; but as his work was not accomplished, he remained steadfast at his post. After two years he succeeded in obtaining the works he needed. The Law had been written in Ceylon some centuries before its completion in India, where much still remained only as oral tradition. Then homewards went the great missionary, suffering on his route all the horrors of shipwreck, but preserving still the books and images for which he had so often hazarded his life. He was saved from the fate of Jonah only by the friendly interposition of a traveller, who persuaded the ignorant seamen that the King

of China would punish them did they abandon the holy and harmless priest. Even on reaching China he tarried to complete his work, though his heart yearned to reach his home in Tchangau. His theological works, and later still these very travels, were printed in the rude form by which the Chinese anticipated the modern art of printing.

A. M. CLIVE BAYLY.

NOTES FROM BENGAL.

Mrs. Colquhoun Grant sends an interesting account of the recent prize-giving of the Central Bengal Union Schools, as follows: "The Meeting was held in the City School, College Square. The room was a large one, and it was full of Indian gentlemen, who take an interest in female education. The Society is only in its fourth year, yet every year shows a great increase in the number of pupils. The girls belong to various Schools, or they study in their own homes. This year 519 names were sent in of candidates for Examination; but, owing to some mis-carriage, the papers were not properly delivered, and only 198 sent in answers, of whom 170 passed. Of the original number, 457 were unmarried, 106 were married, and there were six widows. The age of the unmarried girls went up to 14; that of the married to 22, and of the widows to 26. The movement is most important, as springing from Native gentlemen themselves, for the purpose of giving the women an opportunity of education, and like privileges with the men. The Meeting took place at about six in the afternoon, and the large room was well lighted with kerosene lamps on the walls, and wax candles on the table. The Chair was taken by Mr. Narendro Nath Sen, an attorney, Editor of the *Indian Mirror*, cousin of the late Keshub Chunder Sen. Pundit S. N. Shastri, Dr. M. M. Bose, Mr. Sasipada Banerjee, Dr. Kastogiri, Mr. U. C. Dutt and very many others were present. The only Europeans were two of the Oxford Brethren, Mr. Smith and Mr. Townsend, my sister, Miss Williams, and myself. The prizes were laid out on a large table in the middle of the room. The girls were not present, as many of them live some way out of Calcutta. The proceedings of the Meeting were: first, a Bengali Song, then the reading of the Report, and afterwards speeches by the President, Mr. N. N. Sen, Mr. S. N. Shastri, Mr. Townsend, and Dr. Kastogiri. The two objects of the Central Bengal Union are, the Education of Women, and the moral improvement of young men. The Meeting broke up

between seven and eight, after the President's interesting speech."

The *Indian Daily News* reports a Meeting at the Baranagar Working Men's Club, held on September 26th, at the Baranagar Institute, when Mr. Sasipada Banerjee, the President, gave an address on some methods of promoting National Life. After the address a magic lantern was exhibited by Albion Banerjee, the son of Mr. Banerjee, born in England. The proceedings began and concluded with singing of hymns. The audience seemed greatly to enjoy the evening. A photograph of Mrs. Colquhoun Grant has been presented to the Institute, and the gift was received with much satisfaction.

In the same hall an interesting Meeting was held, September 19th, which was attended by boys and girls, working men and women, and a few educated men. There were also a few educated Bengali ladies present. The Meeting was held in connection with the Sunday School attached to the Baranagar Brahmo Somaj; and an address was delivered by Dr. Kedar Nath Gangooly on the Preservation of Health. It was expressed in such simple Bengali that all could understand it. A course of lectures are to be given at the Institute during the cold season.

INDIAN INTELLIGENCE.

The Government of India has published a long resolution on the subject of infant marriage and enforced widowhood. It states that copies of Mr. Malabari's notes on the subject were circulated to the local administrations. The replies received were unanimously against adopting any legislative action. The Governor-General in Council agrees with this conclusion. When caste or custom lays down a rule which is clearly opposed to morality or public policy, the State will decline to enforce it; but when caste or custom lays down a rule which deals with matters such as are usually left to the option of citizens, and which does not need the aid of the civil or criminal courts for its enforcement, State interference is not considered desirable or expedient. The test is, can the State give effect to its commands with the ordinary machinery at its disposal? If the test be applied in the present case, the reasons will be apparent why the Government thinks State interference undesirable. Reforms which affect the social customs of many races must be left to the improving influences of the time and the gradual spread of education.—*Times*.

On September 9th, Lord Reay presided at the annual distribution of prizes at the Poona High School for Native Girls. Sir William Wedderburn gave a brief history of the institution, and the Report was read by Mr. Shanker Pandurang Pandit, Secretary. It stated that the number of pupils is 113, 58 of whom belong to the classes which may be called the High School. Of the latter, it is satisfactory to find 27 girls are above 12 years of age, 7 above 13, 4 above 14, and 5 above 16. The Educational Inspector considered that a decided advance was shown over the previous year in attainment and discipline, while the brightness and happiness of the girls are also very marked. It appears that the institution is to be soon developed into a Society, under the name of the Maharashtra Female Education Society, which will aid or manage schools established in the Deccan and the South Mahratta country, as well as the High School at Poona. Lady Reay distributed the prizes, and then the Governor gave an interesting address, in the course of which he spoke as follows: 'What you are aiming at, and what I believe is one of the best results which can be obtained, is to lessen by your efforts the breach—and I am afraid I must call it the ever-widening breach—which otherwise, to the great detriment of Indian society, must inevitably arise between its male and female side. The number of boys in our schools is, I am happy to say, ever growing. Government is stimulating education as much as possible in the mofussil and in the towns, where it is assisted by municipal and local bodies; and they are willing to do more, if—we must always have an 'if'—the Finance Committee will only allow them to do it. The statistics giving the attendance of girls in our schools is certainly not what I will venture to call satisfactory. The number of native girls in vernacular girls' schools is put down at 24,000, and the number of girls who go to boys' schools is 17,000; making a total of about 49,000. That is not satisfactory. At the same time, if I am asked the way to remedy this great want of native society, and whether we are prepared for strong legislative action; whether we can, for instance, pass bye-laws to allow municipalities or local boards to pass bye-laws making education for girls compulsory, I should be obliged to say 'No.' And I should say it on the same grounds on which I said 'No' when asked whether I would make rules by Government stringent for admission to this school, for our knowledge of the social internal economy of Indian society is not great enough to allow us to pass measures of that violent character. And what I say with regard to that, I shall also say with reference to a subject of much greater importance even than that; namely, with reference to the suggested action of Government with reference to the

marriage laws. I take this opportunity—and I hope I shall not be considered out of order—because I think it a very proper thing to mention the subject here. The means to improve the condition of women in Indian society are the means which the Council of this Society have adopted—by which I mean, reform from within. Agreeable reform from within itself, and the consciousness—the inner consciousness—of the leaders of native society. I am not prepared forcibly by law to interfere with the internal economy, I repeat, of Indian society. Now, I know that if that question was put before the English people, who look upon their homes as their castles, they would not allow interference on that account. And speaking here, as I do, on a question of policy which concerns not the Local but the Imperial Government, I should not have ventured to express any personal opinion on this subject if I had not—not, as you may think, quite lately—in a personal interview with the Viceroy, discussed this all-important subject, and had been led to that conclusion, which fell in with the opinions I had formed at the time, by the opinion of a much more experienced statesman than myself—I mean his Excellency the Viceroy. It may, therefore, be held as a fact that no legislation is contemplated at the present moment on that subject. In speaking of a matter of this grave importance, we must always take care not to be misunderstood; and if we do not interfere by law in your internal economy, we also do not interfere by law in any discussion or any opinion which may be held by any section of the community on that subject. I know that it is a subject on which people's opinions vary, and those who hold opinions differing from those held by the majority of the Hindoo community are perfectly able, not only to ventilate their views, but are perfectly welcome to do so. And if, ultimately, in the struggle of opinions, they succeed in altering the public opinion of the country, Government will then (for the same reason that they do not now choose to interfere) think it proper to alter the marriage laws, because then it will be altered in accordance with the changed customs of the country."

Their Royal Highnesses the Duke and Duchess of Connaught fulfilled their first public engagement since returning to India, by presiding, on September 30th, over the prize distribution to the Students of the Female Training College and Primary Girls' Schools of Poona. They were received by Sir W. Wedderburn, the Chief Secretary to Government, and Mrs. Davies, the Lady Superintendent. The Hall was beautifully decorated. The girls sang a Marathi welcome to the Duchess, and she accepted a memento consisting of a series of delicately executed maps, enclosed in an embroidered case of satin.

After the prizes had been awarded, H.E. the Governor, in thanking the Duchess, assured Her Royal Highness that she was specially welcomed back by the women of India, as these knew that the august sanction given recently by the Queen-Empress to the Female Medical Aid movement was largely attributable to the influence exercised by her in representing to Her Majesty the needs of Indian women. The Duchess, by acquiring the Native languages, had been able to communicate with the Indian ladies, and learn from their own lips what they wanted of their Sovereign. The Duke of Connaught made the following acknowledgment: "Your Excellency,—I am desirous by the Duchess to express to you, and especially to the ladies of the institution, how very much she has been pleased with her visit this day. She hopes that these young Indian ladies, whom we have seen before us to-day, whose graceful movements and charming songs have delighted us, will, when they return to their native towns and villages, carry away with them the lessons which they have learnt at this excellent institution, and that they will try to value what it has taken us many years to appreciate in Europe. As your Excellency has mentioned, education raises all that is highest in man, and especially is this true of women. I thank you for the kind words in which you have referred to the Duchess. You are perfectly right in regard to the deep interest she naturally takes in all connected with the happiness of the women of India. It is a great gratification to her, as it is to the Queen-Empress, to think of the efforts that have already been made to give them the necessary assistance that is required for the women of this Country, and we hope that in the result they may be crowned with success." The younger children of the Practising School delighted the audience by their Kindergarten games, in which they gleefully imitated the pulling of ropes, the sowing of corn, women grinding at the mill, and other familiar forms of activity, ending with general infantine merriment. Needlework is an important feature in this institution, from excellent plain sewing to costly artistic designs. The Female Training College at Poona has, under excellent management, produced most valuable results in regard to normal students and pupils of various ages.

The Governor and Lady Reay attended the recent annual prize distribution of the Victoria Girls' School, at Poona, which is conducted by Mrs. Sorabji and her daughters. Lord Reay spoke of his satisfaction, on visiting the institution last year, in finding so much variety of race and language among the pupils, which he considered a very useful feature in Mrs.

Sorabji's work. He congratulated the Committee on the success of the School, which has existed eleven years, and on the help that they received from the community, which made them independent of Government aid. Lord Reay also referred to the Scholarship grant lately made by the Association of Public Schoolmistresses in England, through the Hon. Sec. of the National Indian Association, which was awarded to the Parsee girl who stood highest in the term's examination, who appears to be a very promising pupil. A Kindergarten class is attached to the School, which is very popular; and the boarding establishment has to refuse applicants.

It is notified by the Registrar of the Calcutta University that the Committee appointed to elect a scholar on her Highness the Begum of Bhupal's foundation will proceed to elect one in the month of November. All candidates must be under 23 years of age. The scholar must be a Mohamedan, and will be required on election to proceed to England to study either law or medicine.

A new brass-foundry has been established in the Nuddea district, Bengal, by Mr. B. D. Pal Chowdry, a member of the London Iron Institute. This will be the first institution of the kind in India. Mr. Pal Chowdry studied metallurgy during his stay in England.

Babu Govinda Lal Roy, a Zemindar, has made a donation of Rs. 5,150 for the purchase of a building for the Normal School at Rungpore. It is also stated that Srimati Annakali, widow of the late Roy Annanda Prasad Bahadur of Kasim Bazar, has offered a Zemindari, with a lakh of rupees, for the support of the Berhampore College.

Mr. Framji Pestonji Bhamgara, of Bombay and Madras, has been appointed special manufacturer of Indian silver, gold, and other wares, to her Majesty the Queen-Empress.

The *Times of India* states that a wealthy Parsee gentleman intends to build a College for Women Medical Students in connection with the Cama Hospital. Though such students are admitted at the Grant Medical College, it is difficult to make suitable and convenient arrangements for mixed classes; so the idea of a separate College is much welcomed.

The Committee of the Peary Chand Testimonial Fund have been able, after defraying the cost of a marble bust for the Town Hall, Calcutta, to make over Rs. 600 to the Calcutta University for presenting a silver medal annually to the successful candidate who obtains the highest number of marks in Philosophy in the B.A. Examination, and also to give a small

sum to the Calcutta Society for the Prevention of Cruelty to Animals, for the purpose of erecting a drinking trough for cattle. The *Hindu Patriot* remarks that no fitter memorial than the latter could be desired, "as Peary Chand made prevention of cruelty to animals his life's work."

At the Simla Fine Arts Exhibition, the Society's fifth prize—for a picture in any style, by a native artist—was awarded to Pestonjee Bomanjee; and the sixth prize—for the best design for coloured surface decoration in any Oriental style, by a native artist—to Akbar Shah, Mayo School of Arts, Lahore.

PERSONAL INTELLIGENCE.

Kumar Bhabendra Narayan, of Cooch Behar, has been appointed Demonstrator of Anatomy and Assistant to the Lecturer in the Surgeons' Hall, Royal College of Surgeons, Edinburgh.

Mr. S. Muslehudin, of Hyderabad, has joined Christ's College, and Mr. Fasihuddin Ahmed, St. Peter's College, Cambridge.

Mr. Joshee and Mrs. Anandibai Joshee, M.D., have spent a few days in England on their way from America to Bombay. This lady took a medical degree at Philadelphia, and expects to practice at Kolhapur.

Arrivals.—Mr. Mohiuddin Ali, from Hyderabad. Mr. Ardesir Hormusjee Tadiwala, from Bombay. Mr. Abdul Majid Khan, from Bengal. Mr. Pestonji Sorabji Kotwal, B.A., of Bombay, with a Scholarship from the Indian Government. Mr. Durja Das, Agricultural Scholar of the Bengal Government, from Dacca.

Mr. M. Sadderuddin Khan, Lala Bhagat Ram, Assistant-Surgeon, and Lala Jinda Ram, Pleader, from Lahore. Mr. Jogendra Chunder Mukerji, from Bengal.

Departures.—Mr. Arthur Chuckerbutty, B.C.S., and Miss Chuckerbutty, for Calcutta. Dr. D. A. D'Monte, for Bombay. Mr. J. F. Mirza and Mrs. Mirza, for Kurrachee.

Errata.—In the *Indian Magazine* for October, page 506, line 39, for "the finest and most suitable Committee of reference" read "the fairest," &c. In *Personal Intelligence*, for "Sourya Prakashrao Naidu" read "C. Soorya Prakash Rao Naidu."

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WHAT WILL THEY DO WITH IT?

In these days of progress, when it is becoming the fashion for our Indian fellow-subjects to educate their wives and daughters, it may not seem out of place in this *Magazine* to look a little forward and draw attention to some of the consequences which must inevitably follow from so important a change; for a movement of this kind will certainly require a good deal of careful guidance, if the great boon of a liberal education, and especially a knowledge of the English language, is to be altogether a benefit to those who now for the first time receive it.

There are many reasons why English should form a most important part of the education of every British subject. To men, its acquirement is obviously a necessity, if they desire to make their way in the world, or to fit themselves for Government service, or any of the learned professions. They cannot do without it as a mere useful instrument for daily work, apart from all questions of higher mental culture.

For them, the question at the head of this paper is very easily answered; and though it is true that their reading after life is generally limited to the works necessary for their several callings, yet the books put into their hands at school—many of them the finest classics in the language—must leave some good impressions, and have a beneficial influence on their minds and characters.

For mere utilitarian reasons are not the only ones which make it desirable for the Natives of India to learn our language.

Without wishing unduly to depreciate the learning and civilisation of the East, we believe that no educated Native would deny that, however imaginative and beautiful some of its literature may be, it wants the great element of truth ; and though most curious and interesting from some points of view, it cannot stand before the light of Western knowledge, which enters wherever English books are read and English ideas taught.

Before the disintegrating force of Western learning, the science, the theology, and even the morality, of the East are tried and found wanting. All have to be unlearned and learned again ; and though this process is at first confined to those who have enough wealth and leisure to enable them to obtain a liberal education, it must gradually make its way through a wider and wider circle, until it colours the ideas and influences the lives of the whole community.

Indian women indeed, with few exceptions, have no direct, tangible use to which they can put their new accomplishments. Most of them lead very retired lives and mix little in any society ; while those who have the opportunity of seeing and conversing with English women, either in India or still more in England, must be, comparatively, a very small number indeed.

There are, as we have said, exceptions : women who have devoted themselves to learning and science, and who even belong to the medical and other professions generally filled exclusively by men ; but these, though they exist in all societies, and have done so in India from very early times, need not be considered here. We are speaking of the ordinary zenana lady, to whom more and more every year the privilege of a liberal education is being offered.

What she will do with it ; how it will affect her character, her occupations, and her general state of life ; and to what fresh aspirations and requirements on her part it will give rise, are questions which the Indian fathers and husbands, who encourage it would do well to think of in time, that they may be prepared to give the necessary help and guidance to a movement which is, in fact, little less than a revolution.

Women are beginning now everywhere in India to cultivate their minds and fit themselves to be companions to the men who formerly regarded them as mere possessions. Female education is becoming the fashion. Female schools are spring-

ing up in all parts of India, and the number of educated English-speaking ladies increases every year. •

The very last mail brought a most interesting account of the Ladies' High School at Poona, of its increasing numbers, its projected boarding school, and the general proficiency of its pupils. These girls will never go back to the old zenana life, with its days of idleness, relieved only by a small share in the domestic arrangements and the endless gossip of the females of the household.

Their acquaintance with even the smattering of English literature which they have learnt at school will have taught them the absurdity of a good many of their earlier ideas, and much of their future welfare must depend on the habits they now form, and on the occupations and amusements of their abundant leisure.

Of all these occupations, reading is the one of greatest importance, because it will most directly influence their minds and characters. Cut off as they commonly are from much intercourse with the outside world, the books they read will be to them a great power for good or evil, and from them their opinions of the world around will chiefly be formed. It is with the view of giving a few general hints and warnings on this subject that the present paper has been written.

Standard works, such as those of Shakespeare, Milton, Goldsmith, and others of the same class, are, we believe, always used as class-books at school; and while the reading of Indian women is confined to this kind of literature, no special dangers are to be apprehended, and no special warnings are required.

So far as they can in the least understand and enter into such works, their minds must be enriched and their tone of character raised by them. But if they are like their European sisters, they will in time demand lighter food for their hours of recreation. Books of travel and biography will interest them, and works of fiction also will begin to have a fascination for them; and at this point the danger begins and the warning is needed.

Hundreds of novels issue every year from the English press, of which a very large proportion are mere rubbish. We do not mean that many of these books are actually bad and immoral. Happily very few of them are so. But many are vulgar in tone; untrue as pictures of any phase of good

society, and calculated, like foolish gossip, to enervate and weaken, instead of bracing and elevating, the minds of their readers.

As a rule, we think it would be a wise precaution for those Indian gentlemen who encourage liberal education in their zenanas, to look with suspicion on the admission of modern novels. There are, no doubt, many excellent ones among them. Mrs. Ewing, Miss Thackeray, Stevenson, George Besant, and many others, write books for which every English reader is grateful. But from their use of colloquial idioms and frequent local allusions, they would be very difficult for a foreigner to understand; and we believe the light literature of an earlier generation will be found both more comprehensible and more suitable for young people just beginning to take an interest in the world outside their own walls. In the first place, the fact of their survival proves that those works were the best of their time, and that they were fitted for a wider appreciation than that of the idlers of the moment. The works of Scott, Miss Austen, Miss Edgeworth, J. P. R. James, and others of the same period, have lasted, and are still read, because they are true pictures of human nature in general, and do not depend for their interest on mere fashion and superficial surroundings. They have also, for the most part, the advantage of having been written in pure English, at a time when young ladies were not allowed to use slang in their conversation, and when bad grammar and spelling had not yet come to be considered as a substitute for wit.

We cannot in an article of this kind undertake to map out any particular course of reading for Indian ladies, whose tastes and wants in this direction may be as various as our own; but it is our desire to direct the attention of educated Indians to the subject, that they may be prepared, as time goes on, to exercise a sound judgment and discretion in this matter, and not take it for granted that all English books which they see lying on our drawing-room tables must be good and wholesome food for the minds of their young female relatives.

Unfortunately, English people are now, we fear, much less careful about the reading of their families than they used to be. There are many reasons for this, the principal one being that which underlies and causes all other marks of

inferiority which distinguish this generation; viz., hurry—want of time. We have improved very much in some ways. We are wonderfully superior to all former ages in science, and the useful applications of science. Our material advantages are enormous; but we have to pay for all these facilities in the almost complete loss of the quiet and repose which are necessary to the full development of our highest faculties.

High art will not flourish amongst us. High thoughts, high aims, great deeds are still with us, we trust; but they are smothered and half hidden by the clang of modern engines, and hurried off the stage before we have time to admire or profit by them.

And so it is with books and the reading of books. For one novel which appeared forty years ago, we suppose there are at least fifty in the present day; and how is the busy mother of these days, with her numerous duties, benevolent and social, many of them quite unknown to our mothers, to read, as they often did, every book they put into the hands of their children? Nevertheless, we believe it was a wise precaution, and that the mischief done by indiscriminate reading, to our young people, is often much greater than we like to think.

It would be greater still if it were not for the very common prohibition of novel reading whilst still at school, and for the general good sense and good taste of the girls themselves as they grow older.

By the time an English girl is grown up and has begun to mix in society, she has often learned to reject what is bad, and to choose her own books with great propriety and discrimination; and to this English mothers usually trust, and, for the most part, their confidence is well founded.

English girls, too, have many pursuits and active employments which prove an antidote to the sickly enervating influence of sensational novel reading. They spend much time in the open air; a good deal also in cultivated society; and it is a very general complaint that they can find too little time for reading of any kind.

Amongst Indian ladies the case is very different. They have no means of knowing, and no power of judging for themselves, what would prove nourishing food, and what poison to their minds. Everything they read must impress

them strongly, coming to them with all the force of novelty; and it is, therefore, a matter of the first importance that their libraries should contain only such books as are likely to help instead of hindering their development, by raising their standard of morals, showing them examples of what is pure and good, and presenting to them a true picture of what civilized society is and may be at its best.

Many novels are exactly the opposite of this. They take vice so much for granted, speak of intrigues among the upper classes with such indifference, and make vicious people so interesting, that we find ourselves mixing with people on intimate terms, whom we should certainly cut and avoid if we met them in real life; and we cannot think that the contamination of bad company is less, because we are able to dwell upon it at our leisure, and have, not only evil actions graphically detailed, but evil motives dissected and spread out for our contemplation.

This, however, is a large question, upon which we cannot now enter, and we end this article with the hope, that whatever use our Indian sisters make of their learning may improve and benefit them, and that the modern sensational novel will, for many years to come, find no place among them.

M. A. P.

THE COUNTESS OF DUFFERIN'S FUND.

A Meeting was held at Government House, Simla, on September 29th, in connection with the National Association for Supplying Female Medical Aid to the Women of India, at which there was a large attendance of subscribers, including some Native gentlemen.

The Hon. Mr. Ilbert opened the meeting, by explaining that it was of an entirely informal character, and that its object was, to give an account of the carrying on of the work during the last eight or nine months, and to invite suggestions. He spoke as representing the Central Committee of the Association, which does not undertake direct work, but serves as a point of unity for the several Branches and Local Agents, in order to facilitate their communication with each other, and the more adequate attainment of the aims in view. The

Central Committee also collects and disseminates information, advises on matters of principle, and makes pecuniary grants, but without interfering with the full liberty of action of the Branches. Mr. Ilbert then gave, in illustration of the general progress, a sketch of the work already started in Bengal and in the North-Western Provinces. His account of Bengal was as follows:

"We have most gratifying accounts from Calcutta of the progress of the Lady Dufferin Dispensary for Women. Mrs. Van Ingen was placed in charge of this institution, and within two months of her appointment we heard that she had so gained the confidence of the public that purdah ladies were attending the dispensary under the full assurance that they would receive careful attention without any risk of their privacy being invaded by men. The success of this dispensary is largely due to the great energy of Mrs. Amir Ali, under whose superintendence the various details have been carried on. She wrote to us the other day to say that the attendance during last month (August) was 2,833, and the number of patients 697, of whom 23 were purdah women. Three girls are being trained as compounders. We have most of us heard of that munificent lady, the Maharani Surnomoye, one of the most liberal benefactors of the Association. Before this Association was started, she had contributed to the Bengal Government a lakh and a half of rupees for the establishment of a hostel in connection with the Medical College at Calcutta. This hostel has been established and is in occupation, and its management has very appropriately been handed over to the Bengal Branch of the Association, who have appointed a matron for its superintendence. At the instance of the Association, some alterations were made in the rules about the entrance examination of female medical students in Calcutta. This alteration, I am informed, has been attended with marked success, and, thanks to it and to Sir Walter De Souza's liberal offer of scholarships, there is now every prospect of a good supply of female medical students being trained for Bengal. So much for Calcutta. At Durbhanga, down in the mofussil, the Maharaja is, at his sole cost, building a female hospital and dispensary, and her Excellency the Countess of Dufferin laid the foundation stone of this building on the 21st of March last."

Passing on to the North-Western Provinces and Oude, Mr. Ilbert stated that the evidence of actual progress was even more satisfactory.

"The Female Medical School at Agra made its small begin-

ning before the Association was formed, but under the care of the Association it has been developing with great rapidity. Its new buildings are rising from the ground, funds have flowed in for their construction, and the different parts of the edifice will bear testimony to the provincial and local liberality with which it has been constructed. The Maharani Sahib of Kotle has contributed the public ward. Other districts of Aligarh and Etawah and the Bar at Agra have each contributed a private ward. An American lady, who knows India well—Miss Fairweather, of Chicago—has been offered the post of lady doctor. The number of pupils has increased from six to sixty, and the rapid increase has necessitated the appointment of a second matron. The Central Committee have taken a special interest in this institution, in consequence of its proximity to Central India, and have contributed Rs. 10,000 towards the building expenses. The Female Hospital at Allahabad has made an excellent start; and Lucknow, aided by a munificent donation of Rs. 15,000 from Munshi Newal Kishore, is doing its best to rival the neighbouring capital."

Mr. Ilbert went on to urge that the work which had been so well begun now needed steady unflagging energy and interest for its ultimate success. There was no doubt that the movement had been recognised as calculated to supply a real and pressing need. It was therefore most important that the enthusiasm aroused should not subside without leaving behind it permanent results. He dwelt on the many difficulties that had to be contended with—not only those connected with the novelty of this practical scheme, but with the social and religious feelings, which could not be ignored or directly opposed. Something has already been done towards surmounting the difficulties, as is proved by the fact that demands for lady doctors and for trained nurses are received from every province—more than can at once be met, as the institutions for training practitioners are still in their infancy. The Association has, in the meantime, to depend mainly on ladies who have been trained in Europe or America; and these are few, in number, and their services naturally command a high price. In the concluding part of his speech, Mr. Ilbert urged the great need of more money for carrying on the current work, notwithstanding the liberal benefactions that had been made.

The Countess of Dufferin explained that the Maharaja of Durbhanga had taken a house for a lady doctor, who only arrived a few days ago, pending the building of the dispensary

and female hospital; and Mr. Llewelhin, who had just come from there, informed her Excellency that within two or three days she had already had about twenty-three patients. Her Excellency had also heard that Miss Smith, a lady doctor at Ulwar, had done exceedingly well.

Sir Auckland Colvin next gave a brief sketch of the financial state of the funds. He stated that a balance of probable expenditure and of receipts for the next twelve months left a small surplus of Rs. 730. The income consists of (1) the interest of the funded capital—Rs. 192,000; (2) certain annual subscriptions which have been promised for a considerable time, amounting, including the Sir Walter De Souza Trust, to Rs. 5,100; (3) subscriptions from the Branch Associations, which last year amounted to Rs. 4,000, and which may safely for the next twelve months be taken at a quarter of that sum. Sir Auckland Colvin said that, roughly speaking, two-fifths of the receipts were from subscriptions and three-fifths from interest on securities. The state of affairs for the present was satisfactory; but, even on the present limited scale of expenditure which the Committee are engaged to meet, he considered $1\frac{1}{2}$ lakhs further capital indispensable, in addition to the portion of the receipts which, not being from investments, were of a terminable nature. He further argued that even this additional sum would not suffice to enable the Committee to carry out an enlarged plan of action. The object under consideration was recognised to be a good one, and under good management, and it presented a reasonable guarantee of permanency. Sir Auckland continued as follows: "I shall not further dwell on our need of funds to increase our sphere of action. I know something from my own experience of that charity which flows daily and hourly forth from native sources through a thousand channels towards the poor and helpless, and I believe that those who dispose of such sources will more and more recognise in this fund, as time goes on, an object as worthy of their assistance as any of those to which they so willingly and habitually contribute. Our endeavours make no recognition of creeds, but are for all alike, and have for their end, what in India especially is recognised as worthy of benevolence, the relief of the helpless among humanity, and especially that section of humanity which, in India more than elsewhere, stands in urgent need of relief."

Sir Charles Aitchison spoke of the progress made by the Punjab Branch, which was organised after a large meeting had been held at Lahore, on October 31st, 1885. Several local committees had been organised, and the Managing Committee meets at Lahore every month. In regard to the work accomplished, the Lieut.-Governor made the following statement :

"We have founded a scholarship in connection with the Lahore Medical School, costing Rs. 7,200 a year. We have contributed Rs. 840 to the Female Hospital at Lahore. This, with other miscellaneous expenses, has run away with about 50 per cent. of our income. Then we have arranged to translate into Gurmukhi all medical works which are approved and passed by a sub-committee of medical men. There are six sorts of works in preparation; and for the printing of these we have received Rs. 2,000 from the Central Fund, as I have already mentioned. Then we have arranged to have examinations for native nurses, and to grant certificates of qualification and prizes to those who distinguish themselves. As to what we propose to do in the future, that depends upon our means; and I am afraid we cannot hold out anticipations of a very large immediate increase. We have only Rs. 50 a month left, and that is already pledged for the salary of a lady doctor, the District Board and the local residents finding the balance necessary. We are also trying to raise money for a new hospital at Lahore. Rai Mela Ram, one of the wealthiest and most beneficent native gentlemen at Lahore, has contributed Rs. 15,000 towards this object. In addition to this, the Government gave Rs. 8,000. As soon as the Government goes to Lahore, we are to have a meeting for the preparation of plans; and I hope we shall be able to raise sufficient funds. And, lastly, we have under consideration the entertaining of another lady doctor at Lahore. Dr. Bielby, who is at present there, is not supported by the Association: she is paid partly by the Municipality and partly by Government; but her hands are so full that she cannot meet the claims made upon her, and possibly with a helper she may be able to accomplish this. Our prospects, then, are fair; our needs great; our means small. Still, the interest excited in the province is, I consider, very great, and it has even stimulated already some local boards to provide scholarships for the training of native nurses at the Female School at Amritsar. I think, therefore, that a good foundation has been laid, and with patience and continued effort we may look with great confidence to the ultimate success of the movement in the Punjab."

Sir Lepel Griffin gave an account of the advance of the movement in Central India, and stated that on the whole the Chiefs and great Maharajas of that part of the country had come forward with reasonable liberality, and had, many of them, shown a great interest. "Among them," he said, "I should like to mention the Raja of Rutlam, who was last year at Simla; the Maharaja of Dhar, who is greatly interested in liberal work; and the Maharaja of Punnah, who has for a long time had lady doctors at his capital. One or two ladies in Central India have taken up the work with the greatest interest, and I think it is advancing well. . . . Both at Gwalior and Indore new rulers have come to the throne, and I have very little doubt that from them her Excellency and the Association will receive valuable assistance. Both the Council of Regency and the Maharaja Holkar have expressed their intention of helping as far as in their power." Sir Lepel Griffin made the suggestion, that not only the Maharajas, Rajas, and rich landowners should be asked to subscribe, but also the lower orders of the people, many of whom would be most willing to help, if approached in the right way; and their co-operation would be of the utmost advantage. He considered that the best way to reach the people of India was through their own religious teachers, the Pundits and Moolahs, who would probably be most anxious to assist. As the Association has no connection with proselytism, these religious leaders, whether of Hindus or Mahomedans, could freely join it; and by securing their adherence, all cause of suspicion as to danger to faith would be obviated. Sir Lepel Griffin continued:

"Your Excellency, in addition to that suggestion which has already been placed before you, I desire to super-add to it one which is of great importance at the present moment, and which cannot fail to be of the utmost assistance in carrying on the work which you have at heart. Next year is a memorable one in the history of England: it is the Jubilee year of her Most Gracious Majesty the Queen-Empress—an event which has, I think, speaking from memory, only twice occurred in English history, and one that would be memorable in every country. Especially is it so to us, to whom her Majesty's reign has been one long record of doing good; and it is a noble and gracious idea to commemorate this Jubilee year by some special step for the good of the people of India, for whose happiness her Majesty has so often shown herself eager. No doubt the Jubilee

of her Majesty will be celebrated in India, as in all other parts of her dominions, with all the paraphernalia which the Government can bring forth—with salutes and parades. But the expression of a nation's sympathy with its Sovereign—its respectful sympathy with her Majesty on the completion of so long a period of her glorious reign—is not adequately expressed and completed by the firing of cannon. It is a noble thought to associate it with doing good to the women of India; and I have very little doubt this idea will fructify and bear fruit, and will do good work for the Association and for its great and permanent advantage."

The Kunwar Harnam Singh Ahluwalia, of Kapurthala, heartily seconded Sir Lepel Griffin's proposal, that her Majesty's Jubilee should be commemorated by subscriptions to the Countess of Dufferin's Fund, an object in which her Majesty had expressed the deepest interest.

Mr. P. C. Mozoomdar spoke of the great importance of training Hindu ladies as doctors. Just as no Hindu was at first willing to enter the Medical College at Calcutta, but, as education advanced, the old prejudices disappeared, and Brahmins came forward for the profession; so the supply of Hindu ladies willing to study medicine will increase when, and only when, their general education is improved.

The Meeting then closed.

The Hon. Sec. of the National Indian Association has received the following communication in reference to the Countess of Dufferin's Fund:

VICEREGAL LODGE, SIMLA,

October 20th, 1886.

MADAM,

1. I am directed by the Lady President and Members of the Central Committee of the National Association for Supplying Female Medical Aid to the Women of India, to submit the enclosed Memo. relative to the Queen-Empress and Viceroy's Medals, for the information of the Committee of the National Indian Association.

2. The conditions on which the Medals will be awarded have been settled after consultation with the Chief Medical

authorities in India and the Governing Bodies of the Universities, Colleges, and Medical Schools concerned.

3. As the Students at the Agra Medical School, owing to the course of study now pursued there, will be unable to compete for the Viceroy's Silver Medals, His Excellency has offered a Bronze Medal, to be awarded annually by the Principal, to the best Female Medical Student at the final Examination, till such time as the Students can compete for the Silver Medals under the conditions named.

4. A high standard has been fixed for the Gold Medalists, as it is the wish of the Central Committee to make the award one which will confer a position on the recipient in keeping with the honour done the National Association by Her Majesty the Queen-Empress's interest in its work and progress.

5. The Viceroy's Silver Medals will, it is hoped, be distinctions as highly prized among the Students to whom they are open, as the Queen-Empress Medals are in the more advanced classes.

6. The Central Committee will be only too happy to see all the Medals, both gold and silver, awarded every year; but they are particularly anxious that the standard of merit should not be lowered, and therefore will not be surprised if for the next few years the Medals are not claimed by all the Universities, Colleges, or Medical Schools to whom they are offered.

I have the honour to be, Madam,

Your obedient Servant,

H. COOPER, A.D.C.,

Honorary Secretary.

To Miss MANNING, Honorary Secretary,

National Indian Association,

35 Blomfield Road, Maida Hill, London.

QUEEN-EMPRESS MEDALS.

BENGAL, N.W. PROVINCES, AND PUNJAB.

1. Two gold medals will be available each year, one at Calcutta, and one at Lahore, for Female Medical Students who have passed the M.B. or L.M.S. Examination at either of those Universities.

2. The Medals will be awarded by the University authorities to the Students who obtain the highest number of marks in those of the following subjects in which they were examined; viz: (1) Practical Chemistry; (2) Hygiene and Pathology; (3) Anatomy; (4) Physiology; (5) Medicine; (6) Surgery; (7) Midwifery; (8) Materia Medica and Therapeutics; (9) Medical Jurisprudence and Toxicology.

3. Provided that to render a candidate eligible she must have obtained (i) a minimum of 60 per cent. of marks in each of the above subjects in which she was examined; (ii) a minimum average of all subjects combined of 70 per cent. of the total number of marks obtainable.

MADRAS.

4. A gold medal will be available each year for Female Medical Students who have passed either the L.M.S. or the M.B. and C.M. Examinations of the Madras University.

5. The medal will be awarded by the University authorities subject to the provisions mentioned in paragraphs 2 and 3.

BOMBAY.

6. A gold medal will be available each year for Female Medical Students who have passed the Licentiate of Medicine and Surgery or M.D. of the Bombay University.

7. The award will be made by the University authorities.

THE VICEROY'S MEDALS.

BENGAL, N.W. PROVINCES, AND PUNJAB.

8. Three silver medals will be available each year, one at Calcutta, one at Lahore, and one at Agra, for competition among Female Medical Students of the Hospital Assistant Class, or below L.M.S., who have passed the final Examination and obtained license to practise.

9. The medals will be awarded by the College or Medical School authorities to the Students who obtain the highest number of marks in the following subjects: (1) Anatomy, including rudiments of Physiology; (2) Surgery, including Ophthalmic Surgery and Medicine; (3) Midwifery; (4) Medicine; (5) Medical Jurisprudence.

10. The conditions named in paragraph 3 will be applicable to the examination for the Viceroy's Medals.

MADRAS.

11. A silver medal will be available each year for Female Medical Students who qualify as "Medical Practitioners."

12. The award will be made by the Madras Medical College authorities to the Student who secures the highest place in the first class at the final Examination.

BOMBAY.

13. A silver medal will be available each year for Female Medical Students who have qualified as "Certificated Practitioners."

14. The award will be made by the Bombay Medical College authorities to the most successful Student in the Certificated Practitioner Class at the final Examination.

H. COOPER, A.D.C., *Honorary Secretary.*

VICEREGAL LODGE, SIMLA, October 20th, 1886.

REVIEWS.

ENGLAND AND INDIA. Lectures by S. SATTHIANADHAN, M.A., LL.B. (Cantab).

Here is a work by one who is at once a Cambridge University man and a Hindu Professor; an Oriental by race, an Englishman and Christian by culture. This fact is a cheering and encouraging one: it makes, as it were, one of the stones of that bridge which is forming over the gulf between English and Indian nationalities. It is in itself one of the many proofs of what these thirty years of Western education have done for India; and it reminds us that the Indian and European natures were mingled once in one common original Aryan nature, and now begin to find congenial elements in proportion as the estranging conditions are removed. We have always held that an intimate acquaintance with England—English life, learning, and ways of thought—was at once the first and one of the longest and most decisive steps towards Indian renovation and well-being; to her social, legislative, and (if it shall so eventually be) her political independence. The loyalty that Mr. Saththianadhan expresses so warmly will not be hurt by our continuance in the course already begun, of giving to our Indian dependency a larger amount of self-government. Meanwhile, in welcoming Indians to England, and doing our part to facilitate this intercourse,

we are but adjusting the accounts between us. We owe to the people amongst whom we have so long dwelt as conquerors and rulers all possible opportunities for availing themselves of what the centre and parent body of that strange community settled in their midst can do for them.

But to return to Mr. Sathianadham, we feel much indebted to him for the pleasure this slender but interesting volume has given us. Its author has spent four years at Cambridge University, evidently some of the happiest of his life. He made friends, he inspired respect, he attained distinction there; and he has carried the power and the rich culture he has won there back to his own country, to expend it on his own people.

(His English, we may observe *en passant*, is excellent, and proves his intimate acquaintance with our best literature; occasional very small idiomatic errors only serve to enhance its excellence with the additional merit of having been acquired.)

His object in these Lectures is solely to benefit his countrymen. He tells them plainly of their national faults and shortcomings: on these, with a bold candour which does credit to himself and his hearers, he dwells much more than on their national virtues. He does justice to the degree of progress they have made in the path of Western civilisation, and the amount of hold that English thought and practice has obtained over them. But he is careful to impress on them that they must do the work for themselves; he does not call on the English Government to reform them, but to help them to reform themselves. He tries to foster a spirit of self-help and self-reliance.

He testifies to the power which a sojourn in England has over a Hindu mind, so as even to induce disappointment and dislike to their own country when they return to it. This, we must hope, is a passing state of mind, and will be better cured, as he says, by a fervent desire to teach their countrymen what they have themselves learned. It is also a testimony to the remarkable power of the Hindu mind of recognising a higher type of civilisation, of throwing itself into new currents of thought, and adopting habits and manners alien to those they were brought up to. No doubt it is also partly owing to the different treatment the Indian receives from the English in England to that which he receives from them in

India. Here he is dealt with on terms of social equality, and liked and made much of as a pleasant guest; in his own land he is too often made to feel that he belongs to a conquered and, in our conceit, an inferior race.

The five first Lectures are on England, and interest us as an intelligent and experienced foreigner's view of England, the English and some of their special social features. It is very different from the crude smatterings of first sight and first impressions reared on a basis of Oriental ignorance, prejudice and conceit (natural enough, but not necessary to exhibit to the world) which our newspapers often amuse themselves with culling from the jottings, in diaries or letters, of some Persian or Chinese visitor. His admirations are genuine and generous. They may seem almost too indiscriminate, because, for the benefit of his countrymen, he dwells mainly on the good, and ignores, or but slightly touches on, the serious evil. This obliges him in some matters to dwell on the surface, where going deeper would land him in very difficult and complex questions such as are now occupying us with a painful sense of enigmas that must be solved, and that we know not how to solve. This way of putting it is the right one for our Indian brethren: for ourselves, we ought, of course, to desire rather criticism than eulogy.

The first Lecture, that on English Universities, offers an example. He attributes too much, we think, of the "world-wide fame" of these Universities to the "unparalleled social advantages" they afford, on which point there is something in the way of abatement to be said. From these, however, is no doubt obtained much of their prestige, though far the most brilliant portion of that is due to the splendid scholars, statesmen, thinkers, and poets, that they have formerly turned out in such numbers. The prestige, however, in such institutions, is not the real value; this is more properly to be found in the opportunity of "becoming," as our Lecturer says, "masters of some particular branch of study" (we know that these branches are not even yet so numerous there as to make an "all-round" man), which the minds of a chosen few demand, and may make rich profit of, or which is demanded for the callings adopted by a much decreasing number. But that, as things are and for the majority, as nurseries of learning they miss their aim; that the greater part of what they teach is

useless to the greater part of those who learn, and is not even retained in after years; that that general mental culture and wide intelligent love of literature, which is the real possession to be craved by the so-called educated classes, is not necessarily or generally obtained there,—all this our Lecturer ignores. His view of “the life of self-denial and restraint which the Undergraduates have to live,” may surprise the English reader; but when he says that the afternoons are wholly given to sports, he wholesomely qualifies the first assertion. But his *first* object in this Lecture is chiefly to give a picture of University life to his countrymen, and this he does in a very lively and clever manner; and his *second* to accentuate those characteristics whereby it specially affords a lesson to the Oriental mind—the good sense and healthy vigour of the English student, who can blend hard study with active exercise—mental, with bodily discipline. The picture he draws of the “sapping” young Hindu, the result of whose University course is to make him hate the sight of books, and out of whose “sponged-out brains” very little original fruit can be brought, is instructive, and not without a parallel in our vast apparatus for getting all manner of young men through the great Competitive-Examination-mill.

But one does not wonder at the enthusiasm with which Mr. Sathianadhan, as a foreign student, speaks of Oxford and Cambridge, in comparison with the life which he represents as led by his class while studying at London Colleges; and the ardour with which he recalls the equal intercourse, the friendships formed, the thousand kindnesses received, does credit alike to the writer and his friends. However much amongst ourselves we may carp at abuses, we feel proud of our “twins of learning,” our beautiful social homes of youth, when shown to us as they appear to foreigners.

In the third Lecture (“England and India”) he may sometimes seem too much to inculcate the turning Indians into Englishmen—at least, the bringing into India of Western institutions of a material kind—and stirs in our mind the enquiry, how far natural and unchangeable ethnical, geographical, climatic, and other conditions may permit or make desirable such a transformation; how far India is to develop herself on her own lines, on the basis of her ancient faith and morals, customs and traditions, in their purest times, or if we are to make a clean sweep of all these, and turn India, as much

we can, into another England. But the object of his strong language is evidently to force on his countrymen a sense of what has been achieved by those English qualities in which they themselves are most deficient, which he marks by dwelling on their chief faults—want of national sympathy, apathy, dislike of manual labour, want of method, exactitude and perseverance. It is sad to read, as may be done in all reviews of movements in India, the lists of good works zealously begun and dropped there, dying a natural, but premature, death. But Mr. Sathianadhan appreciates what there is of beauty and grace in old Indian customs, and refers to a former better state of things when dwelling on what we all feel to be the great dark blot, the ever-clinging obstruction to real progress in India—the social condition of its women. On its two worst, most deadly features, child marriage and enforced widowhood, he touches chiefly to discuss the different views held as to the mode to be adopted for their removal. He correctly, as we think, advocates the obtaining by and for their own efforts Government co-operation rather than positive legislative interference; but this subject is so familiar to readers of this *Magazine*, in whose pages have been recorded or first uttered the eloquent protests, thoughtful views, and practical suggestions of so many English men and women, and equally of Hindu gentlemen—yes, and even of intelligent Indian ladies—as to make it quite unnecessary for us now to go further into the question.

In the Lecture on “English Education in India, and its Effects,” while urging respect and tenderness for the traditions and customs which once had a real significance and still keep their hold on popular feeling, he altogether condemns, as unfit for the present, the education which prevailed from old times till the English system was introduced. Its characteristic was, he says, that it was entirely religious; that is, all founded on legendary history and philosophy as connected with religion, and managed by the priests. He especially commends Sir Charles Wood for deciding the question of a secular State education, aided by Macaulay’s famous Minute, against the old lines of national Education conducted in national languages and through vernacular literature, and “based,” as he says, “on false science, false history, and false philosophy.” Till this date, 1854, there had been no governmental aid whatever given to Education in India; but, as he

observes, there was then nowhere any thought of the State providing instruction: it was, even with us, set going only after the Reform Bill of 1867. It is amazing to think what has been done by that act of Sir Charles Wood's in thirty years, the rapid progress Hindus have made in English education. They have discarded their own modes of education, the study of their own ancient and vernacular literature, perhaps a little too much; and we hope that the University which has been founded at Lahore for the encouragement of Oriental studies, will counteract this tendency. Into this fact of the Western civilisation thus brought into India enters the question of the share to be taken by the natives in the government of themselves; and we who, with their own patriots, believe that their own well being and our safe and happy relations with them are deeply concerned in this question, must desire that this cultivation should lead to the greater employment of natives in Government work—their larger presence in high official positions. This, as our author carefully points out, must now in a great measure depend on themselves. But with reference to the general preference of Government employ, the public services and the law, he exhorts them not to turn too exclusively to these, which results in the creation of a petty subordinate class in danger of servility and dishonesty, poorly paid and lowly esteemed; but to make careers for themselves in trades, business, and scientific professions. The redemption of India will perhaps spring more from such independent workers and thinkers than from paid officials. It cannot but be that such men will come to desire political representation. Mr. Satthianadhan mentions the opinion not unfrequently expressed, that the progress made in Western culture tends to render the subject people discontented and, as some say, disloyal. The "discontent," in a certain sense, he grants; that is, if it is explained "as an aspiring for self-improvement and a striving for greater independence." This is of course an inevitable result of enlarged knowledge and new ideas, and there would not be much hope for a nation under such conditions that did not feel it. As for "disloyalty," our Lecturer asserts the existence of a strong feeling of allegiance to the English government and friendship for the English nation.

The last Lecture is on "Religious Movements in India." As to much that is said on "Religion making up the whole

life of men," we must, before discussing it, define what is meant by Religion—a thing not to be done here. But in speaking of the national "religious instincts" of Hindus and English, Mr. Satthianadhan uses a perfectly just and intelligible term, though the distinction he draws is, we think, inadequate. He speaks of the "religious instincts" of the Hindus as being theoretical, poetical, or contemplative, or, when brought at all into real life, finding expression in asceticism and renunciation of the world; while Christianity is practical, sensible, and makes us useful and beneficial in the world we live in. This is perhaps as much a matter of race as of religion; and, at any rate, applies chiefly to modern Protestantism, for Early and Roman Catholic Christianity have encouraged asceticism and retreat from the world as much as ever Brahminism could do; while as to that "practical" character of our national religiousness, I am afraid in our busy trading-minded community one too often recognises a late great lawyer's view of religion, as "what helps one to get on in the world." But the real difference, as it seems to us, between Oriental—that is, Brahminical—and Western ideas of religion, is the entire divorce in the former of religion from morality,* and the merely superstitious observance of external customs, while the moral teachings of Christ are closely intertwined with the creed and the cult.

No doubt, if we regard religion quite apart from morality, the Hindus have, as is here averred, from the earliest ages been eminently a religious people, though he allows that at present the generality of educated Hindus have thrown off their old creed without adopting ours. But this he considers a transitional state, and points to the two recent movements—Brahmoism and Theosophy—as indicating a religious revival. The beginning of Brahmoism was beautiful; its foundations were the pure Theism and lofty morality of the noble Ram Mohun Roy, and of the, perhaps, still more gifted Keshub Chunder Sen, who carried up the fair edifice the Rajah had begun into a yet more symmetrical and graceful shrine. And though the Brahmo Somaj ere long split up into discordant sects, the main idea is still carried on in a somewhat new form, and spiritual religion kept alive in what may be de-

* In saying this, we do not mean to deny the existence of a high and pure morality in the Hindu people, but to indicate that it never formed part of their religious creed.

scribed as a kind of Christian Theism. This was a purely indigenous movement; Theosophy is of foreign birth, and is, moreover, not a religious movement at all, only psychico-supernatural. Indeed, this "Esoteric Buddhism," as its inventors call it (in defiance of the meaning of facts and words), is so merely a part of the vulgar craze in England about Spiritualism and Mediumism, and so unlikely to have any other career than all other such movements of being for the time the fashion among idle and ill-educated people, and amusing them with ever more vulgar and ignoble developments, till it dies discredited away, that it was hardly worth while to give it a prominent place in this enquiry. What Christianity, in which Mr. Sathianadhan appears to be a convinced believer, may yet do for India, remains to be seen.

In conclusion, though, as we have said, these Lectures are most evidently meant for the Lecturer's own countrymen, not for ourselves, we yet may learn many lessons from them. We will wind up with one which he utters for *their* benefit, on our ignorance of the real Hindu life hindering our well-intentioned efforts to help them. "Do not depend," he says, "on foreign aid. Those foreigners who are in the midst of you, though they may encourage you by their sympathy, are not able to take a just and proportionate view of things, owing to the exclusiveness and Conservatism of the Hindu nation. They know nothing of the inner life of the Hindus." It behoves us then to utter our views with modesty; and we trust we have not forgotten this in our remarks on this highly-gifted Hindu gentleman and his very attractive and thoughtful Lectures.

A. S.

JOURNAL OF A VISIT TO ENGLAND IN 1883. By BHAGVAT SINGH JEE, Thakore Saheb of Gondal. Printed at the Education Society's Press, Byculla. 1886.

This is a book of singular interest—not by reason of the precise amount of information it contains, which, from the necessities of the case, is somewhat small,—but for the sake of the author and the manner in which his subject is treated by him. Many are the books written upon India by Englishmen, but few are the natives of India who have written upon

England. And though the book is primarily written by the Chief of Gondal for his own people—for he visited England with a view to improve himself and his people by personal acquaintance with the habits and customs of England—it should not be left unread by Englishmen. Long usage dulls even the keenest sensibilities; and it is well to be reminded now and then how our various institutions, our national customs, affect the mind of a foreigner on his first acquaintance with them.

The Journal, as is to be inferred from its title, is a daily record jotted down by the Chief of Gondal of the various things seen by him during his tour of six months through many parts of Europe. England naturally has the larger share of his attention; and throughout the Journal it is easy to see that the writer is a careful observer, and thinks and reasons for himself. Humanity also, and an especial tenderness for the sufferings of dumb animals, are conspicuously portrayed by him. A few days after he left Gondal, when visiting a circus near the Malabar Hill, he enters in his diary: "A large cage, full of African lions, was then brought in. A man went into the cage, and made them jump through burning hoops and over fireworks. They got very angry, and some day they might turn upon the man and kill him for his cruelty." And then the Chief adds, with justifiable severity: "This part of the performance was not at all interesting, and nobody seemed to like it." Again, a page or two further on, and while he is yet in India, he writes: "The animals in the Victoria Gardens looked very miserable, and were suffering from the heat and dust. I think that the ground all round their cages should be watered frequently to keep them cool, and that their cages should be better kept."

On the 8th May the Chief entered the Suez Canal quite early, and passed Ismalia about two o'clock. He willingly grants that this canal is one of the greatest monuments of modern engineering skill; but at the same time insists that in many ways there is still much room for improvement. "Steam drags are required to be constantly at work to clear away the everfalling sand. The passage is extremely tedious, and the steamer moves not faster than a snail." He quite regrets that he did not continue his journey *via* Brindisi. On the 20th May he reached Plymouth, and does not fail to notice the well-known suspension bridge. The next day he pro-

ceeded to London, making the Albemarle Hotel his headquarters. The climate of London meets with no more approval from him than from other foreigners. He describes it as "smoky and sooty. Wipe your face and furniture now and again, and in a couple of hours you will see your kerchief tinged with soot." In the evening he went to the theatre to see *A Trip to the Moon*. He admired the scenery immensely, but was disappointed with the play. He says that his object in attending theatres is to gain thereby an insight into the social life of the people, and this was not afforded by *A Trip to the Moon*. On the 24th he went to Covent Garden Market; thence on to the Fisheries Exhibition, being greatly interested by the latter. "The great characteristic of the English nation," he says, "is that whenever the welfare of their people is concerned, they will turn out to a man, and give their minds to the development of such resources and industries as are most conducive to the support of a constantly increasing population." One by one he visits the great buildings and sights of London; and when at our Zoological Gardens, the doubt occurs to him of the justifiability of depriving beasts and birds of the jungle of their liberty simply for amusement. He attended a Royal Levée, and subsequently was honoured by an invitation from the Queen. He visited Cambridge and Oxford, seeming to give the greater preference to the latter University. The turbulent behaviour of the undergraduates on Commemoration Day astonished and, to a certain extent, displeased him, as being wanting in natural and becoming reverence to those in authority.

A little later on he went to see the Dog Show at the Crystal Palace, and was astonished at the enormous prices put upon the dogs. The probable solution does not occur to him that these prices (one being £10,000) are meant to deter, not to attract purchasers; and, half in jest, are chosen by a fond master or mistress merely to show that their favourite is not to be parted with, but only exhibited. The Chief himself is very fond of dogs, and wishes that they were more highly prized in India. Pigeon-shooting he heartily detests, and laments that the cruel pastime has been recently introduced into India by Europeans.

On the 20th July he left for Edinburgh, which he seems to like better than London. He visited the Royal Infirmary, the Edinburgh University and Medical Schools. Some pages

are devoted to the latter, and his keen interest is easy to be seen. In many ways he prefers Scotland, and with some, though not entire truth, says: "Scotland is a place for learning and quiet pursuits of life; and England, a place of restless activity and commercial enterprise. One may be likened to the rising billows of the sea, the other to the calm unruffled waters of the lake."

On the 29th July he went to Liverpool. The various industries he sees there leads him to think that "until Indian fabrics become able to compete fairly with their foreign rivals, Government should put some prohibitive duties on foreign imports." A view with which the present writer, being a strong believer in the discipline of competition, cannot concur. Even a storm is not so fatal to true progress as a dead calm; and enforced absence of competition invariably leads to stagnation.

On the 31st July he attended the Court of Assizes at St. George's Hall. He criticises with a good deal of discrimination our legal practices, and wishes the system of trial by jury were more extensively adopted in India. Female education and the liberty accorded to English ladies are not left untouched by him. He would like to give his own countrywomen more liberty than they are now allowed, though there are some English customs, such as dancing, that he should be sorry to see adopted.

I hope I have said enough to show that this Journal is well worth reading. Not the least valuable among its writer's jottings are the remarks he makes upon the English character, and the comparison he draws between English and Hindus.

I am informed that this young Chief has recently left his country again, and is now in Edinburgh for the purpose of studying Medicine. It is easy to see from his Journal that the subject of Medicine has a peculiar fascination for him; and I hope ere long another journal, recording the details of his present life, may be given to the public.

It is a happy sign of the times when so many princes and rulers of various nationalities, perceiving the truth involved in the French saying, *Noblesse oblige*, are doing their utmost to prove themselves worthy of the great responsibility with which they are entrusted.

A SHORT ACCOUNT OF MY PUBLIC LIFE. By NAWAB ABDUL LUTEEF KHAN BAHADOOR, C.I.E. Calcutta.

Nawab Abdul Luteef, who has just retired from Government service in India, has occupied a conspicuous position in Bengal, partly from his being one of the very few Mahometans who have risen to posts of any importance under British rule, and partly from his own efforts to assist his co-religionists to a better understanding with their present rulers. With this view he strongly advocated English education; and as long ago as 1852, when he was a deputy-magistrate in Bengal, he offered a prize of Rs. 100 for the best essay "On the Advantages of English Education to Mahometans." Later on he took part in the establishment of the Presidency College and in other educational work, and founded a Mahometan Literary Society in 1863, the object of which was, by meetings, lectures, &c., to produce and encourage joint action on the part of the Mahometans, and to give to them and their European and Hindu fellow-subjects opportunities of friendly and social meetings. He himself mixed freely with Englishmen in Calcutta, made many friends among them, and sent his son to England for the study of Law. His services have been welcomed by the Indian Government, and recognised by titles and a pension, and we hope he will have the further reward of seeing in his lifetime an increasing mutual good understanding between his co-religionists and the English community; for it is much to be desired that Mahometans should avail themselves of all educational and other opportunities, whereby they may become fit for taking a share in official work. Such preparation on their part will greatly assist the Government in introducing a larger Indian element into the ranks of its service, a fact the Mussulmen have been much slower to realise than their Hindu fellow-countrymen. If in future days a bridge should be built by the joint efforts of Mahometans and of Englishmen, whereby the former shall be able to pass freely into English office and English society, it may be that his community will look back on Nawab Abdul Luteef as having contributed one of the first stones towards the erection of the edifice.

M. H.

FACTS RELATING TO WOMEN'S WORK IN THE WEST.

The Queen of Greece, who is known as the "Queen of the Poor," recently visited the hospitals and asylums of Paris. Among these admirable institutions are—L'Euvre du Calvaire, founded and directed by young widows, who devote the leisure afforded them by their premature widowhood to tending the incurable sick; the central sisterhood of St. Vincent de Paul, from which are sent out sisters of charity to all parts of the world; and the convent of the Little Sisters of the Poor.

Emily Ruete, Princess of Oman and Zanzibar, publishes an appeal to female European physicians to go out to Zanzibar. She gives a touching description of the low state of medical science among the Moslems, who prefer to resort to "swallowing texts from the *Koran*" to any other treatment. It is quite impossible, she says, for male doctors to exercise their art in the Arab harem. "If a small society of duly qualified ladies will but venture out," she concludes, "I will engage, only too gladly, to give all the help I can to their instruction in so much as is necessary of the Arabic and Suahelic tongues, in the consciousness that I should be thereby serving my beloved land."

In Lemberg, the capital of Galicia, a new Technical School has been opened for girls, as well as a Training School for women servants.

The town of Chartres has received permission to establish a Commercial College for girls.

Madame Boucicaut, the principal proprietor of the Bon Marché of Paris, has made over the capital of 4,000,000 fr. (£160,000), duty free, to the Society for Mutual Aid, founded by her late husband in connection with this establishment, retaining only a life interest in the income.

Lady Eden has added another branch to the numerous employments for ladies attached to the guild she has founded for giving work to educated women—that of cigarette-making by machinery. To the guild has been lately intrusted the restoration of some antique tapestries, which has been excellently executed by the deft fingers of some of its members.

Miss Linda Gilbert, who devotes her life to work among the prisons of the United States, advocates the appointment of prison visitors from among the persons identified with the Prison Reform movement, urges the abolition of all violent physical punishment and the use of the dark cell, except in extreme cases. She also wishes the convicts to receive a small commission on the sale of goods made by them.

Twenty-three of the mail contracts on the Pacific Coast are held by a lady, Mrs. J. B. McClain, who is said to manage the business with skill, courtesy, and kindness.

Mrs. Hoffock's Holiday Home for ailing children of the London poor, at Southend, accommodates thirty children. She is about to purchase a large house to accommodate fifty or more.

Miss Sarah L. Berrow, of Leamington, has erected four cottage homes at Knowle for ladies in reduced circumstances.

Many girls and women are employed in lithographic establishments in Rome and Rovigo, some of whom display extraordinary ability.

The excellent technical classes in the Heriot-Watt College, Edinburgh, are open to women as well as to men.

The re-opening of the Extra-mural Medical School, in Edinburgh, was marked by the re-admission of women to medical education, after an interval of more than twelve years.

A pamphlet has just been issued by the Committee of the Women's Section of the Edinburgh International Exhibition, entitled *Women's Industries*. It is, in its entirety, a specimen of women's work. The type has been set up, the proofs read, and the cover designed by women.

MARRIAGE CUSTOMS IN WESTERN INDIA.

A Meeting of the National Indian Association was held at Essex Hall, Strand, on November 18th, at which a Paper was read by Mr. Gulam Mohamed B. Munshee, on Marriage Customs in Western India. Among those present were General Macdonald, Mr. Justice Pinkey, Mr. and Mrs. Carmichael, Mr. Freeland, Rev. James Long, Mrs. and Miss Beck, General Cole, Miss F. Davenport Hill, Miss Campbell, Mr. J. B. Knight, C.I.E., Rev. H. Ierson, and many others interested in India. The Chairman introduced the Lecturer, who read as follows:—

I have taken up a very wide subject for this afternoon's discussion, and I am afraid I shall not be able to do justice to it. It is a subject which, at the present time, engages the attention of the leading and the learned people of India. It is, I need hardly say, the most important feature of our life, as the future of all living men and of the next generation depends chiefly upon it. It is the subject of Marriage. I do not propose to deal with this subject in general, but I will give as clear an idea as I possibly can about marriages in India. It is impossible for me

to deal with my subject as a whole, from two causes: first, extent of India, and, secondly, its various races and creeds. India is a very wide country,—I may even call it a continent for it is as large as Europe without Russia,—and it is but natural that many parts of a large country like India should have many peculiar local customs, even though the people of that country were of one religion. Besides this difficulty arising from the extent of India, there is the other greater difficulty in my way, arising from different castes and creeds which prevail in our country. There are three main creeds—Hinduism, Mohammadanism, and Zoroastrianism. The Hindus alone are said to have eighty-eight castes, each having its own rules. Nay, even some of these castes have further subdivisions, regulated in social matters by special local customs. The Mohammadans and the Parsees have also different castes, though not so numerous. Thus, the Hindu of Bengal would differ as much from the Hindu of Mysore, as the Spaniard would from the Swede. Hence, it is impossible for one man to say anything about the manners and customs of India, as a whole, with any confidence or certainty; and, therefore, my remarks should be considered as limited chiefly to the Bombay Presidency, to which I belong.

In India, amongst its various castes and creeds, all forms of marriages are to be seen, from the simplest mode of mutual consent, to all the various known procedures of marriage: by capture, community of right, polygamy, polyandry, &c.

The special feature of marriage in India is, that it is a matter of convenience and not of love. The parents or guardians settle absolutely whom their children or wards shall marry. Such marriages are not of recent growth. Time-given authority and consequent sanctity are attached to them. Such marriages existed in Europe also, at a time, the memory of which has been left in the historical world. It is only recent Western civilisation that has condemned its principle and violated its authority. There are some reasons which are specially applicable to India, and which have been constantly brought forward by the devoted adherents of this sort of marriage. They are, (1) the early maturity of the boys and girls of India, (2) the customs of the country, and (3) the objects kept in view, in India, with regard to the celebration of marriages.

Some parents in India believe that it is good for the moral tone of the society that boys and girls should be married on or soon after their arriving at physical maturity; and the tropical climate of India lowers this age to about fifteen in males, and twelve in females. At this stage of life young persons are not in a position to judge for themselves, through want of experience and discretion; and so parents, who are universally con-

sidered the best well-wishers of their children, and who generally do conscientiously desire their greatest good, think it their duty to select the partners for their future life. And hence it is that all marriages in India are of convenience.

Another reason (which I gave above) for such marriages is *custom*. The social customs of India are quite different—I may say, quite opposite—to the social customs of England. The ladies never go to a meeting where there are gentlemen. They are not so freely introduced to gentlemen as here. They enjoy less liberty than their sisters in England. Owing to this custom, they cannot have any opportunity of judging as to the nature and disposition of anyone, and consequently the parents take this responsible task upon themselves. As long as this cruel and unjust custom continues, we cannot hope to see any change in the existing principle of marriage. It would be beyond my present subject to mention here, why I call this custom “cruel and unjust.” Besides, I think it hardly necessary to argue that point before an English audience which considers liberty the birthright of every man and woman, and would allow no reason, short of legal crime, to deprive one of his or her most valuable possession—liberty. However, it is a matter of great joy that efforts are being made in this direction by the educated men, and especially the Parsees.

The third reason why such marriages exist is, that certain objects are held in view and immediately obtained through this system. This is a wide division of my subject, and it presents curious facts to the English mind. The chief feeling which actuates the Indian parents to assume this right of selection is, that these marriages of their children are considered by them the happiest occasions of their lives. They attach greater value to the marriage of their children than English parents do. They wish to make a great show of wealth, even beyond their means, on such occasions, which are of course rare in their lives. And as life is proverbially uncertain, and the cruel hand of Death may separate them from their children at any moment, and as present happiness has great attraction to a less cultured mind, they—that is, the Indian parents—try to snatch the first opportunity they can of having that pleasure; and consequently they do not let their children get so old as to be able to judge for themselves before they are married. This is the general view taken by the Indians; but when this ardent desire is combined with a peculiar religious conviction, it has a still stronger hold on their minds. That religious conviction is, that there is no heaven for the soul of a parent unless he has left a son in this world to offer religious sacrifices and perform ceremonies for the absolution of his soul. This is a belief among the Hindus and

the Parsees; but it is not strictly adhered to by the latter. Such a conviction is the main cause of early marriages in India. I quote here a passage from the laws given by Manu on this subject. He says: "A damsel who attains her maturity while she is living at her father's house, before she has been betrothed, has to be considered as a degraded woman; by taking her without the consent of her kinsmen, a man commits no wrong." Early marriage exists among the Hindus only. The Mohammadans and the Parsees marry their children at a later age; but, nevertheless, all marriages in India are marriages of convenience. The religious conviction above referred to is so strong in the minds of the Hindus and Parsees that, in case a man of mature age dies without leaving a son or without marrying, they always adopt a son in his name, whose duty is to save the soul of the deceased from going to hell, by observing certain religious rites. Considering these customs and these strong religious and moral convictions, it is not surprising that India should have such marriages of convenience, when, in spite of the philosophical teachings of Voltaire and Comte, and in spite of the so-called civilisation of the 19th century, France, if I be rightly informed, countenances, to a certain extent, marriages of convenience.

The marriage customs in India differ with different creeds and localities. I would restrict myself here to giving the chief features of the three principal creeds of India—the Hindus, Mohammadans, and Parsees. Among the first and the last, marriage is considered a religious tie; while the Mohammadans look upon it as a civil tie. This makes the difference in the solemnity with which it is celebrated in these communities. The Parsee marriage ceremony is very interesting indeed. The bride and the bridegroom are made to sit on opposite chairs, and a curtain is held between them, while the priest recites some passages, and the moment he has finished, the bridal couple throw some grains of rice on each other from behind the curtain. The party of the one who throws the grains first, clap their hands in rejoicing. After that the pair are made to sit by each other, and some words of advice are read to them by the priest, who also blesses them. They are also asked whether each of them selects the other as his or her partner. The ceremony is long; it takes nearly two hours. A certain section of the Parsees has a similar ceremony performed, very late at night, a second time. I must mention here that all marriage ceremonies in India are held late in the evening, after sunset. After the ceremony is over, the parties entertain their friends and relatives at dinner and with music. The main feature of the Hindu marriage ceremony consists in the bridal pair walking seven steps together; and

the priest blesses them, as I said was the custom among the Parsees. In both these communities the dresses of the bride and bridegroom are tied together, from which the term for divorce, *chāda-^hchhuta*, meaning untying the knot, is derived. Five things are essential to the Hindu marriage: the betrothal, the gift of the virgin, the acceptance, the seizure of the hand, and the seven steps.

Among the Mohammadans there are the formal giving away of the bride by her parents or guardians, and also the formal acceptance by the bridegroom of the bride as his wife. The bride does not come out of her room, and so her consent is not asked; but her father or guardian has formally to accept the bridegroom as the husband of the bride.

It will not be out of place if I mention here Mohamadan marriage ceremony. Almost every marriage is preceded by the customary betrothal. When parents have found a girl who they think will suit their son, and when the parents of this girl have agreed to give their daughter in marriage to the boy, it is usual to make this arrangement public; and, in order to make it more binding, certain formalities are observed. Sometimes a few friends and relatives of the betrothed couple assemble at the house of each of them, and receive some dry dates or sweetmeat in honour of the occasion. This is optional. But the necessary formality is that the parents of the *fiancé* should send the intended bride three suits of clothes, some gold and silver ornaments, one cocoa-nut, and an odd number of silver coins. The *fiancé* in his turn receives one turban, one cocoa-nut, and a few coins. Sometimes other nearer relatives of both parties receive some presents. This preliminary ceremony is called *nisbat* (relationship) or *mungnee* (proposal). There elapses a long time between this and the actual marriage. This sort of arrangement is not binding; either of them can break it: but when it is broken, the mutual presents are returned, subject to the usual wear and tear. The time of marriage is fixed after mutual consultation of the parents of both parties. This is often not an easy task, and is sometimes the source of dissatisfaction between them, as each looks to his individual interest. When the time is fixed they issue invitations to their friends and relatives to stay with them for the week in which the marriage is fixed. All the rejoicing and dinner parties begin one week before the marriage day. The commencement is made in the morning by two professional players of musical instruments called *nagārdā* and *sundī*; and friends and acquaintances are called in to witness the raising of the *mārquese* for the occasion. Sherbet is given to visitors. All this time the musicians are playing with loud noise. Sometimes, according to the local

custom, a costly powder called *safron* is mixed with water, and that coloured water is gently sprinkled on the dresses of visitors. Sometimes a sort of red colour, drawn from a class of flower called *kasoomb*, is also used for the purpose. People take pride in going out in such clothes. It also serves well as a notice to the public. You can at once make out a house where marriage festivity is going on from the noise, the music, and variegated colours of the place. When this ceremony is over, friends depart, but only to meet there in the evening, at a dance or tea. (By the way, I must mention that in India we have not such dances and balls as you have here. Dancing is only professional in India, and is not considered respectable.) Every evening there is something entertaining going on there; and the two above-mentioned professional players come every morning and evening to play for an hour or two. Three days before the marriage day, begins a ceremony called *mánjá*. The bride is made to sit on a stool bareheaded, with very few clothes on, and seven ladies, who must not be widows, or who must not have lost many children, dip their fingers in a paste made of oil and turmeric, and rub it on her face, hands, and feet. I think this was originally done to make the bride look whiter than she really was. She is then taken to the bath. This ceremony is continued for four days. The bridegroom also undergoes a similar ceremony. On the marriage day a grand dinner party is given by the bridegroom's father. The marriage evening is the time for all pomp and show. After the bridegroom has undergone the above-mentioned ceremony of being painted with the yellow paste, he is taken to the bath, and when he comes out, he is dressed in his marriage dress. This is rather antique in cut. He is made to wear a coat which very much resembles a lady's dress, having a long wide skirt, and he wears an old-fashioned turban. A few strings of flowers, called *Sera*, are tied on his head, hanging down in front. He looks quite picturesque, and hardly knows himself. In some places he is veiled with a thin rich silk cloth. Thus dressed, he is carried out and put on horseback to go round the town. A long procession is formed. All friends and acquaintances are asked to join; and persons superior in rank to the father of the bridegroom join for a short time, to do honour to him. Several richly caparisoned horses and palanquins are borrowed or hired for the occasion, and some hundreds of torches and lanterns are carried for light. A musical band of English instruments plays native tunes, and in front of it, at a little distance, is the bevy of Indian musicians, beating their *tom-toms* with all their might. In fact, everything possible is done to attract the attention of the public and gather a crowd. Thus the procession proceeds, with the bridegroom on horseback,

passing through the principal streets of the town; and, although it is rather a late hour, men come out of their beds to see it, and women pop out their heads through windows for the same purpose. Sometimes a *Nautch* girl accompanies the procession, and at intervals, stands to sing. People gather round her to hear her sing, and when she finishes her song they all proceed. It is not unusual to have fireworks also with the procession. Men carry baskets containing rockets, &c. There is among these one article most prominent. It is like a small shallow cup, containing some mixture, and is covered with paper. When this paper is lighted, it gives out a beautiful strong white light, which lasts for a minute or two. It is generally lighted in front of the bridegroom, to let people see, not his face; for this is covered with flowers and a veil, but his dress and veil. The procession goes about for four or five hours, and returns to the bride's house. There all the musical instruments are beaten most violently, to proclaim the bridegroom's arrival; and the remaining stock of fireworks is exhausted there, to give his arrival a most imposing aspect. Friends and visitors go in and take their seats on a mat spread for the purpose; while the bridegroom is carried from his horse to a cushion specially spread for him. Then begins the marriage ceremony proper. The priest, who sits next to the bridegroom, inquires who will be the witnesses of the marriage. There are generally two witnesses on each side. This being settled, he asks the bridegroom thrice if he accepts the bride as his wife; and also asks the father or guardian of the bride whether he gives her away. The bride is all this time, with other ladies, in a separate room. Then the priest registers the names of the party and witnesses, the date of marriage, and the dowry, which is fixed by the parties according to their local or family custom or surrounding circumstances. This being done, he recites some passages from Mohammadan scriptures and blesses the couple, raising his hands towards heaven. When all this is over, the bridegroom removes his veil and flowers from his face, which he has had on for nearly six hours. He gets up from his seat, and salutes the people around him; and not he, but his father, is congratulated by them all in return. He then receives a cup of milk to drink. Now comes the last and the most interesting part of the ceremony. He is asked to go and visit the ladies who are with the bride. When he reaches the door, younger relatives of the bride half open the door and ask a toll from him for his admission to the room. He has to give them something. When they have got their toll they close the door on him, and then all retire from the room except the bride. Then a signal is made to him to enter the room. He finds there the bride, all alone,

covered with a veil which is tied round her head. He has to remove the veil and put an ornament on her person, and to give her some sweetmeat to eat, which is at hand. Thus the bride is first seen by her husband after her marriage; and most probably, they then see each other for the first time in their lives. I need hardly say that there is a marked difference between the excitement of that moment in the case of this couple and in that of an English couple similarly situated. Then the bridegroom returns to his friends and goes home, where a dance is going on to entertain the guests. Next day the bride's father gives a dinner. The bridegroom comes 'here to dine; and after the dinner is over, the bride is prepared to go with her husband to his house for the first time. Several articles of furniture—as, bedstead, chair, box, stools, and some kitchen articles—are given to her, with a few ornaments and dresses. Now comes the parting. The bride and her relatives cry like little children, because they feel the parting; and more so, because the bride will be henceforth under the control of her husband's parents. And certainly, to some extent, the bride has good reason to cry, for her days of happiness are most probably now over. She begins then a life not much better than that of a slave; because, for even the commonest right of amusement she has to consult the wishes, or rather the freaks and fancies, of her mother-in-law, who is virtually her master. To return to the narrative, the bridegroom has to take the bride in his arms and carry her to the carriage waiting at the door for conveying her to his home. In India the custom of going away for a honeymoon does not exist.

These are the main features of Indian marriage ceremonies; but different castes have different minor customs, which are very curious indeed, and which show how marriages in ancient times were celebrated. Among all ancient barbaric nations of the world might was right; and the wife was won by force, and not by civility. The proverb, "None but the brave deserve the fair," has sprung from these old brutal customs; and similarly we have even now some customs which show the traces of the old fashion of winning the bride by force of arms. In many provinces, after the ceremony is over, the bridegroom has to carry his bride in his arms as his prize, amidst the cries of her relatives, though these themselves have given away the bride. Elsewhere the only ceremony is, that the bridegroom comes at the appointed time with a few companions, in an apparently warlike fashion, and carries the bride roughly away. Sometimes the bride rides on a horse, and is given a start; and then the bridegroom pursues her, and wins her only if he catches her. And thus several experiments of mutual strength of the

pair are even now tried, though the result is immaterial. Sometimes the bridegroom is also intellectually tried. He is asked several riddles; and if he fails in solving them, he is laughed at. The custom among the Mohammadans and the Hindus, that the bridegroom should go to the bride's house on horseback, is as if he were a warrior come to demand his blackmail; and the Hindu bridegrooms still carry a sword in their hands. There are various other customs which may be unknown to me, but which have undoubtedly sprung from the same source. But of all the Indian customs, the strangest seems to me the custom of not calling the wife or the husband by her or his name. There have often been most laughable scenes when a woman is asked to give the name of her husband. The educated men of India do not observe this foolish custom. But I must mention here that such absurdities—as they really are to an enlightened mind—are not restricted to India alone. You have also among you the custom of throwing rice and old slippers after the bridal pair, when they leave for their honeymoon. And this very custom of going away for the honeymoon is considered by some as a remnant of the old custom of carrying away the bride from her parents by force of arms. But, as Dr. Johnson says, "Customs are idols for the fools, and plagues for the wise;" they will not disappear as long as people at large are conservative in their social institutions.

It has been suggested by some English authors that Indian parents sell their daughters. They say that the sum which is paid or settled as the dowry is nothing but purchase money. I protest against such an insinuation; yet I do not defend each and every case. There may be some black sheep among the Indians, as there are in all communities; but I say that the object of the dowry is not so much to sell the bride as to secure her future happiness. Parents in India, and specially the Hindus, consider it the most heinous crime, the grossest sacrilege, to accept anything like purchase-money for a daughter. In a great majority of cases the parents do not receive any portion of the dower, and in some cases they have to give their daughter several ornaments and sundry articles in return for the sum they receive.

It is this custom of not accepting any money for the daughter, but, on the contrary, of giving her away with a large amount to boot, and the customary expenses of marriage, that led some Rajput parents who are proud of their names to practise infanticide. Among the Mohammadans, a daughter's dowry is fixed in certain cases as a check against divorce. The husband has to pay down the fixed dower on his divorcing his wife. Among the Parsees, the parents of the daughter have to spend a large

sum of money before they can get her married. A very deplorable custom is creeping into this community. The bride's parents often give a large sum of money to the bridegroom: this enhances the immeasurable difficulties poor parents have in getting their daughters married.

There are established rules in different religions of India as regards endogamy and exogamy. The Hindus do not marry among their relatives; but also cannot legally marry out of their caste. Mohammadans have no such established rules; but still they do not care to marry out of their own clan. Mohammadan religion allows marriage with Christians and Jews. A Mohammadan father would not give his daughter to a Christian or a Jew, but would not mind having a Christian or a Jew daughter-in-law. Those who receive in marriage the daughters of other clans are acknowledged as superiors. If there be any dispute as to rank between two classes, the resort is always had to this undeniable criterion. The Parsee priest would not give his daughter in marriage to a layman, but would receive a layman's daughter as his son's wife: this custom he always puts forth as an indisputable proof of his long-acknowledged superiority in position.

This* will sound rather curious to the English people, because of the absence of a similar notion here; but it is to be explained in this way, that there being early marriages in India, the father of the bridegroom has to maintain the married couple till the latter is able to gain an independent living. Indian families are formed generally on the old Roman patriarchal system, and Indian fathers expect as much blind obedience from their children as the ancient Romans did. Hence it is that the children have no voice as to their marriage. It is a sad state of affairs, and cannot be improved as long as the early marriage custom exists. Children have hardly any opportunity to object to their marriage, on account of their being made to live as husband or wife before they are able to form a judicious opinion of each other. It is quite necessary that Indian parents should know that this custom is most objectionable, from a physical as well as a moral point of view. As regards the former point, the report of the lady doctors of Bombay gives ample evidence.

In my humble opinion, intermarriage between any caste and creed is socially and physically desirable. It is also politically advisable. We have before us the well-known historical fact in the example set by Alexander the Great. When he conquered the Persian Empire, he encouraged intermarriage between the Greeks and the Persians. He made certain grants for every such marriage, and gave personal distinctions, and thus brought

* That is, the idea of accepting a girl as a daughter-in-law.

about the unity of the two different nations who had considered each other "barbarians." This habit of intermarriage played an important part in assisting the civilisation of Europe. Unity of the governed and the governors is the strongest of all foundations for the longevity of any empire.

India is a polygamic country; and the present civilisation of the Western world considers polygamy a crime, and is at a loss to see how it could be observed in this nineteenth century. But there is an excuse for it. Indians are conservative in their social institutions as other nations are, though in different degrees. Polygamy was allowed by almost all ancient religions, but Hinduism has a better excuse for it than any other religion. As I have said before, it is regarded as quite necessary in the Hindu religion, for the absolution of the soul of a man, that he should leave a son behind him to offer oblations and perform certain ceremonies. This object was the most important of all; nay, it was considered indispensable. So a Hindu was allowed to marry a second wife, in case his first wife did not bear any son within a reasonable time. The justifying circumstances under which Hindu law allows second marriages are, the wife's want of chastity, her habitual disobedience or disrespect towards her husband, bad temper, bad health, barrenness; and should she for a period of ten years produce only daughters, the absence of these causes will not invalidate a marriage that has already taken place!

For Mohammdans there is less excuse in this matter. Mohammadanism is one of those religions which allows in words, though not in spirit, the institution of polygamy. During the time of Mohamed the general custom among the Arabs was to marry about ten wives; but Mohamed restricted the number to four.

Nevertheless, the spirit of the teaching of the *Koran*—Mohammadan scripture—inculcates monogamy. Polygamy is by itself an undesirable thing. It is a source of perpetual misery unless divorce be easy. It is *not* in general practice in India. I have known only three or four cases in my life. The general desire of leaving a son after death, to continue the family name, has been the root of this institution. Dr. Balfour says in his *Cyclopædia*: "Though polygamy is met with among nearly all the nations of Southern and Eastern Asia, yet neither amongst Mohammadans nor Hindus is it deemed a respectable practice; that none can get a second wife from a respectable family; that the second marriage is not celebrated with such pomp and publicity as the first marriage." In short, it is considered next to a stigma on a person's career. As a rule throughout India, woman is monandric—that is, living with one husband; but

there have been polyandrists in the same region from the most ancient times till the present day. It has been supposed by some writers that polyandry was peculiar to no division or race of mankind, but was a phase of the development of every race. It prevailed among the Jews and Arabs, among the Spartans within historic time, and among the Celts of Britain in Cæsar's time. It is said to be followed in parts of Africa and North America. As polygamy has its excuse, so has polyandry. It is always and everywhere expensive to lead a married life; so polyandry was introduced as a relief to the poor. It exists among the poorer classes; it also exists generally among hilly tribes of different parts of the world, and there it is politically advisable to have it. It is the principal check to the increase of population, and, however revolting it may be to our feelings, it is a political measure for a poor country which does not produce sufficient food for its inhabitants. It exists in Thibet, which is a hilly country. It existed among the aborigines of India, before the Aryan invasion. It now exists among the descendants of those aborigines. It is seen in Travancore, Malabar, Canar, and the Himalayan borders of India. We have instances of such marriages in the Hindu scriptures. It was then probably not regarded as disgraceful. It existed in Ceylon until 1860 A.D., when Sir Henry Ward abolished it.

The subject of divorce is so much affiliated to the subject of marriage, that I feel bound to say a few words about it. The Hindus consider marriage as a religious tie, as I have once mentioned, and consequently there is no divorce according to the Hindu law. The Hindu law does not recognise the independence of woman, like the Roman law. She is perpetually under the guardianship of her father, the brother, the husband or the son, or any other male relative. This plainly shows that divorce is not recognised by it. The Parsees, who have accepted the English laws in this matter, have the same rules as the English people; but I believe they regret having accepted these laws. They do not suit their social needs. The Mohammadans have easy laws of divorce. They can divorce their wives without giving any reason, if they choose to do so. But in spite of this latitude, they do not take a mean advantage of it as might be supposed. Every man who has once divorced his wife has but few chances of getting another. Mohammadan law also recognises what would be termed "legal separation." Divorce is not frequent in our community, because there is always a condition attached to it: the person seeking a divorce has to pay down the full amount of the dowry that was settled on his wife; and in many cases this amount is exorbitant, as I have before remarked.

I confess that the divorce laws of the East are unfavourable to women; but the English and several Continental laws of divorce are also unjust to women, though to different degrees. The law-makers have been, are, and will be partial to themselves. But the latitude of the divorce laws of the East suits its social condition. When persons are married by their parents and guardians, without being consulted, it is but fair that they should be allowed to separate easily, if they choose to do so. "Unhappy married life is the hell, if there be any hell on this earth," says an Eastern author. I say, after due consideration, that the principle on which the Indian parents marry their children is selfish, unjust, and objectionable, though explainable; and as long as they will not see that their marrying their children is unjust, they will not leave off that habit. As an instance of the strictness and consequent injustice of the Hindu laws of divorce, I may mention the well-known case of Rakhmabai quoted in the *Indian Magazine* of September last, at page 475. This educated lady is given up to the tender mercy of her illiterate husband by those harsh laws.

Widow re-marriage is not allowed by the Hindus of these days; but a law was passed under the benign rule of Her Majesty which legalized such marriages. Parsees and Moham-madans allow it, but do not consider it quite unobjectionable. The Hindu widows are subjected to certain rigid customs, such as cropping their hair and being made to wear dark plain clothes. It is a universal practice in India, to the best of my knowledge, that widows cannot wear bangles. On the death of the husband, the widow at once breaks or takes off her bangles. Thus, wearing of bangles is co-extensive with the life of the husband. This reminds me of another thing which is mistaken for a custom. Dr. Balfour, in his *Cyclopædia*, says: "It is by the black mark in the crevices between the teeth, occasioned by the application of the *missee* (a black powder), that a Moham-madan woman can be observed to be married or not. Women never use it before their wedding day." But to the best of my knowledge, the using of this powder raises no presumption as to whether she is married or not; in fact, its use shows the frivolity of one who uses it. The practice of thus blackening the teeth is held in no more respect among the Mohammedans than the using of paint for the face among the English people.

It is not pleasant to think of the social position of women in India. Wives are no companions for their husbands. Among the poor and middle-class people, they are born to undergo all the drudgery of home life, without relaxation. The rich have servants to assist their wives in household affairs; but still they

are no companions. Each has his or her own circle of acquaintance and sources of amusement.

It would shock the nerves of even the most cold-hearted English man or woman to hear the unjust and ~~hard~~ restrictions put upon an Indian woman. The higher her position or the pretensions of her relatives, the more severe are the restrictions put upon her. She is not allowed to laugh even at home. She must not talk to any gentleman except her husband and very few others. She has to hide her face from several of her nearest relatives by drawing down the border of her *saree*. There are many other similar arbitrary restrictions which she is expected to observe. She is, in fact, like an automatic machine, and is always looked upon with distrust. These are the miseries common to a Hindu or Mohammadan woman. But the Mohammadans go still farther. Their high sense of morality and decency knows no bounds. A respectable Mohammadan husband would not think of consulting a doctor in his wife's illness. He would rather let her die than allow her face to be seen by a gentleman! She would not think of protesting against it, as she is ground down by custom. She has no individuality, for her spirit has been nipped in the bud. In extreme cases of illness, the most scrupulous husband relaxes his standard of decency in a way most revolting to the commonest feelings of humanity. He allows his wife to be placed behind a curtain and lets her hand be put out for the doctor to feel her pulse, as if the pulse alone can lead to a complete diagnosis of the case. And even then his sense of the sacredness and inviolableness of her person is so high that he would not allow the doctor to touch her bare hand, and would persist in putting a thin piece of muslin over her hand and wrist. And he would blush ten times before he would let his wife put her tongue *through the curtain* for the doctor to see it. Under these circumstances Lady Dufferin has done a most humane work by taking such a keen interest in the establishment of lady doctors in India.

Neither the Hindu nor the Mohammadan law sanctions such practices. The Hindu god Siva is known for his devotion to his wife, and is worshipped for it. It is hoped that English education will soon dispel all these unjust and cruel practices. Marriage is considered an indispensable condition of human life. In extreme cases, Hindus have to obey the letter of the law by formally marrying a girl to a particular class of tree, if she fails to secure a human husband.

Having mentioned these facts—which do not give a very satisfactory idea of the marriage institutions of India—I must add that steps are now being taken for improving the condition,

of women, by introducing better customs and female education. We have now societies whose chief object is to dissuade from extreme early marriage and to promote widow re-marriage. There is also an association with the object of regulating the difference of age between the marrying couple, as there are many undesirable practices in this matter. Education has already greatly improved the social position of India; and it is to be hoped that the time is not far distant when Indians will be proud of their social institutions in the present, as they have reason to be of those in the historic past.

The CHAIRMAN: The marriage customs and ceremonies of a people form an important item of their social life and condition, and this is especially so in the case of Hindus, amongst whom marriage is regarded as a sacramental rite, whose religion prescribes that all women ought to be married, and with whom an unmarried daughter is considered a disgrace to a family. The Paper that has been read describes the marriage ceremonies of only a part of India, but it opens up what may be described as the most important social questions of the day amongst Hindus in India; viz., "Child Marriage" and "Enforced Widowhood."

For some years past these great social questions have been the subject of a bitter controversy between some of the best educated and most advanced leaders of public opinion in India, who desire the enfranchisement of Hindu women from the cruel evils and miseries resulting from Child Marriage and Enforced Widowhood, and what may be termed the orthodox Hindus, who are opposed to any change of the sort, these institutions having, in their opinion, the sanction of Hindu law.

Amongst those who have been most zealous and active in their efforts to effect the reform they advocate in this matter, I may mention the name of Mr. Malabari, Editor of the *Indian Spectator* at Bombay, who has devoted his life and means to the task of influencing public opinion in its favour. Pundit Iswara Chandra Vidyasagara, of Calcutta, a Brahmin of a high standard of learning and authority, has also taken a very prominent part in advocating this reform. Many others, whose names are well known in India, have given the movement their warm support, and the number of sympathisers is being continually added to, as public opinion becomes more enlightened on the subject.

The suppression of Child Marriage and Enforced Widowhood might well be urged on the ground of justice to innocent and helpless women, who are the victims of a system which condemns a vast number of them to the most dire and cruel misery. Such a course would be unhesitatingly adopted, under

similar circumstances, in the present day among ourselves; but the most thoughtful of the Hindu reforming party desire that the correction of this system shall be effected, not by the forcible abolition of customs that have for ages past been regarded as sanctioned by Hindu law, but by a readjustment of those customs in accordance with the ancient Scriptures, on which the existing Hindu religion and law profess to be based.

The sacred writings of the Vedic period, which compose the ancient Scriptures I refer to, date from a time antecedent to five centuries before the Christian era. The most learned and eminent pundits of the reforming party assert that in these sacred writings there is no warrant for Child Marriage or Enforced Widowhood, and that these institutions or customs grew up gradually during the long period—some fifteen centuries—that elapsed between the Vedic age and the adoption in their present form of the Purānas or mediæval Scriptures, which claim to be continuations of the ancient writings, and which were, in fact, till lately, the only Scriptures of which the Hindu laity had any knowledge.

The contention of the reformers is, that the great questions of Child Marriage and Enforced Widowhood should be reconsidered in the spirit of the ancient texts and Scriptures, and that the poor women who are the innocent victims of a system unauthorised by those ancient writings shall be restored to the position and condition enjoyed by their sex when those writings were framed, as can be clearly established by a reference to them.

Appeals have been made to the British Government to interfere and pass a law for the suppression of Child Marriage and Enforced Widowhood, but it has declined to adopt this course. The British Government has prohibited *Sutti*, and has taken measures to prevent female infanticide, because these horrible practices involved the taking of human life; but it considers that the desired reforms in such social customs as Child Marriage and Enforced Widowhood must be left to the improving influences of time and the gradual spread of education. In this decision of Government most thoughtful persons will concur. The desired reform, however urgently needed, must be approved and adopted by the great mass of the leaders of Hindu Society—viz., the Brahmins—before the State can, with advantage, interfere.

At the same time, the reforming party may be assured that they have the earnest sympathy and good wishes of the Government and its officers, as well as probably of all English men and women who understand their object, in their efforts to influence Hindu public opinion in behalf of the women of their religion,

in view to their emancipation from the grievous wrongs to which they are now subjected by Child Marriage and Enforced Widowhood.

We have listened to a very interesting Paper. There may be a difference of opinion upon some points; but it conveys a very graphic picture of marriage ceremonies in India, and the Lecturer is entitled to our thanks.

The CHAIRMAN invited discussion on the Paper which had been read. The first speaker was Rev. James Johnston, who referred to the late decision of Lord Dufferin respecting Government non-interference as to suppressing Infant Marriages. He said he was aware of the great difficulty of legislation in the matter, and of the danger of rousing prejudice and religious feeling; but he considered that a great principle might be laid down, which could be acted upon in this matter without risk. That principle was, that natural laws which are consistent with human experience, and which appeal to the consciences of men, might be justifiably enforced by Government; and he urged that Infant Marriages could be shown to be thus antagonistic to natural law. He was persuaded that the intelligence of India would go on the side of legislative action, especially if such societies as the Lecturer had referred to first helped to leaven public opinion.

Mr. W. Martin Wood said that, apart from the controversial side of the subject, he ventured to think that Mr. G. B. Munshee had given in his Paper too gloomy an impression of married life among the people of India. As had been remarked, human nature is substantially the same under different social systems, and he believed that, in spite of what, from the European point of view, are regarded as pernicious and arbitrary customs of marriage, there was much domestic happiness in Hindu family life. As an interesting confirmation of the more favourable view, he would refer to a work by Mr. Malabari, of whom the Lecturer had spoken, called *Guzerat and the Guzeratis*. In that book sketches of daily life were incidentally given which showed that, even under the very adverse conditions described in the Paper, there was a great deal of natural domestic happiness amongst all classes of the people of India. As to the Paper itself, he considered it interesting and very clearly expressed, and all present were much obliged to the Lecturer.

Mr. Latifur Rahman (Bengal) said that he did not agree with the Lecturer on several points relating to the marriage customs among the Mohammadans. He especially dwelt on the question as to how far the marriage is one of consent. He considered that there was more consultation of the son's wishes than had been represented, and also that the average age of marrying was higher.

Mr. Zahid Ali Khan stated his view that a Mohammadan husband could not divorce his wife without giving any reason, as the Lecturer had said. If the wife were to appeal to the law, which she however rarely does, the husband would find that he would be required to give the reasons defined by the Mohammadan law.

After some further discussion, the Lecturer replied briefly.

General R. M. Macdonald proposed a vote of thanks to the Chairman for presiding, and for his valuable remarks, and the Meeting closed.

RAM MOHUN ROY.

An enthusiastic meeting was held in the Hall of the City College, Calcutta, on September 27th, in commemoration of Raja Ram Mohun Roy. A full account of the proceedings is given in the *Indian Mirror*. Among those present were Mr. Justice R. C. Mitter, Nawab Abdul Latif Khan Bahadur, the Hon. Syed Amir Hossein, Dr. M. L. Sircar, Mr. N. N. Sen, Pundit S. N. Sastir, Dr. P. K. Roy, Mr. A. M. Bose, Dr. M. M. Bose, Mr. N. N. Ghose, Mr. R. P. Mukerji, Dr. A. C. Khastgir, Mr. J. C. Bose, Mr. Shih Chunder Deh, Mr. B. Chuckerbutty, Rev. K. C. Bannerji, Rev. Mr. Townsend, Rev. Mr. Smith, Mr. J. C. Dutt, Mr. U. N. Mitter. Dr. Mohendra Lal Sircar was requested to preside. He referred in his opening speech to the fact, that though it was exactly fifty-three years that day since Ram Mohun Roy died in England, yet his countrymen had effected but little to perpetuate his memory. Much remained to be done, even in regard to a full and suitable biography, and the collection of his writings. But besides this, it was important to establish some substantial enduring token of gratitude in remembrance of the important services rendered by the Raja, as the first man who had raised his voice against the practice of Sutti, as the earliest pioneer of English education in India, and as one who made an emphatic protest against superstition and idolatry, showing how these were inconsistent with the early religious writings of the Hindus. Dr. Sircar, at the end of his address, unveiled the cast of Raja Ram Mohun Roy, which was sent to India last April by Miss Estlin, of Bristol, as a present to the Brahmo Somaj.

Mr. Nogensdra Nath Ghose then moved the first Resolution, which was as follows: "That on this anniversary day of the death of Raja Ram Mohun Roy, at Bristol, in England, in the year 1833, this Meeting, representing all sections of the Native community, remembers with gratitude and admiration the numerous and varied services rendered by the illustrious Raja, in days of darkness and trial, to the cause of Indian reform, and resolves to hold a similar Meeting in honour of his memory on the 27th of September year after year." In an eloquent speech, Mr. N. N. Sen called attention to the very representative character of the Meeting, all classes of the community having for the first time joined in doing honour to the memory of the Raja. He pointed out that any support given to a memorial would not mean adhesion to the religious doctrines supported by the great reformer. The really great men of the world could not be claimed for any particular age or country, but belonged to the whole world and to all time. He especially dwelt on Ram Mohun Roy's social work. Eleven years before Sutti was abolished by Lord William Bentinck, Ram Mohun Roy published a tract on the subject, and began to arouse opinion against it. In other ways too he had laboured to improve the condition of women, drawing attention to modern encroachments on the ancient rights of women as to inheritance, in reference to the evils of Kulin polygamy. He was distinguished for his knowledge of Hindu law, and for his familiarity with Sanskrit. His services to Bengali literature were also very great, for he was the originator of prose writing in the Bengali language, and he started the first vernacular newspaper. In his letter to Lord Amherst he urged the immense importance of English education and of enlightened scientific institutions, long before Lord Macaulay worked so successfully in the same direction. Mr. Sen referred also to the accurate and independent evidence which the Raja gave in 1831 before a Select Committee of the House of Commons, and to his pamphlets, published while in England, on questions of Indian administration. He died on September 27th, 1833, at Stapleton Grove, Bristol. His life began at the time when Warren Hastings was appointed Governor General; and the year of his death was marked by the renewal of the charter of the East India Company, by which Europeans were allowed to settle in India. In conclusion, the speaker reminded his audience that much of the

